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**THE GENERAL
BIOGRAPHICAL DICTIONARY.**

A NEW EDITION.

VOL. XXIV.

**Printed by NICHOLS, SON, and BENTLEY,
Red Lion Passage, Fleet Street, London.**

BIOGRAPHICAL DICTIONARY:

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES AND WRITINGS

OF THE

MOST EMINENT PERSONS

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

A NEW EDITION,

REVISED AND ENLARGED BY

ALEXANDER CHALMERS, F. S. A.

VOL. XXIV.

LONDON:

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BROWN; CADELL AND DAVIES; C. LAW; J. BOOKER; J. CUTHELL; CLARKE
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A NEW AND GENERAL BIOGRAPHICAL DICTIONARY.

PAAS. See PASSE.

PAAW (PETER), or in Latin PAVIUS, a physician and anatomist, born at Amsterdam in 1564, was educated in medical studies at Leyden, whence he proceeded to Paris for farther improvement. He afterwards spent some time in Denmark, and at Rostock, where he received the degree of doctor in 1587, and at Padua. On his return to Leyden, he was appointed professor of medicine in 1589, in which office he acquired the approbation and esteem both of the public and his colleagues, and died universally regretted, in August 1617, at the age of fifty-four. Anatomy and botany were the departments which he most ardently cultivated; and he was the founder of the botanic garden of Leyden. His works are, 1. "Tractatus de Exercitiis, Lacticiniis, et Bellariis." Rost. 2. "Notæ in Galenum, de cibis boni et mali succi," *ibid.* These two pieces appear to have been his inaugural exercises. 3. "Hortus publicus Academiae Lugduno-Batavæ, ejus Ichnographia, descriptio, usus, &c." Lugd. Bat. 1601. 4. "Primitiæ Anatomicæ de humani corporis Ossibus," *ibid.* 1615. 5. "Succenturiatus Anatomicus, continens Commentaria in Hippocratem de Capitis Vulneribus. Additæ sunt Annotationes in aliquot Capita Libri octavi C. Celsi," *ibid.* 1616. 6. "Notæ et Commentarii in Epitomen Anatomicum Andree Vesalii," *ibid.* 1616. To these we may add some works which appeared after his death. 7. "De Valvulâ Intestini Epistolæ duæ." Oppenheim, 1619, together with the first century of the Epistles of Fabricius Hildanus. 8. "De Peste Tractatus, cum Henrici Florentii additamentis." Lug. Bat. 1636. 9. "Anatomicæ Observationes selectiores."

Hafniae, 1657, inserted in the third and fourth centuries of the anatomical and medical histories of T. Bartholin. He also left in MS. a "*Methodus Anatomica*," which was in the library of M. de Vick of Amsterdam.¹

PACATUS (LATINUS DREPANIUS), a poet and orator, was born in the fourth century, at Drepanum in Aquitania, but, according to others, at Bourdeaux; or, according to Sidonius, at Agen. He discovered a remarkable taste for poetry from his youth; and Ausonius informs us, wrote love verses. Ausonius adds, that he was equal to Catullus, and surpassed all the Latin poets, except Virgil. Ausonius probably thought all this; for he certainly had a very high opinion of him, dedicated some of his own works to him, and paid the greatest deference to his judgment. Pacatus was sent to Rome in the year 388, to congratulate Theodosius the Great on his victory over the tyrant Maximus; and on this occasion he delivered a panegyric on the emperor in the senate house, for which he was rewarded, in the year 390, with the proconsulship of a province in Africa, and, in the year 393, with the office of superintendant of the imperial domain. We have no farther particulars of his life. None of his poems are extant, and the only proof of his talents to which we can appeal is his panegyric on Theodosius, the second part of which is the most interesting, and gives some curious historical facts. In style and manner he is thought to resemble Seneca or Pliny rather than Cicero. The best edition is that by Arntzenius, Amst. 1753, 4to.²

PACE (RICHARD), a learned Englishman, was born about 1482, at or near Winchester, as is generally supposed, and was educated at the charge of Thomas Langton, bishop of that diocese, who employed him, while a youth, as his amanuensis. The bishop, pleased with his proficiency, and particularly delighted with his early turn for music, which he thought an earnest of greater attainments, bestowed a pension on him sufficient to defray the expences of his education at Padua, at that time one of the most flourishing universities in Europe. Accordingly he studied there for some time, and met with Cuthbert Tonnall, afterwards bishop of Durham, and William Latimer, whom he called his preceptors. On his return, he studied for

¹ Eloy Dict. Hist. de Medicine.

² Biog. Univ. et Moreri in art. Drepanius.—Fabric. Bibl. Lat.

some time at Queen's-college, Oxford, of which his patron Langton had been provost; and was soon after taken into the service of Dr. Christopher Bambridge, who succeeded Langton in the office of provost, and became afterwards a cardinal. He attended him to Rome, about the beginning of the sixteenth century, and continued there until the cardinal's death in 1514. He appears, before this, to have entered into holy orders, for in the beginning of this year, and while abroad, he was made prebendary of Bugthorp, in the church of York, in the room of Wolsey, afterwards the celebrated cardinal; and in May of the same year, was promoted to the archdeaconry of Dorset, on the resignation of his friend Langton, at which time, as Willis supposes, he resigned the prebend of Bugthorp.

On his return to England, he was sent for to court, probably in consequence of the character given of him by his deceased patron, cardinal Bambridge; and became such a favourite with Henry VIII. that he appointed him, as some say, secretary of state, which Mr. Lodge doubts; but it seems certain, that he either held that, or the office of private secretary, or some confidential situation, under Henry, who employed him in affairs of high political importance. In 1515, he was sent to the court of Vienna, where the object of his embassy was to engage the emperor Maximilian to dispossess the French king Francis I. of the duchy of Milan, his royal master being alarmed at the progress of the French arms in Italy. Pace succeeded in his negotiation, so far as to persuade the emperor to undertake this expedition; and he also engaged some of the Swiss cantons to furnish him with troops; but the scheme was ultimately so unsuccessful that Maximilian was obliged to make peace with France. Pace, however, profited so much by his acquaintance with this emperor, as to acquire a very useful knowledge of his character; and when he afterwards offered to resign his crown in favour of Henry VIII. he was enabled to give his sovereign the best advice, and to assure him, that Maximilian had no other design, by this apparently liberal offer, than to obtain another subsidy, and that, in other respects, very little credit was due to his word. In this opinion cardinal Wolsey, at home, seems to have concurred.

In 1519, Maximilian died, and the kings of France and Spain immediately declared themselves candidates for the Imperial throne. Henry, encouraged by the pope, was

also induced to offer himself as a candidate, and Pace was ordered to attend the diet of the empire, sound the opinions of the electors, and endeavour to form a judgment of the likelihood of his success. Pace, however, soon discovered that his royal master had started too late, and that even the electors of Mentz, Cologne, and Triers, who were disposed to favour his pretensions, pleaded, with a shew of regret, that they were pre-engaged. The election fell on Charles V. In 1516, Pace was instituted treasurer of Lichfield, which he resigned in 1522, on being made dean of Exeter. In 1519, he succeeded Colet as dean of St. Paul's; and some say, held also the deanery of Sarum, but this is not quite clear, although he is called dean of Salisbury by Herbert, in his "Life and Reign of Henry VIII." In 1521, he was made prebendary of Combe and Harnham, in the church of Sarum, and we find mention of some other church preferments he held from 1516 to 1522, but they are so dubiously related that it is difficult to give them in due order.

On the death of pope Leo X. when cardinal Wolsey's ambition aimed at the papal throne, he sent Pace to Rome to promote his interest; but before his arrival there, Adrian, bishop of Tortosa, had been chosen: and on his death, in 1523, Pace was again employed to negotiate for Wolsey, but with no better success, Clement VII. being elected. He obtained, however, from the pope, an enlargement of Wolsey's powers as legate, which the latter was at this time desirous to obtain. Pace was soon afterwards sent on an embassy to Venice, where he carried with him the learned Lupset as his secretary. Wood declares that on this occasion "it is hard to say whether he procured more commendation or admiration among the Venetians; both for the dexterity of his wit, and especially for his singular promptness in the Italian tongue; wherein he seemed nothing inferior, neither to P. Vannes here in England, the king's secretary for the Italian tongue, nor yet to any other, which were the best for that tongue in all Venice."

It was at this time, however, that Pace fell under cardinal Wolsey's displeasure; the effects of which are said to have been very serious. The cardinal is thought to have been enraged against him, first, because he had shewn a readiness to assist Charles duke of Bourbon with money, for whom the cardinal had no great affection: and, secondly, because he had not forwarded the cardinal's design

of obtaining the papal chair with so much zeal as Wolsey expected. Such are the reasons assigned by some historians for Wolsey's displeasure, who is said to have ordered matters in such a manner, that for nearly the space of two years, Pace received no instructions from his court as to his proceedings at Venice; his allowance for expences was also withdrawn, and no answer returned to his letters. On one occasion, when the Venetian ambassador residing in London asked Wolsey whether he had any commands for the English ambassador at Venice, he answered *Paceus deripit Regem*: and this singular treatment, we are told, so affected Pace that he became insane. As soon as the king was informed of this, Pace was ordered home; and, being carefully attended by physicians at the king's command, was restored in a short time to his senses, and amused himself by studying the Hebrew language, with the assistance of Robert Wakefield. In the interval, he was introduced to the king at Richmond, who expressed much satisfaction at his recovery; and admitted him to a private audience, in which he remonstrated against the cardinal's cruelty to him. But the cardinal was too powerful at this time, and when urged by the king to answer the charge against him, he summoned Pace before him, and sat in judgment, with the duke of Norfolk and others, who condemned Pace, and sent him to the Tower of London; where he was confined for two years, till discharged at length by the king's command. Pace, thus degraded, and depressed in body and mind, resigned his deanries of St. Paul and Exeter, a little before his death; and, retiring to Stepney for his health, died there, in 1532, when not quite fifty years of age.

There is an elegant and just character of him by Leland, written upon his return from Venice; and he certainly was much esteemed by the learned men of his time, especially by sir Thomas More and Erasmus. The latter admired Pace for his candour and sweetness of temper; and was so much afflicted at his misfortunes, that he could never forgive the man that caused them. He styles him *utriusque literaturæ calantissimus*; and wrote more letters to him than to any one of his learned friends and correspondents. Stow gives him the character of a right worthy man, and one that gave in council faithful advice: learned he was also, says that antiquary, "and endowed with many excellent parts and gifts of nature; courteous, pleasant, and delighting in

music ; highly in the king's favour, and well heard in matters of weight." There is extant a remarkable letter of his to the king, written in 1527, in which he very honestly gives his opinion concerning the divorce ; and Fiddes observes, that he always used a faithful liberty to the cardinal, which brought him at last to confinement and distraction.

He wrote, 1. "*De fructu qui ex doctrina percipitur liber.*" Basil, 1517, dedicated to Dr. Colet. This was written by our author at Constance, while he was ambassador in Helvetia ; but, inveighing much against drunkenness as a great obstacle to the attaining of knowledge, the people there supposing him to reflect upon them, wrote a sharp answer to it, and even Erasmus calls it an indiscreet performance ; in which Pace had, between jest and earnest, represented him as a beggar, and a beggar hated by the clergy. He bids sir Thomas More exhort Pace, since he had so little judgment, rather to confine himself to the translation of Greek writers, than to venture upon works of his own, and to publish such mean and contemptible stuff. (*Erasm. epist.* 275, and *Ep.* 287). 2. "*Oratio nuperrimè composita de fœdere percusso inter Henricum Angliæ regem, et Francorum reg. Christianiss. in æde Pauli Lond. habita,*" 1518. 3. "*Epistolæ ad Erasmum,*" &c. 1520. These Epistles are part of the "*Epistolæ aliquot eruditorum virorum.*" 4. "*Exemplum literarum ad regem Hen. VIII. an. 1526,*" inserted in a piece entitled, "*Synagma de Hebræorum codicum interpretatione,*" by Robert Wakefield. Pace also wrote a book against the unlawfulness of the king's marriage with Katharine, in 1527, and made several translations : among others, one from English into Latin, "*Bishop Fisher's Sermon,*" preached at London on the day upon which the writings of M. Luther were publicly burnt, Camb. 1521, and a translation from Greek into Latin of Plutarch's piece, "*De commodo ex inimicis capiendo.*"¹

PACHECO (FRANCIS), a Spanish artist, supposed to have been born in 1571, at Seville, is said by Mr. Fuseli, to owe his reputation more to theory, writing, and the celebrity of his scholars Cano and Velázquez, than to the superiority of his works. He was a pupil of Luis Fernan-

¹ *Ath. Ox.* vol. I.—*Dodd's Ch. Hist.*—*Lodge's Illustrations*, vol. I.—*Fiddes and Grove's Lives of Cardinal Wolsey*.—*Knight and Jortin's Lives of Erasmus*.

dez, but, though partial to the great style, does not appear to have studied it in Italy. With sufficient correctness of outline, judgment in composition, dignity of characters, propriety of costume, observance of chiaroscuro and perspective, Pacheco displeases by want of colour, timidity of execution, and dryness of style. Seville possesses the best of his historic performances; of his numerous portraits, those of his wife and Miguel de Cervantes were the most praised. He possesses considerable erudition, and there is much wit and humour in his epigrams. He died in 1654. Of his works we know only one, entitled "*Arte de la Pintura, su antiguedad y grandezas*," Seville, 1649, 4to.¹

PACHOMIUS (ST.), a celebrated abbot of Tabenna in Egypt, was born about the year 292, of heathen parents. He bore arms at the age of twenty, and was so touched with the charitable works of some Christians, that he returned to Thebais when the war ended, and embraced Christianity. He afterwards placed himself under the direction of a solitary named Palemon, and made so astonishing a progress in religion with this excellent master, that he became founder of the monastery of Tabenna, on the banks of the Nile, peopled Thebais with holy solitaries, and had above 5000 monks under his care. His sister founded a convent of nuns on the other side of the Nile, who lived in a community, and practised great austerities. St. Pachomius died May 3, 348. We have some of his "Epistles" remaining, a "Rule," and some other pieces in the library of the fathers. M. Arnauld D'Andilly has translated a life of him into French, which may be found among those of the fathers of the desert.²

PACHYMERAS (GEORGE), an eminent Greek, flourished about 1280, under the reign of Michael Paleologus, and Andronicus his successor. He was a person of high birth, and had acquired no less knowledge in church-affairs in the great posts he had among the clergy of Constantinople, than of state-matters in the high employments he held in the court of the emperor; so that his "*History of Michael Paleologus and Andronicus*" is the more esteemed, as he was not only an eye-witness of the affairs of which he writes, but had also a great share in them. This history was published by Poussines, a Jesuit, Gr. et Lat. "ex in-

¹ Pilkington, by Fuseli.

² Cave, vol. I.—Moreri, in Pacome.

terpr. et cum not. P. Possini," Rome, 1666—69, 2 vols. fol. Pachymera composed also some Greek verses; but they were little esteemed, and never printed. Brucker mentions a compendium of the Aristotelian philosophy published from his manuscripts; and Tilman published his paraphrase on the epistles of Dionysius the Areopagite, "*Georgii Pachymeræ paraphrasis in decem epistolas beati Dionysii Areopagitæ*," Paris, 1538.¹

PACIAUDI (PAUL MARIA), antiquary and librarian to the duke of Parma, and historiographer of the order of Malta, was born at Turin, Nov. 13, 1710. After studying in the university of Turin, he took the religious habit in the order of the Theatins, at Venice, and then went to Bologna to study mathematics and natural philosophy under the celebrated Beccari. It appears that he began his subsequent literary career with the last-mentioned pursuit; and that as soon as he had attained the higher orders, he was appointed professor of philosophy in the college of Genoa; and was one of those who first dared to explode, from the schools of Italy, the old rooted prejudices of fantastic systems, and to substitute for them the eternal truths discovered by Newton. He did not, however, long remain in the professorship of philosophy, at Genoa, but quitted philosophy for divinity, and devoted ten years to preaching and the composition of sermons, by neither of which he acquired much reputation; but within this period he published some orations, his "*Treatise on the Antiquities of Ripa Transone*," the ancient Cupra; and three years after, his "*Explanation of an ancient engraved Stone*."

The precise date of Father Paciaudi's most meritorious labours may be properly fixed at 1747, the thirty-sixth of his life; and, from that time to 1760, he was seen almost in a state of continual preregination at Naples, at Florence, at Venice, and at Rome. In the first of these cities, during the years 1747, 48, and 49, he published a learned "*Dissertation on a Statue of Mercury*," in 4to; "*Observations on some foreign and odd Coins*," likewise in 4to; and, "*A Series of Medals representing the most remarkable Events of the Government of Malta*," in folio. At Florence appeared in 1750, in 4to, his "*Treatise on the ancient Crosses and Holy Monuments which are found at Ravenna*;" at Venice, in the same year, his unrivalled

¹ Moreri.

work, "De sacris Christianorum Balneis;" and at Rome, from 1751 to 1756, no less than eight volumes in 4to, containing as many different works, issued from his pen; the best of which was accounted the treatise "De Athletarum Cubistesi." His position, in this disquisition, was, that the Greeks, though they placed dancing in the same rank as the military march, considered it as an art tending to regulate, adjust, and beautify the movements of the body, and divided it into four genera according to its various application to religious ceremonies, warlike exercises, theatrical performances, and domestic enjoyments; yet the cubistic art, whose object is to teach jumping and uncommon corporeal exertions, although perfectly known, was never held in great estimation in ancient Greece.

The year 1757 is perhaps the most remarkable in Paciaudi's literary life; that being the period in which he entered into a correspondence with count Caylus, and began to supply him with numberless heads of valuable information for his "Recueil d'Antiquités." Paciaudi may, in fact, be considered if not one of the authors, at least as a contributor to that work. And his letters, which were published in 1802 at Paris, are a proof of the ample share of fame to which he is entitled in this respect. This correspondence was carried on for eight years, from 1757 to 1765. But neither were Paciaudi's powers confined to it alone, nor was he without further employments during that period. It was then (in 1761) that he published his capital work "Monumenta Peloponnesia," in 2 vols. 4to, containing a complete illustration of those celebrated statues, busts, bas-reliefs, and sepulchral stones, which, from the continent and the islands of Peloponnesus, had been removed to Venice, and which formed a part of the numerous collection of antiquities possessed by the illustrious family of Nani, in that metropolis. Then too it was that he received from the celebrated Parmesan minister Tillot, the invitation to go to Parma to superintend the erection of the library which had been projected by his royal highness the Infant Don Philip.

From a confidential declaration to count Caylus, it appears, that Mr. Paciaudi was highly satisfied with his employment. He considered it as an opportunity of rendering useful his extensive erudition, without those inconveniencies which attend the necessary intercourse with the world. He therefore engaged in the business with a zeal

bordering on enthusiasm. Besides the acquisition which he made of the excellent library of count Pertusati at Rome, in 1762, he went to Paris in search of other books; and such was his exertion, that, in less than six years, he collected more than sixty thousand volumes of the best works of every kind, and thus erected one of the most copious libraries in Italy. He also compiled such an excellent "Catalogue raisonnée" of its articles as deserves to be adopted as a model by all who are at the head of large bibliographical establishments.

Whilst he was thus active in the organization of the library, he received additional honours and commissions from the royal court of Parma. In 1763 he was appointed antiquary to his royal highness, and director of the excavations which, under the authority of government, had been undertaken in the ancient town of Velleja, situated in the Parmesan dominions; and in 1767, on the expulsion of the Jesuits, he was declared "president of studies," with the power of new modelling as he thought proper, the whole system of public instruction throughout the state. In this new organization of studies he displayed the same spirit of order by which he had been already distinguished in the formation of the library. He endeavoured to arrange the different subjects in the minds of his pupils as he had formerly classified the books upon the different shelves.

Notwithstanding so many signal services to the court of Parma, Paciaudi fell a victim to mean intrigues, and lost the favour of his sovereign. He had been intimately connected with the minister who then happened to be disgraced, and was in some measure involved in the same misfortune. He forfeited his places. But, conscious of his own integrity, he did not choose to leave Parma, and patiently waited for the transit of the storm. His innocence being soon ascertained, he was restored to his several functions, and to the good opinion of the prince. He made, however, of this favourable event, the best use that a prudent man could do; he endeavoured to secure himself against a similar misfortune in future, by soliciting permission to retire to his native country; and this "voluntary exile," says M. Dacier, in the eulogy of Paciaudi, "banished the last remains of suspicion against him. Nothing was now remembered but his merit and his zeal: his loss was severely felt; and the most engaging sollicita-

tions were made to him to resume his functions. In vain did he plead in excuse his advanced age, and the necessity of repose; his excuses were not admitted, and he was finally obliged to return to Parma."

The literary establishments which had been formed by him in that place, did not then require so much of his attention and care, as to prevent him from indulging himself in other pursuits. He therefore conceived the plan of a general biography of the grand masters of the order of Malta. In 1749, when he published, at Naples, the series of medals concerning the government of Malta, he had received from the grand master, Pinto, the place of historiographer of the order; but his uninterrupted labours in other pursuits had prevented him, for nearly thirty years, from directing his attention to that great object, the most interesting, perhaps, in the religious and military history of the middle ages. At last he devoted to it some of his latter years, and, in 1780, published from the unrivalled press of Bodoni, of Parma, his "*Memorie de Gran Maestri*," &c. or "*Memoirs of the Grand Masters of the Holy Military Order of Jerusalem*," in 3 vols. 4to. This publication contains only the history of the first century of the order, and consequently, not more than the lives of its founder and of the first ten grand masters. It would have been continued, if the author had not, soon after its appearance, fallen into that languor, which generally attends long labours and old age, and which accompanied him till his death, which took place on the 2d of February 1785, in the 75th year of his age.

Mr. Paciaudi was an excellent man: religious, disinterested, and cordial; and although not without personal vanity, and often chargeable with severity of criticism on his antagonists, was always kind and polite, beloved by the great, consulted by the learned, and esteemed by people of every description. He was intimately connected with the greatest literary men of his age, among whom, besides Caylus, it is sufficient to mention the illustrious Winkelmann, and the author of the *Travels of Anacharsis*, to whom he stood indebted for the academical honours which he received at Paris.¹

¹ Essay on his Life prefixed to his Letters, published at Paris in 1802.—*Baldwin's Literary Journal*, vol. II.—*Fabroni Vitæ Italarum*, vol. XIV.

PACIUS (JULIUS), an eminent lawyer and philosopher, called PACIUS DE BERIGA, from the name of a country seat belonging to his father's family, near Vicenza, was born at the latter city in 1550. His parents bestowed every pains on his education, and he is said to have made such progress in his first studies as to have composed a treatise on arithmetic at the age of thirteen. For farther proficiency he was sent to Padua, with his brother Fabius, who afterwards became a physician of eminence, and is mentioned with great honour by the medical biographers. Julius, after taking his degree of doctor in law, returned to his own country, where, in the course of his extensive reading, he became acquainted with the sentiments of the reformers, and concealed his attachment to them with so little care, that he was menaced by the horrors of the inquisition, from which he escaped to Geneva. This step being attended with the loss of his property, he gained a livelihood for some time by teaching youth, until his character becoming known, he was encouraged to give lectures on civil law, which he did for ten years with great success and reputation. At Geneva also he married a lady whose family had fled from Lucca for the cause of religion, and had a family of ten children by her.

In 1585 he accepted the offer of the law professorship at Heidelberg, which he held for ten years, and then removed to Sedan, where he taught logic for some time; but the war which took place induced him to return again to Geneva, and thence to Nismes, where he was appointed principal of the college. His next settlement, which he hoped would have been final, was at Montpellier, where he was made regius professor of law, and where he certainly acquired a high reputation, and brought together from all parts a numerous concourse of students, among whom was the celebrated Peiresc, who induced him to return to the Roman catholic religion. After various changes of place, however, he fixed at last at Valence in Dauphiné, where he died in 1635, at the age of eighty-five. His principal works were, 1. "*Corpus Juris Civilis*," Geneva, 1580, fol. 2. "*Consuetudines Feudorum*," *ibid.* 1580, fol. 3. "*Justiniani Imperatoris institutionum Libri quatuor*," &c. *ibid.* fol. 4. "*Aristotelis Organum, hoc est libri omnes ad logicam pertinentes, Gr. et Lat.*" Morgiis, 1584, 8vo, reprinted in 1592, and at Francfort in 1598, which is the best edition of what is reckoned a very

valuable translation of the Aristotelian logic. 5. "*Sapientissimi Curopalatae de officialibus Palatii Constantinopolitani, et officiis magnae ecclesiae libellus, Gr et Lat.*" Heidelberg, 1588, 8vo. This was published by Codinus. Pacius only supplied the MS. from his library. 6. "*Aristotelis naturalis auscultationis libri octo.*" Gr. and Lat. Francfort, 1596, 8vo. 7. "*Aristotelis de anima libri tres, Gr. et Lat.*" *ibid.* 1596, 8vo. 8. "*Aristotelis de Caelo libri quatuor,*" &c. Gr. et Lat. *ibid.* 1601, 8vo. 9. "*Doctrina Peripatetica tomi tres,*" Aureliae Allobrogum (Geneva) 1606, 4to. Niceron enumerates various other works which he published, some of a temporary kind, and some compiled for the use of students; but the above appear to have contributed most to the reputation he enjoyed.¹

PACK (RICHARDSON), an English poetical and miscellaneous writer, the son of John Pack, of Stoke-Ash, in Suffolk, who, in 1697 was high sheriff of that county, was born about 1680. He was educated at Merchant Taylors' school, whence, at the age of sixteen, he removed to St. John's college, Oxford, and remained there two years, at the end of which his father entered him of the Middle Temple, intending him for the profession of the law. His proficiency, as a law student, must have appeared in a very favourable light to the benchers of this honourable society, as he was at eight terms standing admitted barrister, when he was not much above twenty years of age. But habits of study and application to business not agreeing either with his health or inclination, he went into the army, and his first command, which he obtained in March 1705, was that of a company of foot. He served afterwards abroad under general Stanhope, and the duke of Argyle, who for his distinguished bravery promoted him to the rank of major, and ever after honoured him with his patronage and friendship. Some of the best of major Pack's effusions were in celebration of his grace's character, at a time when there was a jealousy between him and the duke of Marlborough. The major died at Aberdeen in Sept 1728, where his regiment happened then to be quartered. He published first a miscellany of poems in 1718, dedicated to colonel Stanhope, which sold rapidly, and when it came to a second edition was enlarged by some prose pieces. In 1719 he published the "*Life of Pomponius Atticus,*" with

¹ Niceron, vol. XXXIX.—Chaufepie.—Saxii Onomast.

remarks addressed to the duke of Aygyle; in 1720, "*Religion and Philosophy, a Tale*;" and in 1725, a "*New Collection*" of poetical miscellanies, to which he prefixed the "*Lives of Miltiades and Cymon*," from *Cornelius Nepos*. His "*Whole Works*" were afterwards collected and published in one vol. 8vo, 1729. In all he discovers considerable taste, vivacity, and learning. His connections, as well as his principles, appear to have been of the superior cast.¹

PACUVIUS (MARCUS), a Latin tragic poet, was a native of Brindisi, the ancient Brundisium, and nephew to Ennius. He flourished at Rome about 154 B. C. According to his last biographer, he was held in high esteem by C. Lelius, and particularly by Cicero, who affirmed him to be superior to Sophocles in his tragedy of "*Niptra*," and classed him in the first rank of tragic poets. They are said likewise to have looked upon every one as an enemy to Roman literature who had temerity enough to despise his tragedies, particularly his "*Antiope*." We have nothing, however, of his works left except some fragments in Maittaire's "*Corpus Poetarum*." Pacuvius was a painter also, as well as a poet; and Pliny speaks of one of his pictures which was placed in the temple of Hercules, and was admired by the connoisseurs of those times. He died at Tarentum, when beyond his ninetieth year. He wrote his own epitaph, which is preserved in Aulus Gellius. Annibale di Leo, who was also born at Brindisi, published in 1764 a dissertation on his life and writings, in order to do honour to his native place, which certainly would not have been less honoured if he had omitted to tell us that among the eminent men of Brindisi, was M. Lenius Strabo, the first inventor of bird-cages.²

PAGAN (BLAISE FRANCIS COUNT DE), an eminent French mathematician, was born at Avignon, in Provence, March 3, 1604, and entered the army at fourteen, for which he had been educated with extraordinary care. In 1620 he was engaged at the siege of Caen, in the battle of the bridge of Ce, and other exploits, in which he signalized himself, and acquired a reputation above his years. He was present, in 1621, at the siege of St. John d'Angeli, as also at that of Clerac and Montauban, where he lost his

¹ Life prefixed to his works.—Cibber's *Lives*.—Jacob's *Lives*.

² Vossius de Poet. Lat.—Saxii *Onomast.*—Leo's *Dissertation* in *Month. Rev.* vol. XXXII.

left eye by a musket-shot. At this siege he had another loss, which he felt with no less sensibility, viz. that of the constable of Luynes, who died there of a scarlet fever. The constable was a near relation to him, and had been his patron at court. He did not, however, sink under his misfortune, but on the contrary seemed to acquire fresh energy from the reflection that he must now trust solely to himself. Accordingly, there was after this time, no siege, battle, or any other occasion, in which he did not signalize himself by some effort of courage and conduct. At the passage of the Alps, and the barricade of Suza, he put himself at the head of the forlorn hope, consisting of the bravest youths among the guards; and undertook to arrive the first at the attack by a private way which was extremely dangerous; but, having gained the top of a very steep mountain, he cried out to his followers, "See the way to glory!" and sliding down the mountain, his companions followed him, and coming first to the attack, as they wished to do, immediately began a furious assault; and when the army came up to their support, forced the barricades. He had afterwards the pleasure of standing on the left hand of the king when his majesty related this heroic action to the duke of Savoy, with extraordinary commendations, in the presence of a very full court. When the king laid siege to Nancy in 1633, our hero had the honour to attend his sovereign in drawing the lines and forts of circumvallation. In 1642 his majesty sent him to the service in Portugal, in the post of field-marshal; but that year he had the misfortune to lose his eye-sight.

Disabled now from public service, he re-assumed, with greater vigour than ever, the study of the mathematics and fortification; and, in 1645, gave to the public his "Treatise of Fortification." It was allowed by all who understood the science, that nothing superior had then appeared on that subject; and, whatever improvements have been made since, they have been derived in a manner from this treatise, as conclusions from their principles. In 1651 he published his "Geometrical Theorems," which shew a perfect knowledge of all parts of the mathematics. In 1655 he printed a paraphrase, in French, of the "Account," in Spanish, "of the River of the Amazons," by father de Rennes, a Jesuit; and we are assured, that blind as he was, yet he drew the chart of that river, and the parts adjacent, which is seen in this work. Of this work

an English translation was published by W. Hamilton in 1661, 8vo.

In 1657 he published "The Theory of the Planets; cleared from that multiplicity of eccentric circles and epicycles, which the astronomers had invented to explain their motions." This distinguished him among the astronomers, as much as his work on fortification did among the engineers; and he printed, in 1658, his "Astronomical Tables," which are very succinct and plain. But, as few great men are without their foible, that of Pagan was a prejudice in favour of judicial astrology; and, though he is more reserved than most others, yet what he wrote upon that subject must not be classed among those productions which do honour to his understanding. He was beloved and visited by all persons illustrious for rank, as well as science; and his house was the rendezvous of all the polite and worthy both in city and court. He died at Paris, Nov. 18, 1665, having never been married. The king ordered his first physician to attend him in his illness, and gave several marks of the extraordinary esteem which he had for his merit.

His character is that of an universal genius; and, having turned himself entirely to the art of war, and particularly to the branch of fortification, he made extraordinary progress in it. He understood mathematics, not only better than is usual for a gentleman whose view is to rise in the army, but even to a degree of perfection above that of the ordinary masters who teach that science. He had so particular a genius for this kind of learning, that he obtained it more readily by meditation than by reading, and accordingly spent less time on mathematical books than he did in those of history and geography. He had also made morality and politics his particular study; so that he may be said to have drawn his own character in his "*Homme Heroïque*," and to have been one of the completest gentlemen of his time. Louis XIII. was heard to say several times, that the count de Pagan was one of the most worthy, most adroit, and most valiant men in his kingdom. That branch of his family which removed from Naples to France in 1552, became extinct in his person.¹

PAGE (WILLIAM), an English divine, was born in 1590, at Harrow on the Hill, Middlesex, and entered of Baliol

¹ Perrault Les Hommes Illustres.—Moreri.

college, Oxford, in 1606. Here he took his degrees in arts, and in 1619 was chosen fellow of All Souls. In 1629, by the interest of Laud, he succeeded Dr. Denison, as master of the free school of Reading. In 1634 he was admitted D. D. but ten years after was deprived of his school by the parliamentary commissioners for Berkshire. He held, however, the rectory of East Locking in that county, to which he had been presented by his college, until his death, which happened Feb. 14, 1663, at the rectory-house. He was buried in the chancel of his own church. At the restoration he had obtained a writ of restitution to the school, which was publicly read, he being present, as appears by the diary of the corporation; but, after some debate it was carried that Mr. Singleton, the then master, should have notice before an answer was resolved upon; and it appears that Mr. Singleton was confirmed in the place, being the sixth person who held it after Page.

Dr. Page was thought well versed in the Greek fathers, an able disputant, and a good preacher. He wrote "A Treatise of justification of Bowing at the name of Jesus, by way of answer to an appendix against it," Oxford, 1631, 4to; and an "Examination of such considerable reasons as are made by Mr. Prynne in a reply to Mr. Widdowes concerning the same argument," printed with the former. The fate of this publication was somewhat singular. The point in dispute was at this time eagerly contested. Archbishop Abbot did not think it of sufficient importance to be allowed to disturb the peace of the church, and, by his secretary, advised Dr. Page to withdraw his work from the press, if already in it. Laud, on the contrary, who was then bishop of London, ordered it to be printed, viewing the question as a matter of importance, it being a defence of a canon of the church; and it accordingly appeared. Dr. Page was also the author of "Certain animadversions upon some passages in a Tract concerning Schism and Schismatics," by Mr. Hales of Eton, Oxon. 1642, 4to; "The Peace Maker, or a brief motive to unity and charity in Religion," Lond. 1652, 16mo; a single sermon, and a translation of Thomas a Kempis, 1639, 12mo, with a large epistle to the reader. Wood mentions "Jus Fratrum, or the Law of Brethren," but is doubtful whether this belongs to our Dr. Page, or to Dr. Samuel Page, vicar of Deptford, who died in 1630, and was the author of some pious tracts. It belongs, however, to neither, but to a John

Page, probably a lawyer, as the subject is the power of parents in disposing of their estates to their children.¹

PAGI (ANTHONY), a famous Cordelier, and one of the ablest critics of his time, was born at Rognes, a small town in Provence, March 31, 1624. He took the monk's habit in the convent of the Cordeliers at Arles, and professed himself there in 1641. After he had finished the usual course of studies in philosophy and divinity, he preached some time, and was at length made four times provincial of his order. These occupations did not hinder him from applying to chronology and ecclesiastical history, in which he excelled. He printed in the *Journal des Savans*, Nov. 11, 1686, a learned "Dissertation upon the Consular Office," in which he pretends to have discovered the rules, according to which the Roman emperors took the dignity of consul at some certain times more than others, but in this he is not thought to have been successful. His most considerable work is "A Critique upon the Annals of Baronius;" in which he has rectified an infinite number of mistakes, both in chronology and in facts. He published the first volume of this work, containing the first four centuries, at Paris, in 1689; with a dedication to the clergy of France, who allowed him a pension. The whole work was printed after his death, in four volumes, folio, at Geneva, in 1705, by the care of his nephew, father Francis Pagi, of the same order. It is carried to the year 1198, where Baronius ends. Pagi was greatly assisted in it by the abbé Longuerue, who also wrote the eloge of our author, which is prefixed to the Geneva edition. Another edition was published at Geneva in 1727. It is a work of great utility, but the author's chronology of the popes of the first three centuries is not approved by the learned. He has also prefixed a piece concerning a new chronological period, which he calls "Græco-Romana," and uses for adjusting all the different epochas, which is not without its inconveniences. Our author wrote some other works of inferior note before his death, at Aix, in Provence, June 7, 1699. His character is that of a very able historian, and a learned and candid critic. His style has all the simplicity and plainness which suits a chronological narration. He held a correspondence with several learned men, as Stillingfleet, Spanheim, Cuper, Dodwell, the cardinal Noris, &c.²

¹ Ath. Ox.—Coates's Hist. of Reading.

² Chaussepie.—Niceron, vol. I.—Moreri.—Dupin.

PAGI (FRANCIS), nephew of the preceding, was born at Lambesc in Provence Sept. 7, 1654. The extraordinary inclination that appeared in his infancy for polite learning induced his parents to send him to study, among the priests of the oratory, at Toulon; where he soon made so great a proficiency, that his uncle, Anthony Pagi, sent for him to Aix, where he then resided. The conversation of his uncle inspired him with a desire of devoting himself to the church, and accordingly he entered into the order of the Cordeliers, and made his profession. After having taught philosophy in several convents, he desired to return to his uncle at Aix; and, having obtained leave, remained studying under his directions for several years; and assisted him in his "Critique upon Baronius's Annals;" of which, as we have mentioned in the preceding article, he became the editor. Father Francis afterwards laid the plan of another work, which he published under the title "*Breviarium Historico-chronologico-criticum, illustriora pontificum Romanorum gesta, conciliorum generalium acta, nec non complura tum sacrorum rituum, tum antiquæ ecclesiæ disciplinæ, capita complectens*," 4 vols. 4to, 1717, &c. In this he discovers the most bigoted zeal for the Ultramontane theology, and every thing which exalts the authority of the pope. A long illness, brought on by a fall, prevented his finishing the last volume, which was not published until 1727, six years after his death, which took place Jan. 21, 1721.¹

PAGIT, or rather PAGET (EUSEBIUS), a Puritan divine, was born at Cranford in Northamptonshire, about 1542, and at the age of twelve years came to Oxford, where he was first choirister, and afterwards student of Christ Church. He made, according to Wood, a considerable progress in logic and philosophy, but, although a noted sophister, left the university without taking a degree. As Wood passes immediately to his being presented to the rectory of St. Anne's, Aldersgate-street, that biographer seems to have known nothing of the intermediate events. On his leaving Oxford, he became vicar of Oundle, and rector of Langton in his native county, where, in 1573, he was first prosecuted for nonconformity. He was afterwards preferred to the rectory of Kilkhampton in Cornwall, and although he had acquainted both his patron and ordinary that there were some things in the book of Common Prayer

¹ Chanfepie.—Bibl. Germanique, vol. III.—Niceron, vol. VI.

with which he could not comply, and they had promised, that if he would accept the cure, he should not be molested on that account, yet a prosecution was commenced against him, which ended in his losing all his preferments, and even a school which he attempted to establish for his maintenance. This appeared particularly hard in his case, as, according to every authority, he was "a learned, peaceable, and good divine, who had formerly complied with the customs and devotions of the church, and had been indefatigable in the ministry." He appears to have remained some years under ecclesiastical censure; but at last, in September 1604, was promoted to the rectory of St. Anne and St. Agnes, Aldersgate-street, which he held till his death in May 1617, in the seventy-fifth year of his age. His remains were interred in this church. An account of his prosecution may be seen in the Harleian MSS. 813, fol. 14, b. and an abridgment of it in Neal's "History of the Puritans." He was the author of a sermon "on Tithes;" another "of Election;" a Latin "Catechism," Lond. 1591, 8vo; a translation of Calvin's "Harmony of the Gospels," ibid. 1584, 4to; and "The History of the Bible, briefly collected, by way of question and answer." It does not appear when this first appeared, but it was afterwards printed at the end of several of the old editions of the Bible.

He had a son EPHRAIM, who was born in 1575, and educated also at Christ Church, where he became so uncommon a proficient in languages, that at the age of twenty-six, he is said to have understood and written fifteen or sixteen, ancient and modern. His only preferment was to the church of St. Edmund the King, Lombard-street, London, from which he was driven by the usurping party, for his loyalty. In religious sentiments he does not appear to have differed from his father; but he adhered to the king and constitution, which was then an unpardonable crime. He retired to Deptford in Kent, where he died in April 1647, aged seventy-two. In addition to the other causes of his sufferings, he wrote much against the Independents, baptists, and other sectaries, as appears by his "Heresiography;" yet, in 1645, two years before his death, he united with his brethren in London, in petitioning parliament for the establishment of the Presbyterian discipline, which he thought better than none. He wrote some books that are still valued as curiosities, particularly

his "*Christianographia*, or a description of the multitudes and sundry sorts of Christians in the world, not subject to the pope," &c. Lond. 1635, 4to, often reprinted, with (in some of the editions) a "*Treatise of the religion of the ancient Christians in Britany*;" and his "*Hæresio-graphia*, or a description of the Heresies of later times," *ibid.* 1645, &c. 4to. Of this there have been at least four editions.¹

PAGNINUS (SANCTES), an Italian of great skill in Oriental languages and biblical learning, was born at Lucca in 1466, and afterwards became an ecclesiastic of the order of St. Dominic, and resided for the greater part of his life at Lyons. He was deeply and accurately skilled in the Latin, Greek, Hebrew, Chaldee, and Arabic tongues, but especially in the Hebrew. In the course of his studies he was led to conceive that the Vulgate translation of the Scriptures was either not by Jerome, or greatly corrupted; and he therefore undertook to make a new one, following Jerom only where he conceived that his version corresponded with the original. This design, so very soon after the restoration of letters, is calculated to give us a very high opinion of Pagninus's courage and learning, and appeared in so favourable a light to pope Leo X. that he promised to furnish him with all necessary expences for completing the work; and he was likewise encouraged in his labours by the succeeding popes, Hadrian VI. and Clement VII. who licensed the printing of it. It appears, by a letter of Picus Mirandula to Pagninus, that he had spent twenty-five years upon this translation. It is the first modern translation of the Bible from the Hebrew text; and the Jews who read it affirmed, that it agreed entirely with the Hebrew, and was as faithful, and more exact than the ancient translations. The great fault of Pagninus was, that he adhered too closely and servilely to the original text; and this scrupulous attachment made his translation, says father Simon, "obscure, barbarous, and full of solecisms. He imagined, that, to make a faithful translation of the Scriptures, it was necessary to follow exactly the letter, according to the strictness of grammar. This, however, is quite contrary to his pretended exactness, because two languages seldom agree in their ways of

¹ Ath. Ox. vol. I. and II.—Brook's Lives of the Puritans.—Fuller's Worthies.—Lloyd's Worthies, folio, p. 510.—Strype's Life of Whitgift, p. 577.

speaking ; and therefore, instead of expressing the original in its proper purity, he defaces and robs it of its ornaments." Father Simon, nevertheless, allows the great abilities and learning of Pagninus ; and all the later commentators and translators of the Scriptures have agreed in giving him his just commendation. Huetius, though he seems to think father Simon's criticism of him well grounded, yet makes no scruple to propose his manner as a model for all translators of the sacred books : "*Scripturæ interpretandæ rationibus utile nobis exemplar proposuit Sanctus Pagninus.*"

He afterwards translated the "New Testament" from the Greek, and dedicated it to pope Clement VII. It was printed with the former at Lyons in 1528. He was also the author of an "Hebrew Lexicon and an Hebrew Grammar ; which Buxtorf, who calls him "*Vir linguarum Orientalium peritissimus,*" made great use of in compiling his. He died in 1536, aged seventy. Saxius places his birth in 1471, and his death in 1541. Though he appears to have lived and died a bigoted Catholic, Luther spoke of him, and his translations, in terms of the highest applause.¹

PAJON (CLAUDE), a French Protestant divine, was born in 1626, and studied, with great success and approbation, at Saumur ; after which he became minister of a place called Marchenoir in the province of Dunois. He was an able advocate against the popish party, as appears by his best work, against father Nicole, entitled "*Examen du Livre qui porte pour titre, Prejugez legitimes contre les Calvinistes,*" 2 vols. 1673, 12mo. Mosheim therefore very improperly places him in the class of those who explained the doctrines of Christianity in such a manner as to diminish the difference between the doctrines of the reformed and papal churches ; since this work shews that few men wrote at that time with more learning, zeal, and judgment against popery. Pajon, however, created some disturbance in the church, and became very unpopular, by explaining certain doctrines, concerning the influence of the Holy Spirit, in the Arminian way, and had a controversy with Jurieu on this subject. The consequence was, that Pajon, who had been elected professor of divinity at Saumur, found it necessary to resign that office ; after which he

¹ Moreri in Sanctes.—Le Long Bibl. Sacra.

resided at Orleans, as pastor, and died there Sept. 27, 1685, in the sixtieth year of his age. He left a great many works in manuscript; none of which have been printed, owing partly to his unpopularity, but, perhaps, principally to his two sons becoming Roman Catholics. A full account of his opinions may be seen in Mosheim, or in the first of our authorities.¹

PAJOT (LEWIS-LEO), Count d'Ansembrey, a French nobleman, was born at Paris in 1678. During his education he discovered an inclination for mathematical pursuits, and was instructed in the philosophy of Des Cartes. After this he increased his knowledge by an acquaintance with Huygens, Ruysch, Boerhaave, and other eminent men of the time. On his return from his travels he was appointed director-general of the posts in France; but, coming into possession of a country-seat at Bercy, by the death of his father, he collected a museum there furnished with philosophical and mechanical instruments, and machines of every description, which attracted the attention of the learned, and was visited by Peter the Great, the emperor of Germany, and other princes. In the Transactions of the Academy of Sciences, of which he was a member, there are several of his papers; among which is a description of an "Instrument for the Measurement of Liquids;" — of "An Areometer, or Wind Gage;" and of a "Machine for beating regular Time in Music." He died in 1753, bequeathing his valuable museum to the academy.²

PAINE (THOMAS), a political and infidel writer of great notoriety, was born in 1737, at Thetford, in Norfolk. His father was a staymaker, a business which he himself carried on during his early years at London, Dover, and Sandwich. He afterwards became an exciseman and grocer, at Lewes in Sussex; and, upon the occasion of an election at Shoreham, in 1771, is said to have written an election song. In the following year he wrote a pamphlet, recommending an application to parliament for the increase of the salaries of excisemen; but, for some misdemeanours, was himself dismissed from his office in 1774. In the mean time, the ability displayed in his pamphlet attracted the notice of one of the commissioners of excise,

¹ Chaufepie.—Moreri.—Blount's Censura.—Saxii Onomast.

² Dict. Hist.

who sent him to America, with a strong recommendation to Dr. Franklin, as a person who could be serviceable at that time in America. What services were expected from him, we know not, but he arrived at a time when the Americans were prepared for the revolution which followed, and which he is supposed to have promoted, by scattering among the discontented his memorable pamphlet, entitled "**Common Sense.**"

His first engagement in Philadelphia was with a bookseller, who employed him as editor of the Philadelphia Magazine, for which he had an annual salary of fifty pounds currency. When Dr. Rush of that city suggested to Paine the propriety of preparing the Americans for a separation from Great Britain, he seized with avidity the idea, and immediately began the above mentioned pamphlet, which, when finished, was shewn in manuscript to Dr. Franklin and Mr. Samuel Adams, and entitled, after some discussion, "**Common Sense,**" at the suggestion of Dr. Rush. For this he received from the legislature of Pennsylvania, the sum of 500*l.*; and soon after this, although devoid of every thing that could be called literature, he was honoured with a degree of M. A. from the university of Pennsylvania, and was chosen a member of the American Philosophical Society. In the title-page of his "**Rights of Man,**" he styled himself "**Secretary for foreign affairs to the Congress of the United States, in the late war.**" To this title, however, he had no pretensions, and so thorough a republican ought at least to have avoided assuming what he condemned so vehemently in others. He was merely a clerk, at a very low salary, to a committee of the congress; and his business was to copy papers, and number and file them. From this office, however, insignificant as it was, he was dismissed for a scandalous breach of trust, and then hired himself as a clerk to Mr. Owen Biddle of Philadelphia; and early in 1780, the assembly of Pennsylvania chose him as clerk. In 1782 he printed at Philadelphia, a letter to the abbé Raynal on the affairs of North America, in which he undertook to clear up the mistakes in Raynal's account of the revolution; and in the same year he also printed a letter to the earl of Shelburne, on his speech in parliament, July 10, 1782, in which that nobleman had prophesied that, "**When Great Britain shall acknowledge American independence, the sun of Britain's glory is set for ever.**" It could not be difficult to answer

such a prediction as this, which affords indeed a humiliating instance of want of political foresight. Great Britain *did* acknowledge American independence, and what is Great Britain now? In 1785, as a compensation for his revolutionary writings, congress granted him three thousand dollars, after having rejected with great indignation a motion for appointing him historiographer to the United States, with a salary. Two only of the states noticed by gratuities his revolutionary writings. Pennsylvania gave him, as we have mentioned, 500*l.* currency; and New-York gave him an estate of more than three hundred acres, in high cultivation, which was perhaps the more agreeable to him, as it was the confiscated property of a royalist. In 1787 he came to London, and before the end of that year published a pamphlet on the recent transactions between Great Britain and Holland, entitled "Prospects on the Rubicon." In this, as may be expected, he censured the measures of the English administration.

He had long cherished in his mind a most cordial hatred against his native country, and was now prepared in some measure for that systematic attack on her happiness which he carried on, at intervals, during the remainder of his life. Being released, in November 1789, from a sponging-house where he was confined for debt, he beheld with delight the proceedings of the French, and hastened to that country, but made no long stay at this time; and finding, on his return to London in 1790, Mr. Burke's celebrated work on the French revolution, he produced, within a few months, the first part of his "Rights of Man," and in 1792, the second part. Had these been left to the natural demand of the public, it is probable they might have passed unnoticed by government, but the industry with which they were circulated by the democratic societies of that period, among the lower classes of society, betrayed intentions which it would have been criminal to overlook; and prosecutions were accordingly instituted against the author and publishers. The author made his escape to France, and never returned to this country more. His inveteracy against her establishments, however, continued unabated, and perhaps was aggravated by the verdict which expelled him from the only nation where he wished to propagate his disorganizing doctrines, and where he had at that time many abettors. When the proceedings of the latter had roused the loyal part of the nation to address the

throne in behalf of our constitution, Paine published "A Letter to the Addressers," the object of which was to procure a national convention in contempt of the parliament. This likewise was circulated by his partizans with no small industry. In the mean time, although ignorant of the French language, he was chosen a member of the French convention, and in consistency with his avowed malignity, gave his vote for a declaration of war against Great Britain. His adopted country, however, was not very grateful for his services, for when Robespierre gained the ascendancy, he sent Paine, with that mad enthusiast Anacharsis Cloots, to prison at the Luxemburgh, and Paine narrowly escaped being guillotined, amidst the hundreds who then underwent that fate, or were murdered in other ways.

During his confinement, which lasted eleven months, he certainly merited the praise of his friends, for his calm unconcern, and his philosophy; and they no doubt would rejoice to hear that he passed those hours of danger in "defying the armies of the living God," by his blasphemous composition called "The Age of Reason," the first part of which was published at London in 1794, and the second the year following. If any thing can exceed the mischievous intention of this attack on revealed religion, and which certainly produced very alarming effects on the minds of many of the lower classes, among whom it was liberally circulated, it was the ignorance of which his answerers have convicted him in every species of knowledge necessary for a discussion of the kind*.

His subsequent publications were "The Decline and Fall of the English system of Finance;" a most impudent letter to general Washington, whom he had the ingratitude

* Should our language in speaking of Paine's ignorance and arrogance appear too harsh, the reader who is of that opinion, may exchange it for what Mr Gilbert Wakefield has said of the second part of his "Age of Reason:—" "Every man who feels himself solicitous for the dignity of human nature, who glories in the prerogative of rationality, or is charmed by the loveliness of virtue, will observe, with humiliating sympathy, a debasement of his species, in the most astonishing, unprincipled, and unparalleled arrogance, to the last, of such a contemptuous, self-opinionated, ill-informed

writer. His excess of folly will be lamented by all his friends, not estranged, like himself, from shame and modesty; and his enemies will read his outrageous vaunts, united to such an excess of ignorance and stupor, with that *pleasure*, which results from a just expression of mingled abhorrence, derision, and contempt. For my part, his unprecedented infatuation almost strikes me dumb with amazement. I am not acquainted with such a compound of vanity and ignorance as Thomas Paine, in the records of literary history."

to revile as an apostate and impostor. "Agrarian Justice opposed to Agrarian law, and to Agrarian Monopoly;" "Letter to Mr. Erskine on the prosecution of T. Williams, for publishing the Age of Reason." He continued in France till 1802, "drunk," as his biographer informs us, "every day, mixing with the lowest company, and so filthy in his person, as to be avoided by all men of decency. His habitual drunkenness seems to have commenced with the delirium of the French revolution, and the practice gained upon him while in London." Tired at length with France, which now had nothing of a republic left, he wished to return to America, but knew not well what to do with himself. He could not return to England, where he had been outlawed, and he was aware that he was odious in the United States, where Washington had justly considered him as an anarchist in government, and an infidel in religion. He had no country in the world, and it may be truly said he had not a friend. He was obliged, however, to return to the United States, where his farm, now greatly increased in value, would supply all his wants.

In Oct. 1802, accordingly, he arrived at Baltimore, under the protection of the president Jefferson, but was no longer an object of curiosity, unless among the lower classes of emigrants from England, Scotland, or Ireland. With them, it appears, "he drank grog in the tap-room, morning, noon, and night, admired and praised, strutting and staggering about, showing himself to all, and shaking hands with all; but the leaders of the party to which he had attached himself paid him no attention." He had brought with him to America a woman, named madame Bonneville, whom he had seduced from her husband, with her two sons; and whom he seems to have treated with the utmost meanness and tyranny. By what charms he had seduced this lady, we are not told. He was now sixty-five years old, diseased in body from habitual drunkenness, and gross in manners. It would be too disgusting to follow his biographer in his description of the personal vices of this man. It may suffice that he appeared for many months before his death to be sunk to the lowest state of brutality.

The closing scene of his life, as related by his medical attendant, Dr. Manley, is too instructive and admonitory to be omitted. "During the latter part of his life," says this physician, "though his conversation was equivocal, his conduct was singular. He would not be left alone night

or day. He not only required to have some person with him, but he must see that he or she was there, and would not allow his curtain to be closed at any time; and if, as it would sometimes unavoidably happen, he was left alone, he would scream and holla, until some person came to him. When relief from pain would admit, he seemed thoughtful and contemplative, his eyes being generally closed, and his hands folded upon his breast, although he never slept without the assistance of an anodyne. There was something remarkable in his conduct about this period (which comprises about two weeks immediately preceding his death), particularly when we reflect, that Thomas Paine was author of the "Age of Reason." He would call out during his paroxysms of distress, without intermission, 'O Lord help me, God help me, Jesus Christ help me, O Lord help me,' &c. repeating the same expression without any the least variation, in a tone of voice that would alarm the house. It was this conduct which induced me to think that he had abandoned his former opinions; and I was more inclined to that belief, when I understood from his nurse (who is a very serious, and, I believe, pious woman,) that he would occasionally inquire, when he saw her engaged with a book, what she was reading, and being answered, and at the same time asked whether she should read aloud, he assented, and would appear to give particular attention. The book she usually read was 'Hobart's Companion for the Altar.'

"I took occasion, during the night of the 5th and 6th of June, to test the strength of his opinions respecting revelation. I purposely made him a very late visit; it was a time which seemed to sort exactly with my errand; it was midnight; he was in great distress, constantly exclaiming in the words above mentioned; when, after a considerable preface, I addressed him in the following manner, the nurse being present:

"Mr. Paine, your opinions, by a large portion of the community, have been treated with deference: you have never been in the habit of mixing in your conversation words of course: you have never indulged in the practice of profane swearing: you must be sensible that we are acquainted with your religious opinions as they are given to the world. What must we think of your present conduct? Why do you call upon Jesus Christ to help you? Do you believe that he can help you? Do you believe in the divinity of

Jesus Christ? Come now, answer me honestly; I want an answer as from the lips of a dying man, for I verily believe that you will not live twenty-four hours.' I waited some time at the end of every question; he did not answer, but ceased to exclaim in the above manner. Again I addressed him: 'Mr. Paine, you have not answered my questions; will you answer them?' Allow me to ask again, do you believe? or let me qualify the question, do you wish to believe that Jesus Christ is the son of God?' After a pause of some minutes, he answered, 'I have no wish to believe on that subject.' I then left him, and know not whether he afterwards spoke to any person, on any subject, though he lived, as I before observed, till the morning of the 8th.

"Such conduct, under usual circumstances, I conceive absolutely unaccountable, though with diffidence I would remark, not so much so in the present instance; for though the first necessary and general result of conviction be a sincere wish to atone for evil committed, yet it may be a question worthy of *able* consideration whether excessive pride of opinion, consummate vanity, and inordinate self-love, might not prevent or retard that otherwise natural consequence?"

On the 8th of June, 1809, about nine in the morning, died this memorable man, aged seventy-two years and five months; who at the close of the eighteenth century had well nigh persuaded the common people of England to think, that all was wrong in that government and that religion which their forefathers had transmitted to them, and under which they had enjoyed so many blessings. He had the merit of discovering, that the best way of diffusing discontent and revolutionary fanaticism was by a broad display, in their naked and barbarous forms, of those infidel and anarchical elements, which sophistry had, till his time, refined above the perceptions of the vulgar. By stripping the mischief of the dress, though still covering it with the name and boast of philosophy, he rendered it as familiar to the capacity as it was flattering to the passions of the mob; and easy to be understood in proportion to the ascendancy of the baser qualities of the mind.

To this merit, and in a literary point of view, it is a merit, he seems justly entitled. He was familiar with those artifices of writing which very much promoted his objects. Things that are great are easily travestied. It is only to

express them in a vulgar idiom, and incorporate them with low ideas. This is always very gratifying to the mean, the little, and the envious; and perhaps this was one of his most successful tricks upon the multitude. He had, besides, a sort of plebeian simplicity of style, almost bordering upon naiveté, which clothed his imposture with the semblance of honesty; while the arrogance with which he treated great names was, with the base and contumelious, an argument of his conscious pride and independence of thinking.

What he calls "the principles of society, acting upon the nature and conduct of man," are sufficient of themselves, according to his simple theory, to produce and perpetuate all the happiness and order of civilized life. Government is only imposition disguising oppression, and protecting wrongful accumulation. The dignity of human nature, in its lowest forms, is thus flattered by the discovery that the beggar and the felon have justice on their side while the one petitions for, and the other enforces, the restitution of his original rights. What hungry reprobate does not relish the proposition, that it is government which debauches the purity of our morals, and brings in passion over reason, by a sort of usurpation, to perplex the simplicity of God's appointments? Philosophy must not be insulted by opposing her polished weapons to this beggarly sophistry. There is one short and simple aphorism of common sense by which the whole of his theory is abundantly answered; and it is this, "Government is not made for men as they ought to be, but for men as they are; not for their possible perfection, but for their practical indigence." This answer is co-extensive with the whole work of Mr. Paine upon the rights of man. It demolishes the whole fabric of his treacherous system. It dispels at once the clumsy fiction of his barbarous Utopia.

In perusing a man's writings, a picture of the author himself is sometimes insensibly drawn in the imagination of the reader. By the perusal of the works of Thomas Paine, a most disgusting idea is presented to our thoughts both of the man and his manners. This idea is completely verified by the account which Mr. Cheetham has given us of his person and deportment. The paintings of Zeuxis attained a sort of ideal perfection by combining the scattered excellencies of the human countenance: to conceive the countenance, or the mind, of Mr. Thomas Paine, now that

death has withdrawn the living model, we must condense into an imaginary focus all the offensiveness and malignity that are dispersed throughout actual existence. Mr. Cheetham seems to have no hostility towards the man, and to be disposed to draw no inferences against him but what fairly arise from the facts. We may add too, that his facts appear to be collected from very credible sources of intelligence; from persons with whom Paine passed great part of his existence; and who, though not appearing to have much intercourse together, agree in the substance of their communications on this subject.¹

PALÆMON (QUINTUS RHEMNIUS FANNIUS), a celebrated grammarian at Rome, in the reign of Tiberius, was born of a slave at Vicenza. It is said he was first brought up in a mechanical business, but while attending his master's son to school, he discovered so much taste for learning, and made so much progress in it, that he was thought worthy of his freedom, and became a teacher or preceptor at Rome. With his learning he joined an excellent memory, and a ready elocution; and made extempore verses, then a very popular qualification. With all this merit, his manners were very dissolute, and he was so arrogant as to assert, that learning was born when he was born, and would die when he died; and that Virgil had inserted his name in his "Eclogues" by a certain prophetic spirit; for that he, Palæmon, would infallibly become one day sole judge and arbiter of all poetry. He was excessively prodigal and lavish, and continually poor, notwithstanding the great sums he gained by teaching, and the profit he made, both by cultivating his lands, and in the way of traffic. There is an "Ars Grammatica" ascribed to him in the edition of the "Grammatici Antiqui," and separately printed; and a work "De Ponderibus et Mensuris," which is more doubtful.²

PALÆPHATUS was a Greek philosopher, of whom a treatise in explication of ancient fables has been several times reprinted in Greek and Latin; the best edition is that of Fischer, Lips. 1761. But little is known of him, and there are several ancient writers of this name; one an Athenian, placed by the poets before the time of Homer;

¹ Cheetham's Life of Paine, 1809, reviewed in the "British Review," for June 1811, an article from which the best part of the above sketch has been borrowed.

² Moreri.—Fabric. Bibl. Lat.—Saxii Onomast.

one a native of Paros, who lived under Artaxerxes Mneemon; and one, a grammarian and philosopher, born at Athens or in Egypt, posterior to Aristotle. Which of these is author of the work already noticed, is not at all certain.¹

PALAFIX (JOHN DE), natural son of James de Palafox, marquis de Hariza, in the kingdom of Arragon, was born in 1600. His mother, it is said, attempted to drown him at his birth, but one of his father's vassals drew him out of the water, and took care of him till the age at which he was acknowledged by his parents. Philip IV. appointed Palafox member of the council of war; then that of the Indies. Having afterwards chosen the ecclesiastical profession, he was made bishop of Los Angeles, "Angelopolis," in New Spain, in 1639, with the title of visitor of the courts of chancery and courts of audience, and judge of the administration of the three viceroys of the Indies. Palafox employed his authority in softening the servitude of the Indians, checking robbery in the higher ranks, and vice in the lower. He had also great contentions with the Jesuits concerning episcopal rights. He was made bishop of Osina or Osuma, in Old Castille, in 1653, which diocese he governed with much prudence and regularity, and died, in great reputation for sanctity, September 30, 1659, aged 59. This prelate left some religious books, of which the principal are, "Homilies on the Passion of Christ," translated into French by Amelot de la Houssaye, 16to; several tracts on the "Spiritual Life," translated by the abbé le Roi; "The Shepherd of Christmas-night," &c. but he is best known by his "History of the Siege of Fontarabia;" and "History of the Conquest of China by the Tartars," 8vo. There is a collection of his works printed at Madrid in 13 vols. fol. 1762, and a life by Dinouart in French, 1767, 8vo.²

PALAPRAT (JOHN), seigneur de Bigot, a French poet, was born in May 1650, at Toulouse, of a noble family. He was a member of the academy of the Jeux Floraux, became chief magistrate of Toulouse in 1675, when scarcely twenty-five years of age; and was made head of the consistory 1684, in which office he acquitted himself with great integrity. He went to Rome two years after, and at

¹ Vossius de Hist. Græc.—Fischer's edition, but especially his "Prolusiones," 1771.

² Antonio Bibl. Hisp.—Moreri.—Dict. Hist.

length to Paris, in which city he chiefly resided from that time, and where M. de Vendôme fixed him in his service in 1691, as one of his secretaries. He died October 23, 1721, at Paris, aged 71, leaving some "Comedies," and a small collection of miscellaneous "Poems," most of them addressed to M. de Vendôme. M. Palaprat wrote for the stage with his friend Brueis, and their works have been collected in five small volumes 12mo, of which his is the least part. His style is gay and lively, but he discovers little genius or fancy, and he seems to have been indebted for his literary reputation to his private character, which was that of a man of great candour and simplicity.¹

PALEARIUS (AONIUS), an excellent writer in the sixteenth century, was born at Veroli, in the Campagna di Roma, and descended of noble and ancient families by both his parents. He was baptised by the name of Anthony, which according to the custom of the times, he altered to the classical form of Aonius. He applied himself early to the Greek and Latin languages, in which he made great progress, and then proceeded to philosophy and divinity. The desire he had of knowledge, prompted him to travel through the greatest part of Italy; and to listen to the instructions of the most famous professors in every place he visited. His longest residence was at Rome, where he continued for six years, till that city was taken by Charles V. when the disorders committed by the troops of that prince leaving no hopes of enjoying tranquillity, he resolved to depart, and retire to Tuscany. He had at this time a great inclination to travel into France, Germany, and even as far as Greece; but the narrowness of his fortune would not admit of this. On his arrival in Tuscany, he chose Sienna for his abode, to which he was induced by the pleasantness of the situation, and the sprightliness and sagacity of the inhabitants: and accordingly he sold his estate at Veroli, with the determination never to see a place any more, where, though he was born, yet he was not beloved. He purchased a country-house in the neighbourhood of Sienna, called Ceciniano, and pleased himself with the fancy of its having formerly belonged to Cecina, one of Cicero's clients. Here he proposed to retire on his leisure-days, and accordingly embellished it as much as possible. At Sienna he married a young woman, of whom

¹ Moreri.—Dict. Hist.

he was passionately fond, and who brought him four children, two boys and two girls. He was also professor of polite letters, and had a great number of pupils.

But his career was disturbed by a quarrel he had with one of his colleagues, who was enraged to see his own reputation eclipsed by the superior lustre of Palearius. We are not told the particular point upon which the contest commenced; but it is certain that our professor was defended by Peter Aretin, who, perhaps more to revenge his own cause, or gratify a detracting humour, than from any respect for Palearius, composed, against his envious rival, an Italian comedy or farce, which was acted upon the stage at Venice; and so poignant was the ridicule, that the subject of it thought proper to quit Sienna, and retire to Lucca. Hither he was followed some time after, though with much reluctance, by Palearius, concerning which we have the following account: Anthony Bellantes, a nobleman of Sienna, being impeached of several misdemeanors, employed Palearius to plead his cause, who made so excellent a speech before the senate of that city in his defence, that he was acquitted and dismissed; but, the same nobleman having some time after accused certain monks of robbing his grandmother, employed his advocate again to support the charge. The monks accused, making oath of their innocence, were cleared by the court, but were incensed at the prosecution, and aspersed Palearius both in their sermons, and on all other occasions, as an impious wretch, unfit to be harboured in a Christian country. They also declared him a heretic, because he disapproved several superstitious practices; neither did they approve of the book he had written on the "Death of Christ." Palearius, however, defended himself with so much strength of reason and eloquence, that the accusations were dropped. Yet finding himself still exposed to vexatious persecutions, he thought proper to accept of an invitation to teach polite literature at Lucca.

Although he had here a handsome gratuity, and was only to attend his scholars one hour in the twenty-four, yet it was entirely owing to the expences of his family that he engaged in this employment, which was otherwise irksome to him. He passed, however, some years at Lucca, before he obtained the offer of several immunities, and a handsome stipend from the magistrates of Milan, where he hoped that he was now settled in peace for life, but the event

proved otherwise. Paul V. who had been a Dominican monk, coming to the pontificate in 1566, determined to show his bigotry against every thing that had the appearance of heresy, and therefore ordered the cause of Palearius to be re-heard. On which Palearius was suddenly arrested at Milan, and carried to Rome, where they found it not difficult to convict him of having said "That the German doctors who followed Luther were to be commended in respect to some points; and that the court of the inquisition was erected for the destruction of men of learning." He was then condemned to be burnt, which sentence was executed the same year, 1566. He was greatly respected by the most eminent scholars of his time, such as Bembus, Sadoletus, Sfondratus, Philonardus, cardinals; Benedictus Lampridius, Anthony Flaminus, and Andreas Alciatus; besides others, whose names may be seen in the catalogue to the last edition of his "Letters," containing the names of his literary correspondents.

He was the author of several works. In the piece on the immortality of the soul, 1. "De immortalitate animæ, libri tres," which is reckoned his master-piece, he establishes the doctrine of the soul's immortality, against Lucretius; for which reason Daniel Pareus annexed it to his edition of that poet at Francfort, 1631, 8vo. Sadolet bestows high encomiums upon this poem, in a letter to Palearius. It was printed by Gryphius in 1536, in 16mo; and is inserted in our author's works. 2. "Epistolarum, libri 4," "Orationum, lib. 3," 1552. 3. "Actio in pontifices Romanos et eorum assecclas, ad imperatorem Rom. reges et principes Christianæ reipublicæ summos Oecumenici concilii præsides conscripta cum de consilio Tridentino habendo deliberaretur." He drew up this piece with a design to get it presented by the emperor's ambassadors to the council of Trent. It is a regular plan in defence of the protestants, and was published at Leipsic in 1606. 4. "Poëmata;" these are some poems printed at Paris in 1576. His works came out under this title, "Aonii Palearii opera," Amst. 1696, 8vo. In the preface is given a circumstantial account of the author's life. They were reprinted, Jenæ, 1728, 8vo. There is also a piece extant, with the following title: "Dialogo intitolato il grammatico overo delle false Escercitationi, delle scuele (da Aonio Paleario)," Perugia, 1717. He also wrote a "Discourse upon the Passion of Christ," in Italian, which is lost; but the

plan of it is in his "Orations," p. 90, 91. In Schellhorn's "Amœnitates," Leipsic, 1737, is "Aonii Plearii ad Lutherum, Calvinum, aliosque de concilio Tridentino epistola;" a letter, in which he advises the Lutherans and Calvinists to unite, as the best means of resisting the attack made by the council of Trent on both.¹

PALEOTTI (GABRIEL), a learned Italian cardinal, descended from an illustrious family, was born at Bologna, Oct. 4, 1524. He was intended for the profession of the civil and canon law, in which some of his family had acquired fame, and he made great progress in that and other studies. His talents very early procured him a canonry of Bologna; after which he was appointed professor of civil law, and obtained the title of the new Alciatus from his emulating the judgment and taste of that learned writer. Some business requiring his presence at Rome, he was appointed by cardinal Alexander Farnese, who had been his fellow-student at Bologna, and who was then perpetual legate of Avignon, governor of Vaisson, in the county of Venaissin, but hearing of the death of his mother, he made that a pretence for declining the office, and therefore returned to his professorship at Bologna. The Farnese family were, however, determined to serve him in spite of his modesty, and in 1557 obtained for him the post of auditor of the rota. When Pope Pius IV. opened the council of Trent, Paleotti was made proctor and counsellor to his legates, who, in truth, did nothing of importance without his advice. Of this council Paleotti wrote a history, which still remains in MS. and of which Pallavicini is said to have availed himself in his history. After this council broke up he resumed his functions at Rome, where in 1565 he was raised to the dignity of the purple by Pius IV. and by Pius V. he was created bishop of Bologna, but the see upon this occasion was erected into an archbishopric to do honour both to Paleotti and his native country. Being a conscientious man, he was always so assiduous in the duties of his diocese, that it was with the greatest reluctance the popes summoned him to attend the consistories and other business at Rome. He died at Rome, July 23, 1597, aged seventy-three. He was author of several works of considerable merit, on subjects in antiquities, jurisprudence, and morals. Of these the most considerable are

¹ Nicéron, vol. XVI.—Gen. Dict.—Moreri.

the following: "Archiepiscopale Bonnoniense;" "De imaginibus Sacris, et Profanis," 1582, 4to, in Italian; and in Latin, 1594; "De Sacri Consistorii Consultationibus;" "De Nothis, Spuriisque Filiis," Francfort, 1573, 8vo; "De Bono Senectutis;" Pastoral Letters, &c.¹

PALESTRINA (JOHN PETER LOUIS), called by Dr. Burney the Homer of the most ancient music that has been preserved, was, as his name imports, a native of the ancient Præneste, now corruptly called Palestrina, and is supposed to have been born some time in 1529. All the Italian writers who have mentioned him, say he was the scholar of Gaudio Mell. Fiamingo, by which name they have been generally understood to mean Claude Goudimel, of whom we have given some account in vol. XVI.; but this seems doubtful, nor is there any account of his life on which reliance can be placed. All that we know with certainty is, that about 1555, when he had distinguished himself as a composer, he was admitted into the Pope's chapel, at Rome; in 1562, at the age of thirty-three, he was elected maestro di capella of Santa Maria Maggiore, in the same city; in 1571 was honoured with a similar appointment at St. Peter's; and lastly, having brought choral harmony to a degree of perfection that has never since been exceeded, he died in 1594, at the age of sixty-five. Upon his coffin was this inscription, "Johannes Petrus Aloysius Prænestinus Musicæ Princeps."

By the assistance of signor Santarelli, Dr. Burney procured at Rome a complete catalogue of all the genuine productions of Palestrina, which may be classed in the following manner: masses in four, five, and six parts, twelve books; of which lib. i. appeared at Rome in folio, 1554, when the author was in the twenty-fifth year of his age; and in that city only went through three several editions during his life. Lib. ii. of his masses, which includes the celebrated composition entitled "Missa Papæ Marcelli," was published likewise at Rome, in 1567. Of this production it has been related by Antimo Liberati, and after him by Adami, Berardi, and other musical writers, that the pope and conclave having been offended and scandalized at the light and injudicious manner in which the mass had been long set and performed, determined to banish music in parts entirely from the church; but that

¹ Moreri.—Landi Hist. de la Litterature D'Italie, vol. IV.—Dict. Hist.

Palestrina, at the age of twenty-six, during the short pontificate of Marcellus Cervinus, intreated his holiness to suspend the execution of his design till he had heard a mass composed in what, according to his ideas, was the true ecclesiastical style. His request being granted, the composition, in six parts, was performed at Easter 1555, before the pope and college of cardinals, who found it so grave, noble, elegant, learned, and pleasing, that music was restored to favour, and again established in the celebration of sacred rites. This mass was afterwards printed, and dedicated to the successor of Marcellus, pope Paul IV. by whom Palestrina was appointed chapel-master.

The rest of his masses appeared in the following order : Lib. iii. Romæ per Valerium Doricum, 1570, in folio, Ven. 1599 ; Lib. iv. Venet. per Ang. Gardanum, 1582, quarto ; Lib. v. Romæ, 1590 ; Lib. vi. Ven. 1596 ; Lib. vii. 1594 ; Lib. viii. and ix. Ven. 1599 ; Lib. x. and xi. Ven. 1600 ; and lib. xii. without date, or name of the printer. Besides this regular order of publication, these masses were reprinted in different forms and collections, during the sixteenth and seventeenth centuries, in most of the principal cities of Italy. The next division of Palestrina's works consists of Motets for five, six, seven, and eight voices, five books, at Rome and Venice, 1569, 1588, 1589, 1596, and 1601. Motets for four voices, lib. i. Romæ, 1590 ; Lib. ii. Venet. 1604 ; Two books of Offertorij, a 5 and a 6 voc. Romæ, 1593 ; Lamentationi, a 4 voc. Romæ, 1588 ; Hymns for five voices, Ven. 1598 ; Litanie, a 4, Ven. 1600 ; Magnificat, 8 tomum. Romæ, 1591 ; Madrigali Spirituali, two books, Rome and Venice, 1594.

To the above ample list of the works of this great and fertile composer, are to be added "La Cantica di Salomone," a 5 ; two other books of "Magnificats," a 4, 5, and 6 voc. One of "Lamentationi," a 5 ; and another of secular Madrigals. These have been printed in miscellaneous publications after the author's death ; and there still remain in the papal chapel, inedited, another mass, with his "Missa Defunctorum," and upwards of twenty motets, chiefly for eight voices, *a due cori*. Nothing more interesting remains to be related of Palestrina, than that most of his admirable productions still subsist. Few of his admirers are indeed possessed of the first editions, or of all his works complete, in print or manuscript ; yet curious and diligent collectors in Italy can still, with little difficulty,

furnish themselves with a considerable number of these models of counterpoint and ecclesiastical gravity. The best church compositions since his time have been proverbially called *alla Palestrina*.¹

PALEY (WILLIAM), a very celebrated English divine, and one of the most successful writers of his time, was born at Peterborough in July 1743, and was educated by his father, who was the head master of Giggleswick school, in Yorkshire, vicar of Helpstone in Northamptonshire, and a minor canon of Peterborough. In his earliest days he manifested a taste for solid knowledge, and a peculiar activity of mind. In Nov. 1758 he was admitted a sizar of Christ's college, Cambridge, and before he went to reside there was taught the mathematics by Mr. William Howarth, a master of some eminence at Dishworth, near Rippon. In December 1759, soon after he took up his residence in the university, he obtained a scholarship, and applied to his studies with such diligence as to make a distinguished figure in the public schools, particularly when he took his bachelor's degree in 1763. He was afterwards employed for about three years as assistant at an academy at Greenwich; in 1765 he obtained the first prize for a prose Latin dissertation; the subject proposed was "A comparison between the Stoic and Epicurean philosophy, with respect to the influence of each on the morals of a people," in which he took the Epicurean side.

Having received deacon's orders, he became curate to Dr. Hinchliffe, then vicar of Greenwich, and afterwards bishop of Peterborough; and when he left the academy above-mentioned, continued to officiate in the church. In June 1766 he was elected a fellow on the foundation of Christ's college, and at the ensuing commencement took his degree of M. A. He did not, however, return to his residence in college until Oct. 1767, when he engaged in the business of private tuition, which was soon followed by his appointment to the office of one of the college tutors. On the 21st of December 1767, he was ordained a priest by bishop Terrick.

The duties of college tutor Mr. Paley discharged with uncommon assiduity and zeal; and the whole of his system of tuition, as given by his biographer, appears to have been eminently calculated to render instruction easy, pleasant, and of permanent effect. It is somewhat remarkable, that

¹ Hawkins's and Burney's Histories of Musick.—and Burney in Rees's Cyclopæd.

while thus employed in improving others, he was laying the foundation of his future fame ; for his lectures on moral philosophy, and on the Greek Testament, contained the outlines of the very popular works which he afterwards published. He maintained an intimate acquaintance with almost every person of celebrity in the university ; but his particular friends were Dr. Waring, and Dr. John Jebb, well known for his zeal in religious and political controversy, and with whom, in some points, Mr. Paley was thought to have coincided more closely than afterwards appeared to be the case. Even now they could not persuade him to sign the petition for relief in the matter of subscription to the thirty-nine articles, although he was prevailed on to contribute to the cause, by an anonymous pamphlet, entitled "A Defence of the Considerations on the propriety of requiring a subscription to Articles of Faith," in answer to Dr. Randolph's masterly pamphlet against the "Considerations." After he had spent about ten years as college-tutor, he quitted the university in 1776, and married. His first benefice in the church was the rectory of Musgrove, in Westmoreland, worth only about eighty pounds a-year, which he obtained in the month of May 1775, and in December 1776 he was inducted into the vicarage of Dalston, in Cumberland ; and not long after to the living of Appleby, in Westmoreland, worth about 300*l.* per annum.

In 1776, a new edition of bishop Law's "Reflections on the Life and Character of Christ," originally published in the "Consideration on the Theory of Religion," was given in a separate form at Cambridge, for the use of the students. To this treatise some brief "Observations on the character and example of Christ" were added, with an "Appendix on the Morality of the Gospel;" both from Mr. Paley's pen. From a passage in this little essay it appears, that his theory of morals was not then altogether firmly fixed on the basis which supports it now.

While at Appleby, he published a small volume selected from the Book of Common Prayer, and the writings of some eminent divines, entitled "The Clergyman's Companion in visiting the Sick." This useful work at first appeared without his name, but it has passed through nine editions, and is now printed among his works. In June 1780, he was collated to the fourth prebendal stall in the cathedral church of Carlisle, and thus became coadjutor in

the chapter to his friend Mr. Law, who was now archdeacon; but in 1782, upon Dr. Law's being created an Irish bishop, Mr. Paley was made archdeacon of the diocese, and in 1785, he succeeded Dr. Burn, author of "The Justice of Peace," in the chancellorship. For these different preferments he was indebted either to the venerable bishop of Carlisle, Dr. Law, or to the dean and chapter of the cathedral church. While his residence was divided between Carlisle and Dalston, Mr. Paley engaged in the composition of his celebrated work, "The Elements of Moral and Political Philosophy;" but hesitated long as to the publication, imagining there would be but few readers for such a work; and he was the more determined on this point after he had entered on the married state, thinking it a duty that he owed his family to avoid risking any extraordinary expense. To remove this last objection, Dr. John Law presented a living then in his gift to Mr. Paley, on the promise that he would consider it as a compensation for the hazard of printing, and he immediately set about preparing his work for the press, which appeared in 1785, in quarto. Of a work * so generally known and admired, and so extensively circulated, it would be unnecessary to say much. Although the many editions which came rapidly from the press stamped no ordinary merit on it, yet some of his friends appear to have not been completely gratified. They expected, that from his intimacy with Jebb, and the latitudinarian party at Cambridge, he would have brought forward those sentiments which Jebb in vain endeavoured to disseminate while at the university; and they were surprized to find that his reasoning on subscription to articles of religion, and on the British constitution, in which he not only disputes the expediency of reform in the House of Commons, but vindicates the influence of the crown in that branch of parliament, was diametrically opposite to their opinions and wishes.

When at Dalston, in addition to his ordinary duties, he gave a course of lectures on the New Testament, on the

* In this work there are some opinions equivocally expressed, without the characteristic decision which becomes a public teacher; and the foundation of his system has also been thought liable to objection. In 1789, Mr. Gisborne published strictures on it, under the title of "The Principles of Moral Philosophy investigated." His

system was also attacked by Mr. Pearson, tutor of Sidney college, Cambridge, in "Remarks on the Theory of Morals," 1800, and "Annotations on the practical part of Dr. Paley's Principles of Moral and Political Philosophy," 1801. All these deserve the attention of the readers of Paley.

Sunday afternoons. There is no part of his character more justly entitled to respect than the active and zealous discharge of his professional duties, and his even enlarging them, as in this instance, when he thought it would be for the benefit of his flock. While officiating as examining chaplain to the bishop of Carlisle, he caused a new edition to be published of Collyer's "Sacred Interpreter," a work which he recommended to candidates for deacon's orders. In 1788, he joined to his other meritorious labours, an effort in favour of the abolition of the slave trade, and corresponded with Mr. Clarkson and the committee whose endeavours have been since crowned with success.

On the death of the venerable bishop of Carlisle in 1787, Mr. Paley drew up a short memoir of him. (See LAW, EDMUND). His next work places him in a high rank among the advocates for the truth and authenticity of the Christian Scriptures. It is entitled "*Horæ Paulinæ* ; or, the Truth of the Scripture History of St. Paul evinced, by a comparison of the Epistles which bear his name with the Acts of the Apostles, and with one another," which he dedicated to his friend Dr. John Law, at that time bishop of Killala. The principal object of this work is to shew, that by a comparison of several indirect allusions and references in the Acts and Epistles, independently of all collateral testimony, their undesigned coincidence affords the strongest proof of their genuineness, and of the reality of the transactions to which they relate. Instead of requiring the truth of any part of the apostolic history to be taken for granted, he leaves the reader at liberty to suppose the writings to have been lately discovered, and to have come to our hands destitute of any extrinsic or collateral evidence whatever. The design was original, and the execution admirable. Soon after he compiled a small work, entitled "The Young Christian instructed in Reading, and the Principles of Religion." This having brought upon him a charge of plagiarism, he defended himself in a good-humoured letter in the Gentleman's Magazine. Previously to the appearance of these works he was offered by Dr. Yorke, bishop of Ely, the mastership of Jesus college, Cambridge, which, after due deliberation, he declined. In May 1792, he was instituted to the vicarage of Addingham, near Great Salkeld, on the presentation of the dean and chapter of Carlisle. During the political ferment excited by the French

revolution, he published "Reasons for Contentment, addressed to the labouring classes," and the chapter in his "Moral Philosophy," on the British Constitution. In 1793, he vacated Dalston, on being collated by the bishop of Carlisle (Dr. Vernon) to the vicarage of Stanwix. His biographer informs us that, "being afterwards asked, by a clerical friend, why he quitted Dalston, he answered with a frankness peculiar to him, for he knew no deceit, 'Why, Sir, I had two or three reasons for taking Stanwix in exchange: first, it saved me double house-keeping, as Stanwix was within a twenty minutes walk of my house in Carlisle: secondly, it was fifty pounds a-year more in value: and, thirdly, I began to find my stock of sermons coming over again too fast.'"

In 1794, he published "A View of the Evidences of Christianity, in three parts: I. Of the direct historical Evidence of Christianity, and wherein it is distinguished from the Evidence alleged for other Miracles. II. Of the Auxiliary Evidences of Christianity; and, III. A brief Consideration of some popular Objections." This work was first published in three volumes, 12mo, but in a few months it was republished in two volumes, 8vo, and has been continued in this form through many successive editions. It is perhaps the most complete summary of the evidences of our holy religion that has ever appeared. In August of the same year the bishop of London, Dr. Porteus, instituted him to the prebend of St. Pancras, in the cathedral of St. Paul's, and in a very short time he was promoted to the subdeanery of Lincoln, a preferment of 700*l.* per annum, by Dr. Pretyma, bishop of that diocese. In January 1795, he proceeded to Cambridge to take his degree of D. D.; and before he left that place, he was surprized by a letter from the bishop of Durham, Dr. Barrington, with whom he had not the smallest acquaintance, offering him the valuable rectory of Bishop-Wearmouth, estimated at twelve hundred pounds a-year. When he waited on his new patron to express his gratitude, his lordship instantly interrupted his acknowledgments: "Not a word," said he, "you cannot have greater pleasure in accepting the living of Bishop-Wearmouth, than I have in offering it to you." After reading himself in, as a prebendary, at St. Paul's cathedral, March 8th, Dr. Paley, for he now assumed that title, immediately proceeded to Bishop-Wearmouth, took possession of his valuable cure, and then

returned to Cambridge against the commencement, to complete the Doctor's degree, and on Sunday July 5th, preached before the university his sermon "On the dangers incidental to the Clerical character." He now resigned the prebend of Carlisle, and the living of Stanwix, and divided his residence principally between Lincoln and Bishop-Wearmouth, spending his summers at the latter, and his winters at the former of those places. He next undertook the composition of his last work, entitled "Natural Theology; or Evidences of the Existence and Attributes of the Deity, collected from the appearances of Nature." In this he proceeded very slowly, and was much interrupted by ill-health; but the work was published in the summer of 1802. It was dedicated to the bishop of Durham, for the purpose of making the most acceptable return he was able for a great and important benefit conferred upon him. In this work he has traced the marks of wisdom and design in various parts of the creation; but has dwelt principally on those which may be discovered in the constitution of the human body. It is replete with instruction, and from its style and manner peculiarly calculated to fix the reader's attention.

In 1804, Dr. Paley's health was much upon the decline, and having experienced a severe attack in May 1805, it was evident that the powers of nature were exhausted, and medicine of no avail. He died on the 25th, under the accumulated influence of debility and disease, and was interred in the cathedral of Carlisle by the side of his first wife, by whom he had eight children, viz. four sons and four daughters. His second wife survived him. Since his death a volume of his "Sermons" has been published, and received by the public with nearly the same avidity as his other works.

In private life, Dr. Paley is said to have had nothing of the philosopher. He entered into little amusements with a degree of ardour which formed a singular contrast with the superiority of his mind. He was fond of company, which he had extraordinary powers of entertaining; nor was he at any time more happy, than when communicating the pleasure he could give by exerting his talents of wit and humour. No man was ever more beloved by his particular friends, or returned their affection with greater sincerity and ardour. That such a man, and such a writer, should not have been promoted to the bench

of bishops, has been considered as not very creditable to the times in which we live. It is generally understood that Mr. Pitt recommended him to his majesty some years ago for a vacant bishopric, and that an opposition was made from a very high quarter of the church, which rendered the recommendation ineffectual. If this be true, it is a striking proof of Mr. Pitt's liberality; for, according to his biographer, Dr. Paley frequently indulged in sarcastic and disrespectful notice of that celebrated statesman. What truth may be in this, or what justice in the complaints of his friends, we shall not inquire. Judging from his writings, we should be inclined to regret, with them, that he had not higher preferment; but, contemplating his character, as given in the "*Memoirs of William Paley, D. D. by George Wilson Meadley*," we must rather wonder that he had so much. It will, however, be universally acknowledged, that no author ever wrote more pleasingly on the subjects he has treated than Dr. Paley. The force and terseness of his expressions are not less admirable than the strength of his conceptions; and there is both in his language and his notions a peculiarity of manner, stamped by the vigour of his mind, which will perpetuate the reputation of his works.¹

PALFIN (JOHN), a surgeon of eminence, was born at Ghent in Flanders in 1649; and, being made anatomist and reader in surgery in that city, was much distinguished by his lectures as well as practice, and wrote upon several subjects with learning and judgment. He died at Ghent, about eighty years old, in 1730. He paid various visits to London, Paris, and Leyden, where he formed an acquaintance with the most eminent surgeons of his time, profited by their discoveries, and was himself the inventor of some instruments. His first publication was a "*System of Osteology*," in Flemish, which he afterwards translated into French, and which was often reprinted. In 1708, he published his "*Description Anatomique des Parties de la Femme qui servent à la Generation*," together with Licetus' treatise on monsters, and a description of one born at Ghent in 1703. In 1710, he printed his "*Anatomie Chirurgicale, ou description exacte des Parties du Corps humain, avec des remarques utiles aux Chirurgiens dans*

¹ Life by Meadley. — *Gent. Mag.* vol. LVII. LVIII. LXII. LXXV. and LXXXVI. &c.

la pratique de leur art," in French; and in 1718, reprinted it in Flemish. It was regarded as a valuable work, and was republished after his death, in France, Italy, and Germany. Palfin also translated the treatise of Anthony Petit on "Diseases of the Eyes," into Flemish, adding several other tracts on the same subject.¹

PALINGENIUS (MARCELLUS), an Italian poet, who flourished in the sixteenth century, was born at Stellada, in Ferrara, upon the bank of the Po. We are told by some, that his true name was Pietro Angelo Manzolli, of which "Marcello Palingenio" is the anagram*. He is chiefly known by his "*Zodiacus Vitæ*," a poem in twelve books, dedicated to Hercules II. of Este, duke of Ferrara. Some say he was physician to that prince, but this will admit of a doubt; at least it is certain he was not so when he wrote the dedication to his "*Zodiac*." This poem, on which he had employed several years, brought him into trouble, as it contained many sarcastic attacks on monks and church-abuses; and his name therefore appears in the "*Index librorum prohibitorum*," as a Lutheran heretic of the first class, and as an impious author. It is thought, he carries too far the objections of libertines and scoffers at religion; otherwise his work is interspersed with judicious maxims, and some have considered it as a truly philosophical satire against immorality and prejudice. In the close of the dedication, he declares himself a good catholic, so far as to submit all his opinions to the censure of the church; and this declaration might perhaps have secured him against the inquisition, had the affair related only to some particular tenet; but it could not acquit him of that impiety, which Palingenius was, not without reason, suspected to teach. In his third book, for instance, he inculcates the doctrine of Epicurus without the least reserve. He published this book in 1536, and again at Basil, in 1537 †; and seems not to have lived long after that date. Gyraldus, who wrote about 1543, relates, that, after his burial, his body was ordered to be dug up, in order to be

* Perhaps Palingenius is not the name of his family, but that name turned into Greek, according to the custom of those times.

† It was also published under this title, "*Palingenii Marcelli Zodiacus vitæ emendatus et auctus*, Rott. 1722;"

a French translation, by M. de la Monnerie, was printed in Holland in 1731; and again with notes in 1733. An imitation of it was written by Barthius, and entitled, "*Zodiacus vitæ Christianæ*," &c. Francf. 1623, 8vo, and another in French by M. de Riviere.

¹ Moreri.—Eloy. Dict. Hist. de Medicine.

burnt ; which execution was prevented by the duchess of Ferrara, who, it is thought, had received him at her court among the Lutherans.¹

PALISSY (BERNARD DE), an ingenious artist, was born at Agen in France, about 1524. He was brought up as a common labourer, and was also employed in surveying. Though destitute of education, he was a very accurate observer of nature ; and in the course of his surveys, he conceived the notion that France had been formerly covered by the sea, and propagated his opinion at Paris, against a host of opponents, with the greatest boldness. It was considered as a species of heresy. For several years after, he employed himself in trying different experiments, in order to discover the method of painting in enamel. But some person presenting him with a beautiful cup of that kind of stone-ware called by the French *faïence*, because it was first manufactured in a city of Italy called *Faenza*, the sight of this cup inflamed him with an insurmountable desire to discover the method of applying enamel to stone-ware. At this time he was ignorant of even the first rudiments of the art of pottery, nor was there any person within his reach from whom he could procure information. His experiments were, therefore, unsuccessful, and he wasted his whole fortune, and even injured his health, without gaining his object. Still he gave it up only for a time, and when a few years of industry and frugality had put it in his power, he returned to his project with more ardour than ever. The same fatigues, the same sacrifices, the same expences were incurred a second time, but the result was different. He discovered, one after another, the whole series of operations, and ascertained the method of applying enamel to stone-ware, and of making earthen-ware superior to the best of the Italian manufacture. He was now treated with respect, and considered as a man of genius. The court of France took him under its protection, and enabled him to establish a manufactory, where the manufacture of the species of stone-ware which he had invented was brought to a state of perfection. The only improvement which was made upon it afterwards in France, was the application of different colours upon the enamel, and imitating the paintings which had been executed long before on porcelain vessels. This improvement scarcely

¹ Gen. Dict.—Moreri.

dates farther back than thirty or forty years. It was first put in practice by Joseph Hanon, a native of Strasbourg, and was suggested by a German, who sold to Hanon the method of composing the colours applied upon the porcelain of Saxony. These vessels were soon after superseded by the Queen's ware of the celebrated Wedgwood, which both in cheapness, beauty, and elegance of form, far surpassed any thing of the kind that had appeared in Europe.

After Palissy had thus succeeded in his favourite object, he pursued the science of chemistry, and applied his knowledge to the improvement of agriculture. He was the first person who formed a collection of natural history at Paris, upon which he gave lectures at the rate of half a crown each person, a large sum for that period, but he entered into an obligation to return the money four-fold, provided it were found that he taught any thing that proved false. In 1563 he printed at Rochelle "*Recepte veritable par laquelle tous les hommes de la France pourront apprendre à augmenter leur tresors,*" &c. which, after his death, was reprinted under the title of "*Moyen de devenir riche,*" in 2 vols. 8vo. In 1580 he published "*Discours admirable de la Nature des Eaux, et Fontaines, de Metaux, des Sols, des Saline, des Pierres, des Terres,*" &c. This work was exceedingly valuable in the then existing state of knowledge, and in it he first taught the true theory of springs, and asserted that fossil-shells were real sea-shells deposited by the waters of the ocean. He also pointed out the use of marle and of lime in agriculture.

Palissy is supposed to have died about 1590: he was of the protestant religion, and was sometimes threatened on that account. His reply to Henry the III^d. deserves to be commemorated. "If," says the king, "you do not change your religion, *I shall be compelled* to give you up to the power of your enemies." "Sire," said Palissy, "you have often said that you pitied me, but I must now pity you, for your expression of '*I shall be compelled*;' give me leave to tell your majesty, that it is not in your power to compel a potter to bend his knee before the images which he fabricates." His memory is still respected in France, and a complete edition of his works, with a life, was published at Paris in 1777, by Faujas de St. Fond, 4to.¹

¹ Moreti.—Dict. Hist.—Baldwin's Literary Journal, vol. I.

PALLADINO (JAMES), known also by the name of James de Teramo, from the city where he was born in 1349, chose the ecclesiastical profession, was successively archbishop of Tarento, Florence, and Spoleto, had the administration of the duchy for pope Alexander V. and John XXIII. and was sent as legate into Poland in 1417, where he died the same year. He wrote some forgotten works enumerated by Marchand, but is most known by his religious romance, entitled "*J. de Teramo compendium perbreve, consolatio Peccatorum nuncupatum, et apud non-nullos Belial vocitatum; id est, Processus Luciferi contra Jesum,*" Ausb. 1472, fol. but it seems doubtful whether the first edition is not in German, and published without a date. Mr. Dibdin has amply described both in the "*Bibliotheca Spenceriana,*" and Marchand has discussed the history of the work at great length. It was reprinted several times since in the fifteenth and sixteenth centuries, and in a collection entitled "*Processus juris joco-serii,*" Hanoviæ, 1611, 8vo, which contains likewise "the Process of Satan against the Virgin," by Barthole, and "*Les Arrêts d'Amour.*" Peter Farget, an Augustine, has translated "*Belial's trial*" into French, Lyons, 1485, 4to, printed often since, in the same form. It has also been published under the name of James d'Ancharano; and has in one form or other been translated into most of the European languages.¹

PALLADIO (ANDREW), a celebrated Italian architect, was born in 1518 at Vicenza in Lombardy. As soon as he had learned the principles of art from Trissino, the celebrated poet, who was his townsman, he went to Rome, and applying himself with great diligence to study the ancient monuments, he entered into the spirit of their architects, and formed his taste upon them. On his return he was employed to construct various edifices, and obtained great reputation throughout Italy, which abounds in monuments of his skill, particularly the palace Foscari, at Venice, and the Olympic theatre at Vicenza, where he died in 1580. He excelled likewise in the theory of his art, as appears by his publications, which are still in the highest reputation. His first was his treatise on architecture, "*I quattro libri dell' Architettura,*" Venice, 1570. This has been often reprinted, and our country has the merit of a

¹ Marchand.—*L'Avocat's Dict. Hist.*—*Bibl. Spenceriana*, vol. III. p. 131—2.

very splendid edition, published at London in 1715, in English, Italian, and French, 2 or 3 vols. fol. This edition, published by Leoni, is enriched with the most valuable of the notes which Inigo Jones wrote on his copy of the original, now in the library of Worcester college, Oxford. A French edition of the London one was published by Nic. du Bois, at the Hague in 1726, 2 vols. fol.; and in 1740, one much enlarged in Italian and French, at Venice, 5 vols. fol. This has been more recently followed by Scamozzi's fine edition in Italian and French, printed at Vicenza, 1776—83, 4 vols. fol. In 1730, our countryman, lord Burlington, printed an elegant work, entitled "*Fabrique antiche designate da Andrea Palladio, e date in luce da Riccardo Conte de Burlington,*" fol. This collection of Palladio's designs is very scarce, as the noble editor printed only a limited number of copies for his friends. Palladio also composed a small work, entitled "*Le Antichità di Roma,*" not printed till after his death. He illustrated Cæsar's "*Commentaries,*" by annexing to Badelli's translation of that work, a preface on the military system of the Romans, with copper-plates, designed, for the most part, by his two sons, Leonida and Orazio, who both died soon after. Palladio was modest in regard to his own merit, but he was the friend to all men of talents; his memory is highly honoured by the votaries of the fine arts; and the simplicity and purity of his taste have given him the appellation of the Raphael of architects.¹

PALLADIUS, bishop of Helenopolis in Bithynia, and afterwards of Aspona, was by nation a Galatian, and born about the year 308 at Cappadocia. He became an anchoret in the mountain of Nebria in the year 388, and was made a bishop in the year 401. This prelate was a steady friend to St. John Chrysostom, whom he never forsook during the time of his persecution, nor even in his exile. He went to Rome, some time after the death of that saint; and at the request of Lausus, governor of Cappadocia, composed the history of the Anchorets, or Hermits, and entitled it "*Lausiaca,*" after the name of that lord, to whom he dedicated it in the year 420, when it was written; being then in the 20th year of his episcopacy, and 53d of his age. Palladius was accused of being an Origenist,

¹ Landi Hist. Litt. d'Italie, vol. IV.—Hutton's Dict.—Dict. Hist.—Rees's Cyclopædia.—Brunet's Manuel du Libraire.

because he does not speak very favourably of St. Jerome, and was intimately connected with Ruffinus; but perhaps no good proof can be drawn thence of his Origenism. He had been the disciple of Evagrius of Pontus, and was even suspected to adhere to the sentiments of Pelagius. He died in the fifth century, but what year is not known. His "History" was published in Greek by Meursius, at Amsterdam, in 1619, and in Latin in the "*Bibliotheca Patrum*:" but he seems not to have been the writer of the "Life of St. John Chrysostom, in Greek and Latin, by M. Bigot," printed in 1680.¹

PALLAS (PETER SIMON), a celebrated naturalist, the son of Simon Pallas, professor of surgery at Berlin, was born in that city, Sept. 22, 1741, and educated at first under private tutors, who spoke with astonishment of the progress he made. So early as the fifteenth year of his age, he entered upon a course of lectures on medicine and the branches connected with it; and two years afterwards was enabled to read a course of public lectures on anatomy. Yet while thus occupied in his professional labours, he found leisure to prosecute the study of insects, and other classes of zoology, for which he seems to have very early conceived a predilection, and in which he particularly excelled. In the autumn of 1758 he went to the university of Halle, and in 1759 to Gottingen; and during his residence at the latter, among other ingenious researches, his attention was drawn to the worms which breed in the intestines. This produced a treatise entitled "*De infestis viventibus intra viventia*," in which he has with singular accuracy described those worms which are found in the human body.

In July 1760 he went to Leyden, and studied under Albinus, Gaubius, and Muschenbroeck; and in December took his doctor's degree, on which occasion his inaugural dissertation had for its subject his dissertation on worms, with new experiments. During his stay at Leyden, natural history became his predominant passion. He employed all the time he could steal from his professional studies in visiting the public and private cabinets of natural history, with which Leyden abounded, and was particularly charmed with the collection of Gronovius, which he repeatedly exa-

¹ Dupin.—Moreri.—Laidner's Works.—Cave, vol. I.—Jaxii Onomast. where are others of the name.

mined. Having visited the principal cities of Holland, he arrived at London, in July 1761. The principal intention of his journey to England was to improve his knowledge in medicine and surgery, and to inspect the hospitals. He was now, however, so much absorbed in his passion for natural history, that he neglected every other pursuit, and gave himself totally up to this favourite branch of science. At this juncture, his zeal was so ardent, that after having passed the day in curiously examining the various collections in natural history, and perusing the principal books he could procure on that subject, he would frequently employ the greater part of the night, and occasionally even whole nights together, whenever he met with new publications that either awakened his curiosity or interested his researches. With a view of extending his information in this department, he took several journeys to the sea-coasts, and particularly in Sussex.

Being at length summoned by his father to return to Berlin, he quitted London with regret in the latter end of April 1762, and repaired to Harwich in order to embark for Holland. Being there fortunately detained some days by contrary winds, he embraced that opportunity of examining the sea-coast, and collecting a variety of marine productions. On the 13th of May he landed in Holland, and passing through the Hague, Leyden, and Amsterdam, he continued his route through the Circle of Westphalia, and arrived at Berlin on the 12th of June.

Previously to his commencing practice, his father sent him to Hanover for the purpose of procuring the post of surgeon in the allied army; but as, upon his arrival in that city, in the month of July, peace was on the point of being concluded, he returned to Berlin, where he passed a year, chiefly in preparing materials for a "*Fauna Insectorum Marchica*," or a description of the insects in the march of Brandenburg. Having at length prevailed upon his father to let him settle in Holland, he took up his residence at the Hague, and his reputation as a man of science was, by this time, so well established, that he was, the same year, elected fellow of the Royal Society of London; and in the following year member of the *Academie des Curieux de la Nature*; to both of which societies he had previously sent very interesting and ingenious papers.

The intimacy he now contracted with the most celebrated naturalists in Holland, and particularly with those of the

Hague, who had just begun to form a literary society; the free access which he had to the museum of the prince of Orange, and other curious cabinets; the systematic catalogues of those collections that he drew up, and several of which he gave to the public; contributed to advance his knowledge of the productions of nature in the various parts of the globe, and enabled him to collect such materials as gave birth to those accurate compositions on zoology, which have deservedly distinguished him as the first zoologist of Europe. One of his earliest works in this branch of science, which rendered him eminently conspicuous, was his "*Elenchus Zoophytorum*." In a dedication prefixed to his "*Miscellanea Zoologica*," published in the same year, the author lays before the prince of Orange a plan for a voyage to the Cape of Good Hope, and to the other Dutch settlements in the East Indies, and which, impelled by his wonted ardour for scientific knowledge, he offered to undertake and superintend. This project was strongly recommended by Gaubius, and approved by the prince; but was prevented from being carried into execution by the author's father; who not only refused his consent to his taking such a distant expedition, but even recalled him to Berlin: in obedience to his father's wishes, but with great reluctance, he quitted Holland in November 1766.

On his return to Berlin (continues Mr. Coxe, from whose ingenious travels these particulars are extracted), his only consolation in being separated from his friends in Holland, and in having lost so many opportunities of improving himself in natural history, consisted in putting into order the numerous materials he had collected, and the observations he was incessantly making, and in giving them to the public. He had, however, scarcely begun to publish his "*Spicilegia Zoologica*," before he was invited by the empress Catharine II. to accept of the professorship of natural history in the Imperial Academy of Sciences at St. Petersburg. Although in this instance his father and relations again refused their assent; yet the author's ardent zeal for his favourite science, joined to an irresistible desire to visit regions so little explored, induced him, without a moment's hesitation, to accede to the invitation, and to hasten his departure for a country where his curiosity was so likely to be amply gratified. He accordingly quitted Berlin in June 1767, and arrived at Petersburg on the 10th of August.

He made his appearance among the Russians at a critical

period. The empress had already ordered the Academy of Sciences to send astronomers into various parts of the Russian empire, to observe the transit of Venus over the sun's disk in 1769. Being just returned from a voyage down the Volga, and from visiting the interior provinces of European Russia, she had perceived the deficiencies of the topographical and geographical accounts, and anticipated the advantage of deputing learned and skilful men to visit the distant provinces of her extensive dominions. For this purpose Catharine had directed the academy to send, in company with the astronomers, the most able naturalists and philosophers. Pallas instantly offered to accompany this expedition; and was as eagerly accepted. He was immediately charged with drawing out general instructions for the naturalists, and was gratified with the choice of his associates. To him was submitted, at his own request, the conduct of the expedition to the east of the Volga, and towards the extreme parts of Siberia; and he was the most calculated for that expedition, as the elder Gmelin, who had been his precursor in those regions, had almost entirely neglected the zoology of those remote districts. Pallas employed the winter previous to his departure in forming a systematic catalogue of the animals in the cabinet of the Academy of Sciences; in putting into order the celebrated collection of professor Breyn of Dantzic, lately purchased by prince Orlof; in preparing for the press six numbers of his "*Spicilegia Zoologica*," which were printed during his absence, under the direction of Dr. Martin; and in forming the necessary arrangements and notices for his intended expedition.

At length, in June 1768, he quitted Petersburg, in company with Messrs. Falk, Lepekin, and Guldenstadt, as his associates; passed through Moscow, Vlodimir, Kasimof, Murom, Arsamas, to Casan; and having examined great part of that province, wintered at Simbirsk. From thence he departed, in March of the following year; and penetrated through Samara and Orenburg; as far as Gurief, a small Russian fortress, situated at the mouth of the river Yaik or Ural. There he examined the confines of Kalmuc Tartary, and the neighbouring shores of the Caspian, and returning through the province of Orenburg, passed the second winter at Ufa. After several expeditions in the adjacent parts of that province, he left Ufa on the 16th of May 1770; prosecuted his route through the Uralian

mountains to Catharinenburgh; visited the mines of that district; proceeded to Tcheliabinsk, a small fortress in the government of Orenburg; and in December made an excursion as far as Tobolsk. The next year he was employed in traversing the Altai mountains, and in tracing the course of the Irtysh up to Omsk and Kolyvan; where having inspected the celebrated silver mines, he made for Tomsk, and finished that year's expedition at Krasnoyarsk, a town upon the Yenisei. In that place, situated only in 56° north latitude, the cold was so intense, that the learned professor was witness to the natural freezing of quicksilver; which curious phenomenon he has minutely described. From Krasnoyarsk he issued on the 7th of March, 1772; and proceeded by Irkutsk, and across the lake Baikal, to Udinsk, Selenginsk, and Kiakta, where the trade between Russia and China is principally carried on. Having penetrated into that part of Dauria which is situated in the south-easternmost part of Siberia, he journeyed between the rivers Ingoda and Argoon, at no great distance from the Amoor; thence tracing the lines which separate the Russian empire from the Mongul hordes dependent upon China, he returned to Selenginsk, and again wintered at Krasnoyarsk. In the summer of 1773 he visited Tara, Yaitsk, and Astracan, and concluded his route for that year at Tzaritzin, a town upon the Volga; from whence he continued his journey in the ensuing spring; and arrived at Petersburg on the 30th of July, 1774, after an absence of six years.

The account of this extensive and interesting tour was published by Dr. Pallas in five volumes, 4to, which greatly extended his fame, and established his character. The author, in this valuable work, has entered into a geographical and topographical description of the provinces, towns, and villages, which he visited in his tour, accompanied with an accurate detail of their antiquities, history, productions, and commerce. He has discriminated many of the tribes who wander over the various districts, and near the confines of Siberia; and specified with peculiar precision their customs, manners, and languages; he has also rendered his travels invaluable to the naturalist, by the many important discoveries in the animal, vegetable, and mineral kingdoms, with which he has enriched the science of natural history.

Two years afterwards, in 1776, the professor published

his collections relative to the political, physical, and civil history of the Mongul tribes; in which he throws new light on the annals of a people, whose ancestors conquered Russia, China, Persia, and Hindoostan, and, at more than one period, established perhaps a larger empire than ever was possessed by any single nation. Mr. Pallas here proves unquestionably that the Mongul tribes are a distinct race from the Tartars; that they differ from them in their features, language, and government; and resemble them in nothing except in a similar propensity to a roving life. He intended a second volume, describing their religious establishment, consisting in the worship of the Dalai Lama. It is the religion of Thibet and of the Mandshur sovereigns who now sit upon the throne of China. "A work," as Mr. Tooke, in his *Russia Illustrata*, Introd. p. cxi. justly observes, "that will enrich the stock of human knowledge with discoveries, the greatest part entirely new, and which no person but Mr. Pallas is able to communicate." Whether, however, this second volume ever made its appearance, we have our doubts.

In the same year in which Dr. Pallas printed his "*Elenchus Zoophytorum*," he also published a treatise under the title of "*Miscellanea Zoologica quibus novæ imprimis atque obscuræ animalium species describuntur, et observationibus iconibusque illustrantur*." This work is in a great measure incorporated into a subsequent publication made the next year on his return to Berlin, entitled "*Spicilegia Zoologica*," and was continued in numbers, or *fasciculi*, till 1780. The works of count Buffon, the illustrious French zoologist, amply attest the labours of Pallas; and our countryman Mr. Pennant makes frequent acknowledgments of his obligations to the same source, particularly for his history of quadrupeds and arctic zoology. In June 1777, the learned professor read before the academy of Petersburg, in a meeting at which the king of Sweden was present, a dissertation on the formation of mountains, and the changes which this globe has undergone, more particularly as it appears in the Russian empire. This treatise appeared so curious to Mr. Tooke, who was also, as a member of the academy, present at that sitting, that he has given a translation of it in his "*Russia Illustrata*." In 1778 the doctor published "*Novæ species quadrupedum e Glirium ordine*," describing numbers of the rat genus and their anatomy. In 1781 he brought out "*Enumeratio plantarum quæ in*

horto Procopii à Demidof Moscuâ vigent," or catalogue of the plants in M. Demidof's gardens at Moscow. His new northern collections on various subjects in geography, natural history, and agriculture, came forth the same year; to which were afterwards added two more volumes.

In 1782 he put forth two fasciculi or numbers of "*Icones insectarum præsertim Russiæ Siberiæque peculiarium.*" In 1784 he published the first number of his "*Flora Russica;*" a splendid work, executed at the empress Catharine's expence. About this period her majesty conceived the idea of collecting from all quarters of the globe a universal vocabulary, the superintendence whereof she committed to our author, which necessarily for a time retarded his zoological researches. Exclusive of these separate publications, he printed in the acts of the imperial academy of sciences, various zoological and botanical dissertations.

Not long after this he was distinguished by a peculiar mark of imperial favour, in being appointed member of the board of mines, with an additional salary of 200*l.* per annum, and honoured with the order of St. Vlodymir. The empress also purchased his ample collection of natural history, in a manner highly flattering to the author, and honourable to herself. She not only gave him five thousand rubles more than he had valued it at, but informed him that it should remain in his possession during his life. In 1784 the care of putting in order and publishing the papers of Gmelin and professor Gultenstædt, was consigned to Dr. Pallas, which he executed with great diligence and accuracy; but, for some reason, the first volume only of Gultenstædt's remains has appeared. In 1794, Dr. Pallas travelled to the Crimea, and on his return published his "*Physical and Topographical picture of Taurida.*" On his return, finding his health, by long and incessant labours, upon the decline, so as to render it necessary for him to remove to a warm climate, he pitched upon Taurida, and his munificent patroness, the empress, granted him an estate in that province, and gave him a present of 10,000 rubles towards his establishment. Here in 1800 he was visited by Dr. Clarke, who in his late travels, has given some interesting particulars of his interviews with him. It does not appear that Dr. Pallas was judicious in selecting this place as one in which health could be promoted, nor was he in other respects without disappointments which embittered his declining days. He survived Dr. Clarke's departure, how-

ever, upwards of ten years, when determining once more to see his brother and his native city, he took a journey to Berlin, where he died Sept. 8, 1811, in the 71st year of his age.—The collection of dried plants, made by Pallas for his own use, was purchased of him by Mr. Cripps, the companion of Dr. Clarke, and now forms a part of the valuable museum of A. B. Lambert, esq.¹

PALLAVICINO (FERRANTE), one of the wits of Italy, the son of Jerome Pallavicino, was born at Placentia about 1615, or from that to 1620. Less from inclination, than from some family reasons, he entered the congregation of the regular canons of Latran, and took the habit, with the name of Mark Anthony, in their house at Milan. After commencing his studies here with much success, he went to Padua for further proficiency. He then settled at Venice, where he was chosen a member of the academy of the Incogniti. Here he became captivated by a courtesan, whose charms proved irresistible; and, in order to have the full enjoyment of them without restraint, he obtained leave from his general to make the tour of France, but in fact continued privately at Venice, while he had the art to impose upon his friends, by sending them frequently, in letters, feigned accounts of his travels through France. He afterwards went to Germany, about 1639, with duke Amalti in the character of his chaplain. During this residence in Germany, which lasted about sixteen months, he addicted himself to every species of debauchery; and having a turn for satire, employed his pen in repeated attacks on the court of Rome in general, and on the Barbarini family in particular. The chief vehicle of his satire was a publication called "The Courier robbed of his mail," and this as well as his other works contained so many just censures of the abuses of the court of Rome, that he might have been ranked among those honourable men who had contributed to enlighten his countrymen, had he not been as remarkable for his indecencies, which were so gross that many of his works were obliged to be published under concealed names. His personal attacks on the pope, and the Barbarini family, naturally roused their indignation; and after much search for him, one Charles Morfu, a Frenchman of a vile character, engaged to ensnare him, and hav-

¹ Rees's Cyclopædia, from Coxe's and Clarke's Travels.—Tooke's View of the Russian Empire.

ing insinuated himself into his friendship, at length exhorted him to go with him to France. He flattered him with the extraordinary encouragement which was given to men of letters by cardinal Richelieu; and, to deceive him the more, even produced feigned letters from the cardinal, inviting our author to France, and expressing a desire he had to establish in Paris an academy for the Italian tongue, under the direction of Pallavicino. Pallavicino, young, thoughtless, and desperate, and now fascinated by the prospect of gain, left Venice much against the advice of his friends, and went first to Bergamo, where he spent a few days with some of his relations, who entertained his betrayer. They then set out for Geneva, to the great satisfaction of our author, who proposed to get some of his works printed there, which he had not been able to do in Italy. But Morfu, instead of conducting him to Paris, took the road to Avignon; where, crossing the bridge of Soraces, in the county of Venaissin (in the pope's territories), they were seized by officers on pretence of carrying contraband goods, and confined. Morfu was soon discharged, and liberally rewarded; but Pallavicini, being carried to Avignon, was thrown into prison; and, after being kept there for some months, was brought to trial, and was beheaded in 1643 or 1644. Those who are desirous of farther information respecting this young man's unfortunate history, may be amply gratified in the prolix articles drawn up by Bayle, and particularly Marchand. His works were first published collectively at Venice, in 1655, 4 vols. 12mo. This edition, according to Marchand, contains only such of his works as had been permitted to be printed in his life-time. Those which had been prohibited were afterwards printed in 2 vols. 12mo, at Villafranca, a fictitious name for Geneva, 1660. Among these is a piece called "*Il divorzio Celeste*," which some deny to be his. It is a very coarse satire on the abuses of the Romish church, and was translated and published in English in 1679, under the title of "*Christ divorced from the church of Rome because of their lewdness*," Lond. 8vo.¹

PALLAVICINO (SFORZA), an eminent cardinal, was the son of the marquis Alexander Pallavicini and Frances Sforza, and born at Rome in 1607. Although the eldest son of his family, yet he chose the ecclesiastical life, and

¹ Marchand — Bayle. — Moreri.

was very early made a bishop by pope Urban VIII. to whom his conduct was so acceptable, that he was appointed one of those prelates who assist in the assemblies called congregations at Rome. He was also received into the famous academy of the Humoristi, among whom he often sat in quality of president. He was likewise governor of Jesi, and afterwards of Orvietto and Camerino, under the above pontiff. But all these honours and preferments were insufficient to divert him from a design he had for some time formed of renouncing the world, and entering into the society of the Jesuits, where he was admitted in 1638. As soon as he had completed his noviciate he taught philosophy, and then theology. At length Innocent X. nominated him to examine into divers matters relating to the pontificate; and Alexander VII. created him a cardinal in 1657. This pope was an old friend of Pallavicino, who had been serviceable to him when he came to Rome with the name of Fabio Chigi. Pallavicino had even contributed to advance his temporal fortune, and had received him into the academy of the Humoristi; in gratitude for which, Chigi addressed to him some verses, printed in his book entitled "*Philomathi Musæ juveniles*." When Pallavicino obtained a place in the sacred college, he was also appointed at the same time examiner of the bishops; and he was afterwards a member of the congregation of the holy office, i. e. the inquisition, and of that of the council, &c. His promotion to the cardinalate wrought no change in his manner of life, which was devoted to study or to the duties of his office. He died in 1667, in his sixtieth year.

He composed a "*History of the Council of Trent*," in opposition to that by father Paul. The history is well written, and contains many facts given with impartiality, but the general design is a laboured defence of the proceedings of that council. It was originally published in Italian, 1656, 2 vols. fol.; but the Latin edition by Giattino, in 3 vols. 4to, is preferred. He was the author of various other works that are now in little estimation, except perhaps his "*Letters*," which contain some particulars of literary history and criticism, and some critical treatises.¹

PALLAVICINO, or PALLAVICINI (HORATIO), was of the same family with the preceding cardinal, and merits a brief notice here, as being in some degree connected with our history, although the figure he makes in it has not been

¹ Fabroni *Vitæ Italarum*, vol. XVII.—Landi *Ilist. de Litt. d'Italie*, vol. V.

thought the most reputable. The family of Pallavicino, or, as sometimes spelt, Palavicini, is one of the most noble and ancient in Italy, and its branches have extended to Rome, Genoa, and Lombardy. Many of them appear to have attained the highest ranks in church, state, and commerce. Sir Horatio, the subject of this article, belonged to the Genoese branch, and was born in that city, but leaving Italy, went to reside in the Low Countries, whence, after marrying two wives, one a person of low birth, whom he did not acknowledge, and the other a lady of distinction, he came over to England, with a recommendation to queen Mary, probably from a relation, one Rango Pallavicino, who belonged to Edward VIth's household. Mary, who had then restored the Roman catholic religion, appointed Horatio collector of the papal taxes to be gathered in this kingdom; but at her death, having a large sum of money in his hands, he abjured the religion of Rome, and thought it no harm to keep the money. This transaction, however, does not appear to have much injured his character, or perhaps time had effaced the remembrance of it, for in 1586 queen Elizabeth gave him a patent of denization, and in the following year honoured him with knighthood. He appears to have been a man of courage, and warmly espoused the interests of the nation at a most critical period. In 1588 he fitted out and commanded a ship against the Spanish armada, and must have rendered himself conspicuous on that occasion, as his portrait is given in the tapestry in the House of Lords, among the patriots and skilful commanders who assisted in defeating that memorable attack on the liberty of England. The queen also employed him in negociations with the German princes, and in raising loans, by which he very opportunely assisted her, and improved his own fortune. He died immensely rich, July 6, 1600, and was buried in the church of Barberham, in Cambridgeshire, near which, at Little Shelford, he had built a seat, in the Italian style, with piazzas. He had likewise two considerable manors in Essex, and probably landed property in other counties. His widow, about a year after his death, married sir Oliver Cromwell, K. B. and his only daughter, Baptina, was married to Henry Cromwell, esq. son to this sir Oliver, who was uncle to the usurper. He left three sons, but the family is now unknown in England.¹

¹ Noble's Memoirs of the Cromwells.—Lodge's Illustrations, vol. III.—Walpole's Anecdotes.

PALLIOT (PETER), historiographer, printer, and bookseller to the king, and genealogist of the duchy of Burgundy, was born at Paris, March 19, 1608. In his youth he showed a taste for genealogy, and heraldic studies, in which he appears to have been instructed and encouraged by his relation, Louvain Gelliot, who published a work on armorial bearings. In his twenty-fifth year he settled at Dijon, where he married Vivanda Spirinx, the daughter of a printer and bookseller, with whom he entered into business. At his leisure hours, however, he still continued his heraldic researches, and laboured with so much perseverance in this study as to produce the following works: 1. "Le parlement de Bourgogne, avec les armoiries," &c. 1660, fol. 2. "Genealogie des comtes d'Amanze," fol. 3. "La vraie et parfaite science des Armoiries de Gelliot, avec de plus de 6000 ecussons," 1660, fol. 4. "Histoire genealogique de comtes de Chamilli." 5. "Extraits de la chambre des comptes de Bourgogne, fol. He left also thirteen volumes of MS collections respecting the families of Burgundy. It is an additional and remarkable proof of his industry and ingenuity, that he engraved the whole of the plates in these volumes with his own hand. His history of the parliament of Burgundy was continued by Petitot, and published in 1733. Palliot died at Dijon in 1698, at the age of eighty-nine.¹

PALMA (JACOB), an eminent artist, born at Serinalto, in the territory of Bergamo, about the middle of the sixteenth century, was a disciple of Titian. He emulated his master's manner, but, according to Fuseli, was more anxious to attain the colour and breadth of Giorgioni. This appears chiefly in his "St. Barbara." His colouring had extraordinary strength and brightness, and his pictures are wrought to great perfection, yet with freedom, and without the appearance of labour. Vasari describes, with great fervour, a composition of the elder Palma, at Venice, representing the ship in which the body of St. Mark was brought from Alexandria to Venice. "In that grand design," he says, "the vessel was struggling against the fury of an impetuous tempest, and is expressed with the utmost judgment; the distress of the mariners, the violent bursting of the waves against the sides of the ship, the horrid gloom, only enlivened with flashes of lightning, and every part of the

¹ Moreri.—Dict. Hist

scene filled with images of terror, are so strong, so lively, and naturally represented, that it seems impossible for the power of colour or pencil to rise to a higher pitch of truth and perfection; and that performance very deservedly gained him the highest applause." Notwithstanding this deserved praise, his pictures in general are not correct in design, and his latter works did not maintain his early reputation. He died, according to Vasari, at the age of forty-eight, but in what year is not absolutely known, although some fix it in 1588.¹

PALMA (JACOB), the Young, so called in contradistinction of the preceding Jacob, his great-uncle, may be considered as the last master of the good, and the first of the bad period of art at Venice. Born in 1544, he left the scanty rudiments of his father Antonio, a weak painter, to study the works of Titian, and particularly those of Tintoretto, whose spirit and slender disengaged forms were congenial to his own taste. At the age of fifteen he was taken under the protection of the duke of Urbino, carried to that capital, and for eight years maintained at Rome, where, by copying the antique, Michael Angelo, Raphael, and more than all, Polidoro, he acquired ideas of correctness, style, and effect: these he endeavoured to embody in the first works which he produced after his return to Venice, and there are who have discovered in them an union of the best maxims of the Roman and Venetian schools: they are all executed with a certain facility which is the great talent of this master, but a talent as dangerous in painting as in poetry. He was not, however, successful in his endeavours to procure adequate employment: the posts of honour and emolument were occupied by Tintoretto and Paul Veronese, and he owed his consideration as the third in rank to the patronage of Vittoria, a fashionable architect, sculptor, and at that time supreme umpire of commissions: he, piqued at the slights of Paul and Robusti, took it into his head to favour Palma, to assist him with his advice, and to establish his name. Bernini is said to have done the same at Rome, in favour of Pietro da Cortona and others, against Sacchi, to the destruction of the art; and, adds Mr. Fuseli, as men and passions resemble each other in all ages, the same will probably be related of some fashionable architect of our times.

¹ Pilkington.—D'Argenville, vol. I.

Palma, overwhelmed by commissions, soon relaxed from his wonted diligence; and his carelessness increased when, at the death of his former competitors, and of Leonardo Corona, his new rival, he found himself alone and in possession of the field. His pictures, as Cesare d'Arpino told him, were seldom more than sketches; sometimes, indeed, when time and price were left to his own discretion, in which he did not abound, he produced some work worthy of his former fame; such as the altar-piece at S. Cosmo and Daniano; the celebrated Naval Battle of Francesco Bembo in the public palace; the S. Apollonia at Cremona; St. Ubaldo and the Nunziata at Pesaro; the Finding of the Cross at Urbino: works partly unknown to Ridolfi, but of rich composition, full of beauties, variety, and expression. His tints fresh, sweet, and transparent, less gay than those of Paul, but livelier than those of Tintoretto, though slightly laid on, still preserve their bloom. In vivacity of expression he is not much inferior to either of those masters; and his Plague of the Serpents at St. Bartolomeo may vie for features, gestures, and hues of horror, with the same subject by Tintoretto in the school of St. Rocco: but none of his pictures are without some commendable part; and it surprises that a man, from whom the depravation of style may be dated in Venice, as from Vasari at Florence, and Zuccari at Rome, should still preserve so many charms of nature and art to attract the eye and interest the heart. He died in 1628, in the eighty-fourth year of his age.¹

PALMER (HERBERT), a learned and pious divine, was the second son of sir Thomas Palmer, knt. of Wingham, in Kent, where he was born in 1601. He was educated at St. John's college, Cambridge, but was afterwards chosen fellow of Queen's. In 1626 archbishop Abbot licensed him to preach a lecture at St. Alphage's church in Canterbury, every Sunday afternoon; but three years after, he was silenced, on a charge of nonconformity, for a time, but was again restored, the accusation being found trifling. Although a puritan, his character appeared so amiable that bishop Laud presented him in 1632 with the vicarage of Ashwell, in Hertfordshire, and when the unfortunate prelate was brought to his trial, he cited this as an instance of his impartiality. At Ashwell Mr. Palmer became no less popular than he had been at Canterbury. In the same year

¹ Pilkington.—D'Argenville, vol. I.

he was chosen one of the preachers to the university of Cambridge, and afterwards one of the clerks in convocation. In 1643, when the depression of the hierarchy had made great progress, he was chosen one of the assembly of divines, in which he was distinguished for his moderation, and his aversion to the civil war. He preached also at various places in London until the following year, when the earl of Manchester appointed him master of Queen's college, Cambridge. He preached several times before the parliament, and appears to have entered into their views in most respects, although his sermons were generally of the practical kind. He did not live, however, to see the issue of their proceedings, as he died in 1647, aged forty-six. Granger gives him the character of a man of uncommon learning, generosity, and politeness, and adds, that he spoke the French language with as much facility as his own. Clark enters more fully into his character as a divine. His works are not numerous. Some of his parliamentary sermons are in print, and he had a considerable share in the "*Sabbatum Redivivum*," with Cawdry; but his principal work, entitled "*Memorials of Godliness*," acquired great popularity. The thirteenth edition was printed in 1708, 12mo.¹

PALMER (JOHN), a dissenting writer of the last century, was born in Southwark, where his father was an undertaker, and of the Calvinistic persuasion. Under whom he received his classical education is not known. In 1746 he began to attend lectures, for academical learning, under the rev. Dr. David Jennings, in Wellclose square, London. Soon after, leaving the academy, about 1752, he was, on the rev. James Read's being incapacitated by growing disorders, chosen as assistant to officiate at the dissenting meeting in New Broad-street, in conjunction with Dr. Allen; and on the removal of the latter to Worcester, Mr. Palmer was ordained sole pastor of this congregation in 1759. He continued in this connection till 1780, when the society, greatly reduced in its numbers, was dissolved. For a great part of this time he filled the post of librarian, at Dr. Williams's library, in Red-Cross-street. After the dissolution of his congregation he wholly left off preaching, and retired to Islington, where he lived privately till his death, on June 26, 1790, in the sixty-first year of his age. He mar-

¹ Clark's Lives.—Cole's MS Athenæ in Brit. Mus.—Granger.

ried a lady of considerable property, and during the latter years of his life kept up but little connection with the dissenters. He was a man of considerable talents, and accounted a very sensible and rational preacher. His pulpit compositions were drawn up with much perspicuity, and delivered with propriety. He allowed himself great latitude in his religious sentiments, and was a determined enemy to any religious test whatever. Tests, indeed, must have been obnoxious to one who passed through all the accustomed deviations from Calvinism, in which he had been educated, to Socinianism.

He published, besides some occasional sermons, 1. "Prayers for the use of families and persons in private; with a preface, containing a brief view of the argument for prayer," 1773, 12mo. There has been a second edition of these prayers, which are much admired by those who call themselves *rational* dissenters. 2. "Free thoughts on the inconsistency of conforming to any religious test, as a condition of Toleration, with the true principle of Protestant Dissent," 1779. 3. "Observations in defence of the Liberty of Man, as a moral agent; in answer to Dr. Priestley's Illustrations of Philosophical Necessity," 1779, 8vo. As the doctor replied to it, "In defence of the Illustrations of Philosophical Necessity," Mr. Palmer published, 4. "An Appendix to the Observations in defence of the Liberty of Man, as a moral agent, &c." 1780, 8vo. The controversy terminated with "A second Letter to the rev. John Palmer," by Dr. Priestley. 5. "A summary view of the grounds of Christian Baptism; with a more particular reference to the baptism of infants; containing remarks, argumentative and critical, in explanation and defence of the rite. To which is added, a form of service made use of on such occasions," 8vo.¹

PALMIERI (MATTHEW), an Italian chronicler, was born in 1405, at Florence; and after being educated under the best masters, arrived at high political rank in the republic, was frequently employed on embassies, and was promoted to the great dignity of gonfalonier. He died in 1475. He compiled a general "Chronicle" from the creation to his own time; of which a part only has been published, including the events from the year 447 to 1449. The first edi-

¹ Life by Mr. Toulmin in Monthly Mag. for 1797.—Wilson's History of Dissenting Churches.

tion was published, at the end of Eusebius' Chronicle, without date or place, but, as supposed, at Milan in 1475, 4to. It was reprinted at Venice in 1483, 4to. It was continued to the year 1482, by Matthias Palmieri, who, although almost of the same names, was neither his relation nor countryman. This Matthias was a native of Pisa, was apostolical secretary, and accounted a very able Greek and Latin scholar. He died in his sixtieth year, in 1483.

Besides his "Chronicle," Matthew, or Matteo, Palmieri wrote in Latin the life of Nicolas Acciajuoli, grand-seneschal of the kingdom of Naples, which is printed in the thirteenth volume of Muratori's "Script. Rer. Ital.;" a work on the taking of Pisa by the Florentines, "De captivitate Pisarum," printed in Muratori's nineteenth volume, and, in Italian, "Libro della vita civile," written in the form of dialogues, and printed at Florence in 1529, 8vo. It was translated into French by Claude des Rosiers, Paris, 1557, 8vo. Palmieri was also a poet. He composed in the terza rima, in imitation of Dante, a philosophical, or rather a theological, poem, which had great celebrity in his day: its title was "Citta di Vita," and was divided into three books, and an hundred chapters. But having advanced, among other singular opinions, that human souls were formerly those angels who remained neuter during the rebellion in heaven against their Creator, and were sent to the world below as a punishment, the Inquisition, after his death, ordered his poem to be burnt, although it had never been published, but read in manuscript. Some assert, that he was burnt along with his poem; but Apostolo Zeno has proved that he died peaceably in 1475, and was honoured with a public funeral, by order of the state of Florence, that Rinuccini pronounced his funeral oration, and that, during the ceremony, his poem was laid on his breast, as his highest honour.¹

PALOMINO (DON ACISLO ANTONIO Y VELASCO), a Spanish painter and writer on the art, was born at Bujalance, and studied at Cordova in grammar, philosophy, theology, and jurisprudence. The elements of art he acquired of Don Juan de Valdes Leal; and to acquaint himself with the style of different schools, went, in company of Don Juan de Alfaro, in 1678, to Madrid. Here the friendship of Carrenno procuring him the commission

¹ Tiraboschi.—Ginguené Hist. Litt. d'Italie—Chaufepie.

of painting the gallery del Cierzo, he pleased the king and the minister, and in 1688 he was made painter to the king. He was now overwhelmed with commissions, for many of which, notwithstanding the most surprising activity, he could furnish only the designs; their ultimate finish was left to the hand of his pupil Dionysius Vidal; but whatever was designed and terminated by himself, in fresco or in oil, possesses invention, design, and colour, in the essential; and what taste and science could add, in the ornamental parts. His style was certainly more adapted to the demands of the epoch in which he lived, than to those of the preceding one, and probably would not have obtained from Murillo the praises lavished on it by Luca Giordano; but of the machinists, who surrounded him, he was, perhaps, the least debauched by manner.

Palomino may be considered as the Vasari of Spain; as copious, as credulous, as negligent of dates; too garrulous for energy, and too indefinite for the delineation of character, but eminently useful with the emendations of modern and more accurate biographers. His work is divided into three parts, theoretic, practic, and biographic. The two first bear one title, "*El Museo pictorico y escala optica*," 1715, 2 vols. folio. The third part, distinguished by that of "*El Parnaso Espannol Pintoresco laureado, &c. Tomo Tercero, Madrid*," 1724, though, perhaps, only intended as an appendix to the two former, is by far the most important and interesting. Palomino died in 1726.¹

PALSGRAVE (JOHN), a polite scholar, who flourished in the reigns of Henry VII. and VIII. was a native of London, and educated there in grammar. He afterwards studied logic and philosophy at Cambridge, at which university he resided till he had attained the degree of bachelor of arts; after which he went to Paris, where he spent several years in the study of philosophical and other learning, took the degree of master of arts, and acquired such excellence in the French tongue, that, in 1514, when a treaty of marriage was negotiated between Louis XII. king of France, and the princess Mary, sister of king Henry VIII. of England, Mr. Palsgrave was chosen to be her tutor in that language. But Louis XII. dying almost immediately after his marriage, Palsgrave attended his fair

¹ Pilkington, by Fuseli.

pupil back to England, where he taught the French language to many of the young nobility, and was appointed by the king one of his chaplains in ordinary. He is said also to have obtained some church preferments, but we know only of the prebend of Portpoole, in the church of St. Paul's, which was bestowed upon him in April 1514, and the living of St. Dunstan's in the East, given to him by archbishop Cranmer in 1553. In 1531, he settled at Oxford for some time, and the next year was incorporated master of arts in that university, as he had before been in that of Paris; and a few days after was admitted to the degree of bachelor of divinity. At this time he was highly esteemed for his learning; and was the first author who reduced the French tongue under grammatical rules, or that had attempted to fix it to any kind of standard. This he executed with great ingenuity and success, in a large work which he published in that language at London, entitled "*L'Eclaircissement de la Language François*," containing three books, in a thick folio, 1530, to which he has prefixed a large introduction in English. This work is now extremely scarce. In the dedication he says that he had written two books on the subject before; one dedicated to his pupil Mary, the other to Charles Brandon duke of Suffolk. He made a literal translation into English of a Latin comedy called "*Acolastus*," written by Fullonius, and published it in 1540. He is said also to have written some "*Epistles*."

When Mr. Palsgrave was born, or to what age he lived, are particulars which we have not been able to trace; yet his death probably happened before September 1554, as in that month Edmond Brygotte, S. T. P. was collated to the prebend of Portpoole "*per mortem Joh. Pallgrave*."¹

PAMELIUS (JAMES), a learned Fleming, was the son of Adolphus, counsellor of state to the emperor Charles V. and born at Bruges in 1536. He was educated at Louvain and Paris, and became afterwards a learned divine and critic. Obtaining a canonry in the church of Bruges, he collected a library, and formed a design of giving good editions of the fathers; but the civil wars obliged him to retire to St. Omer's, of which place the bishop made him archdeacon. Some time after, Philip II. king of Spain named him to the provostship of St. Saviour at Utrecht,

¹ Ath. Ox. vol. I. new edition.—Tanner.—Ames's *Typographical Antiquities*.—Cole's MS *Athenæ* in Brit. Mus.

and after that to the bishopric of St. Omer's : but, as he went to Brussels to take possession of it, he died at Mons in Hainault, in 1587. He is chiefly known for his critical labours upon "Tertullian and Cyprian;" of both which writers he published editions, and prefixed lives. "The commentaries of this author upon Tertullian," says Dupin, "are both learned and useful; but he digresses too much from his subject, and brings in things of no use to the understanding of his author:" and he passes much the same judgment of his labours upon Cyprian. All the later editors, however, of these two fathers have spoken well of Pamelius, and have transcribed his best notes into their editions.

A new edition of Rabanus, which he was preparing at the time of his decease, has been since published at Cologne, and includes Commentaries by Pamelius on Judith, and St. Paul's "Epistle to the Hebrews." His other works are, "Catalogus Commentar. veterum selectorum in universa Biblia," Antwerp, 1566, 8vo; "Conciliorum Paralipomena," a discourse in Latin, addressed to the Flemish States; "De non admittendis unâ in Republicâ diversorum Religionum exercitiis," 1589, 8vo; "Micrologus de Ecclesiasticis observationibus;" an edition of Cassiodorus "De Divinis nominibus;" and two books of the "Liturgies of the Latins," 1571, 2 vols. 4to.¹

PANARD (CHARLES-FRANCIS), a French poet, was born at Couville near Chartres in 1691, where he remained a long time in obscurity, upon some small employment. At length, the comedian Le Grand, having seen some of his pieces, went to find him out, and encouraged him; and Marmontel called him the Fontaine of the place. Panard had many qualities of Fontaine; the same disinterestedness, probity, sweetness, and simplicity of manners. He knew, as well as any man, how to sharpen the point of an epigram; yet always levelled it at the vice, not the person. He had a philosophic temper, and lived contented with a little. He died at Paris June 13, 1764. His works, under the title of "Théâtre & Oeuvres diverses," have been printed, 1763, in 4 vols. 12mo. They consist of comedies, comic operas, songs, and all the various kinds of smaller poetry.²

¹ Moreri.—Foppen Bibl. Belg.—Blount's Censura.—Saxii Onomast.

² Necrologie des Hommes Celebres pour année 1766.—Dict. Hist.

PANCIROLUS (GUY), the son of Albert Pancirolus, a famous lawyer in his time, and descended from an illustrious family at Reggio, was born there April 17, 1523. He learned Latin and Greek under Sebastian Corrado and Basiano Lando, and made so speedy a proficiency in them, that his father, thinking him fit for the study of the law at fourteen, taught him the first elements of that faculty himself; and Guy studied them incessantly under his father for three years, but without neglecting the belles lettres. He was afterwards sent into Italy, in order to complete his law-studies under the professors of that country. He went first to Ferrara; and, having there heard the lectures of Pasceto and Hyppolitus Riminaldi, passed thence to Pavia, where he had for his master the famous Alciat, and to Bologna and Padua, where he completed a course of seven years study, during which he had distinguished himself in public disputations on several occasions: and the fame of his abilities having drawn the attention of the republic of Venice, he was nominated by them in 1547, while only a student, second professor of the Institutes in the university of Padua. This nomination obliged him to take a doctor's degree, which he received from the hands of Marcus Mantua. After he had filled this chair for seven years, he was advanced to the first of the Institutes in 1554; and two years after, on the retirement of Matthew Gribaldi, who was second professor of the Roman law, Pancirolus succeeded him, and held this post for fifteen years. At length, having some reason to be dissatisfied with his situation, he resigned it in 1571, when Emanuel Philibert duke of Savoy offered him the professorship of civil law, with a salary of a thousand pieces of gold. Here his patron the prince shewed him all imaginable respect, as did also his son Charles Emanuel, who augmented his appointments with a hundred pieces. The republic of Venice soon became sensible of the loss sustained by his departure, and were desirous of recalling him to a vacant professorship in 1580. This Pancirolus at first refused, and would indeed have been content to remain at Turin, but the air of the place proved so noxious to him, that he lost one eye almost entirely, and was in danger of losing the other; the dread of which induced him to hearken to proposals that were made afresh to him in 1582; and having a salary of a thousand ducats offered to him, with the chair he had so much wished for, he returned to Padua. The city of

Turin, willing to give him some marks of their esteem, at his departure, presented him with his freedom, accompanied with some pieces of silver plate. He then remained at Padua, where his stipend was raised to the sum of twelve hundred ducats. Here he died in June 1599, and was interred in the church of St. Justin, after funeral service had been performed for him in the church of St. Anthony; where Francis Vidua of that university pronounced his funeral oration. He was author of a number of learned works, of which the principal are: 1. "*Commentarii in Notitiam utriusque Imperii et de Magistratibus*," Venice, 1593, fol. often reprinted, and inserted in the Roman Antiquities of Grævius; 2. "*De Numismatibus antiquis*;" 3. "*De quatuordecim Regionibus Urbis Romæ*," printed in the Leyden edition of the Notitia, 1608; 4. "*Rerum Memorabilium jam olim deperditarum, et contra recens atque ingeniose inventarum*," 1599, 2 vols. 8vo, often reprinted and translated. He wrote also a valuable treatise, which was not published till 1637, entitled "*De Claris Legum Interpretibus*."¹

PANORMITA. See BECCADELLI.

PANTÆNUS, a Christian philosopher, of the Stoic sect, flourished in the second century. Some say he was born in Sicily, others at Alexandria, of Sicilian parents. He is said to have taught the Stoic philosophy in the reign of Commodus, from A. D. 180, in the school of Alexandria; where from the time of St. Mark, founder of that church, there had always been some divine who explained the Holy Scriptures. The Ethiopians having requested Demetrius, bishop of Alexandria, to send a proper person to instruct them in the Christian religion, he sent Pantænus; who gladly undertook the mission, and acquitted himself very worthily in it. It is said, that he found the Ethiopians already tinctured with the truth of Christian faith, which had been declared to them by St. Bartholomew; and that he saw the gospel of St. Matthew in Hebrew, which had been left there by that apostle. St. Jerome says, that Pantænus brought it away with him, and that it was still to be seen in his time in the Alexandrian library; but this story is not generally credited, since no good reason can be given, why St. Bartholomew should leave a Hebrew book with the Ethiopians. Pantænus,

¹ *Chaufepie*.—*Niceron*, vol. IX.—*Thraboschi*.—*Saxii Onomast.*

upon his return to Alexandria, continued to explain the sacred books under the reign of Severus and Antoninus Caracalla, and did great service to the church by his discourses. He composed some "Commentaries" upon the Bible, which are lost. Theodoret informs us that Pantænus first started the remark, which has been followed by many interpreters of the prophecies since, "That they are often expressed in indefinite terms, and that the present tense is frequently used both for the preterite and future tenses." We may form a judgment of the manner in which Pantænus explained the Scriptures, by that which Clemens Alexandrinus, Origen, and all those have observed, who were trained up in the school of Alexandria. Their commentaries abound with allegories; they frequently leave the literal sense, and find almost every where some mystery or other; in the explaining of which, they usually shew more erudition than judgment. Milner observes, that the combination of Stoicism with Christianity must have very much debased the sacred truths; and we may be assured that those who were disposed to follow implicitly the dictates of such an instructor as Pantænus, must have been furnished by him with a clouded light of the gospel. Cave is of opinion that Pantænus's death occurred in the year 213.¹

PANTALEON (HENRY), a learned physician and historian, was born at Basil June 13, 1522. In his early education he made very considerable proficiency, but it appears that his friends differed in their opinions as to his profession, some intending him for a learned profession, and some for a printer, which they conceived to be connected with it. At length after a due course of the languages and polite literature, he studied divinity according to the principles of the reformed religion, but changing that design, he taught dialectics and natural philosophy at Basil for about forty years. He then, at an advanced age, studied medicine, took the degree of doctor in that faculty, and practised with much reputation until his death, March 3, 1595, in the seventy-third year of his age. He composed various works both in medicine and history, some in Latin and some in German, and translated certain authors into the latter language. His most useful work, now scarce, was an account of the eminent men of Germany,

¹ Cave, vol. I.—Dupin.—Lardner's Works.—Milner's Ch. Hist.

published at Basil in 1565, fol. under the title of "*Posographia heroum et illustrium virorum Germaniæ*," dedicated to the emperor Maximilian II. who honoured him with the title of Count Palatin. He published also a Latin history of the order of St. John of Jerusalem, 1581, folio. "*Historia Militaris ordinis Johannitarum, Rhodiorum aut Melitensium Equitum*;" "*Chronographia Ecclesiæ Christi*," *ibid.* 1568; "*Diarium Historicum*," 1572; and, in his youth, "*Comœdia de Zaccheo publicanorum principe*," 1546, 8vo.¹

PANVINIUS (ONUPHRIUS), a learned scholar of the sixteenth century, was born at Verona in 1529. He discovered an attachment to history and antiquities in his earliest years, and entered into the order of the Augustins. As soon as he had made profession, the general of his order sent him to Rome to complete his studies, and in 1553 he was appointed to instruct the novices. He then taught scholastic theology at Florence for some time, but his chief residence was at Rome, where he was patronized by cardinal Marcello Cervini, afterwards pope Marcellus II. From thence he passed into the court of cardinal Alexander Farnese, with whom he travelled into Sicily in 1568, where he died in his thirty-ninth year. One of his first labours was an edition of the "*Fasti Consulares*," first brought to light by Sigonius, which he published, illustrated with notes, at Venice in 1557. He published treatises also, "*De Antiquis Romanorum Nominibus*;" "*De Principibus Romanis*;" "*De Republica*;" "*De Triumphis et Ludis Circensibus*;" and "*Topographia Romæ*." These valuable works are founded in a great measure upon ancient inscriptions, of which he had collected and copied nearly three thousand. Some time after, this collection, which had come into the hands of cardinal Savelli, disappeared, and Maffei is of opinion that the collection published at Antwerp by Martin Sanctius, in 1588, and which served as a foundation for Gruterus's great work, was in reality that of Panvinus. Panvinus was also a profound investigator of sacred or Christian antiquities, as appears by his works, "*De Ritu sepeliendi mortuos apud veteres Christianos*;" "*De antiquo Ritu baptizandi Catechumenos*;" "*De Primatu Petri*;" "*Chronicon Ecclesiasticum*;" "*De Episcopatibus Titulis, et Diaconis Cardinalium*;"

¹ Melchior Adam in vitis Philosophorum.

“*Annotationes et Supplementa ad Platinam de Vitis Pontificum;*” “*De Septem præcipuis Urbis Romæ Basilicis;*” “*De Bibliotheca Vaticana.*” He had undertaken a general ecclesiastical history, for which he collected matter sufficient to fill six large manuscript volumes, which are preserved in the Vatican. He wrote a chronicle of his own order, and a history of his native city, Verona, including an account of its antiquities, printed many years after his death.¹

PANZER (GEORGE WOLFGANG FRANCIS), an eminent bibliographer, was born at Sulzbach in the Upper Palatinate, March 16, 1729, and having been educated for the church, took his doctor's degree in divinity and philosophy, and became pastor of the cathedral church of St. Sebaldus at Nuremberg, where he died in 1805. No farther particulars have yet reached us of this learned and laborious writer, who has long been known here by his “*Annales Typographici, ab artis inventæ origine ad annum M. D. post Maittaireii, Denisii, aliorumque doctissimorum virorum curas in ordinem redacti, emendati et aucti,*” Nuremberg, 1793—1803, 11 vols. 4to. This is unquestionably a work of the very first importance to bibliographers, and is thought to exceed Maittaire's in clearness of arrangement and accuracy. It comes down, beyond his original intention, to 1536; but is not quite complete without another work of his printed in German, “*Annals of ancient German Literature, or an account of books printed in Germany from the invention of the art to 1520,*” Nuremberg, 1788, 4to. His other works, also unfortunately in German, are an “*Account of the most ancient German Bibles, printed in the fifteenth century, which are in the library at Nuremberg,*” 1777, 4to; “*History of Bibles printed at Nuremberg, from the invention of the Art,*” Nuremberg, 1778, 4to. And a “*History of early Printing at Nuremberg to the year 1500,*” *ibid.* 1789, 4to.²

PAOLI (PASCAL DE), a very distinguished character in modern times, born at Rostino, in the island of Corsica, in 1726, was the son of Hiacente Paoli, a Corsican patriot, who, despairing of the freedom of his country, had retired with his family to Naples. Pascal was educated among the Jesuits, and at their college he made a rapid progress in

¹ *Chaufepie.*—*Tiraboschi.*—*Bullart's Academie des Sciences.*—*Saxii Onom.*

² *Dict. Hist.*—*Dibdin's Bibliomania.*—*Brunet Manuel du Libraire.*

his studies, and displayed an understanding equally solid and capacious. He appeared in so favourable a light to his countrymen, that he was unanimously chosen generalissimo, in a full assembly of the people, when he had attained but to the 29th year of his age. He began with new-modelling the laws of Corsica, and established the appearance, if not the reality, of subordination : he also instituted schools, and laid the foundation of a maritime power. In 1761 the government of Genoa, perceiving the change lately effected among the natives, sent a deputation to a general council, convoked at Vescovato, for the express purpose of proposing terms of accommodation ; but it was unanimously resolved never to make peace with them, unless upon the express condition of Corsica being guaranteed in the full-enjoyment of its independence. A memorial to the same effect was also addressed, at the same time, to all the sovereigns of Europe. But nothing was gained by this step ; and in 1768, the Genoese, despairing of rendering the Corsicans subservient to their will, transferred the sovereignty of their island to France, on condition of receiving in lieu of it 40,000,000 of livres. Notwithstanding this, Paoli remained firm to his cause : and a vigorous war commenced, in which, for some time, the French were beaten, and in one instance their general was obliged to capitulate, with all his infantry, artillery, and ammunition ; but an immense force being now sent from France, overwhelmed the Corsican patriots ; they were defeated with great slaughter, and Paoli, left with only about 500 men, was surrounded by the French, who were anxious to get possession of his person : he, however, cut his way through the enemy, and escaped to England with his friends, where they were received with every degree of sympathy and respect. Paoli was introduced at court, and the duke of Grafton, then prime minister, obtained for him a pension of 1200*l.* a-year, which he liberally shared with his companions in exile. From this time he lived a retired life, devoting himself chiefly to the cultivation of literature. During his retirement, which lasted more than twenty years, he was introduced to Dr. Johnson by Mr. Boswell, and lived in habits of intimacy with that eminent scholar. Much of their conversation is recorded by Mr. Boswell.

When the French revolution took place, the national convention passed a decree by which Corsica was num-

bered among the departments of France, and entitled to all the privileges of the new constitution, and Paoli was induced, by the promising appearance of affairs, and the solicitations of the French assembly, to return to the island. Accordingly he resigned his pension from the English court, took a grateful leave of the country in which he had been so hospitably entertained, and in the month of April 1790, presented himself at the bar of the national assembly at Paris, together with the Corsican deputies. Soon after this he embarked for Corsica, where he was received with an extraordinary degree of attachment and respect. He was elected mayor of Bastia, commander-in-chief of the national guard, and president of the department; and, in short, he at once acquired more authority in the island, than before its subjugation by the French. He was, however, not quite contented; he was ambitious of seeing Corsica wholly independent, which, upon the execution of Louis XVI. was the prevailing wish of the Corsicans. The French convention, however, meant nothing less, and at length declared Paoli a traitor. On this he resolved upon an expedient which, though it was a renunciation of independence, promised to secure all the advantages of real liberty. This was an union of Corsica with the crown of Great Britain; after effecting which, he returned to England, having unfortunately lost all his property, by the failure of a mercantile house at Leghorn, and passed the remainder of his life in great privacy. He died in London, February 5, 1807, in the eighty-first year of his age. Few foreigners, however distinguished, have been so much caressed in England as general Paoli. By living in habits of familiarity with men of letters, his name and exploits acquired high celebrity: and Goldsmith, Johnson, and many others, equally eminent in the literary world, although differing in almost every thing else, cordially united in his praise. On the continent his reputation was greatly respected: it was usual to compare Paoli to Timoleon and Epaminondas. He was unquestionably a great man; but it is the opinion of those who have enjoyed the opportunity of studying his character, that he was a politician rather than a soldier: that he shone more in council than in arms; and that the leading feature of his public conduct was a certain degree of Italian policy, which taught him to refine and speculate on every event.¹

¹ Boswell's Account of Corsica.—Athenæum, vol. I.—Rees's Cyclopædia.

PAPENBROCH (DANIEL), a native of Antwerp, was born in 1628, and was educated as a Jesuit. He has already been mentioned in our account of Bollandus, as the coadjutor of that writer in the compilation of the "*Acta Sanctorum*." He died in 1714, in the seventy-eighth year of his age. He was, according to Dupin, less credulous than Bollandus, and became involved in a controversy with the Carmelites respecting the origin of their order. There is little else interesting in his history; but in addition to the account given in our article BOLLANDUS, of the "*Acta Sanctorum*," we may now mention that the work has been continued to the fifty-third volume, folio, which appeared in 1794, but is yet imperfect, as it comes only to October 14th. Brunet informs us that there are very few perfect copies to be found in France, some of the latter volumes being destroyed during the revolutionary period. The reprint at Venice, 1734, 42 vols. is of less estimation.¹

PAPIAS, bishop of Hierapolis, a city of Phrygia in Asia Minor, near to Laodicea, was the disciple of St. John the Evangelist, or of another of that name; but Irenæus says positively, that he was the disciple of St. John the Evangelist; for Polycarp was his disciple, and he says, Papias was Polycarp's companion. Papias wrote five books, entitled "*The Expositions of the Discourses of the Lord*;" of which there are only some fragments left in the writings of Irenæus and Eusebius. He made way for the opinion several of the ancients held touching the temporal reign of Christ, who they supposed would come upon earth a thousand years before the day of judgment, to gather together the elect, after the resurrection, into the city of Jerusalem, and let them there enjoy all felicity during that period. Irenæus, who was of the same judgment, relates a fragment he took out of Papias's fourth book, where he endeavours to prove that opinion from a passage in Isaiah; and Eusebius, after having quoted a passage taken out of Papias's Preface, adds, "That that author relates divers things which he pretended he had by unwritten tradition; such as were the last instructions of our Lord Christ, which are not set down by the Evangelists, and some other fabulous histories, amongst which number his opinion ought to be placed touching the personal reign of Christ upon earth after the resurrection. "The occasion of his falling into

¹ Dupin.—Moreri.—Dict. Hist.—Brunet's *Manuel du Libraire*.

that error," says Eusebius again, "was his misunderstanding of the discourses and instructions of the Apostles, as not thinking that those expressions ought to bear a mystical sense; and that the Apostles used them only for illustration, for he was a man of a mean genius, as his books manifest, and yet several of the ancients, and, among the rest, Irenæus, maintained their opinions on the authority of Papias."¹

PAPILLON (PHILIBERT), a learned canon of la Chapelle-au Riche, at Dijon, in which city he was born, May 1, 1666, was the son of Philip Papillon, advocate to the parliament. He was a man of literature, and an able critic, and furnished Le Long of the Oratory, Desmolets, Nicéron, and several others among the learned, with a number of important memoirs and anecdotes. He died February 23, 1738, at Dijon, aged seventy-two. His principal work is, "*La Bibliothèque des Auteurs de Bourgogne*," Dijon, 1742, 2 vols. folio, printed under the inspection of his friend M. Joly, canon of la Chapelle-au-Riche.²

PAPILLON (JOHN), was one of a family of engravers on wood, who obtained considerable reputation in the seventeenth and eighteenth centuries. He flourished about 1670, but attained less fame than his son John, who was born at St. Quentin in 1661. The grandson JOHN BAPTIST MICHEL was the most successful in his art, especially in those engravings which represent foliage and flowers, many beautiful specimens of which are inserted in his publication on the art of engraving in wood; and the whole prove that he was a very skilful master in every branch of the art he professed. The human figure he seems to have been the least acquainted with, and has consequently failed most in those prints into which it is introduced. He died in 1776; about ten years before which event he published in 2 vols. 8vo, his "*Traité historique et pratique de la gravure en bois*," a work of great merit as to the theory of an art, which, it is almost needless to add, has of late years been brought to the highest perfection by some ingenious men of our own country, led first to this pursuit by the excellent example and success of the Messrs. Bewickes.³

¹ Cave, vol. I.—Lardner's Works.—Dupin.

² Moreri.—Dict. Hist.

³ Strutt.—Moreri.—Dict. Hist.

PAPIN (DENYS), an ingenious physician, the son of Nicholas Papin, also a physician, was born at Blois. He took the degree of doctor, and travelled to England, where he was elected a fellow of the Royal Society, in December 1680. He passed the following year in London, and published in English an account of a machine which he had invented, and which still bears his name: this was "The New Digester, or Engine for the softening of Bones," 1681, 4to. It soon appeared in French, with the title of "*La Manière d'amollir les Os, et de faire cuire toutes sortes des Viandes en peu de tems et à peu de fraix,*" Paris, 1682. The machine consists of a very strong metal boiler, with an air-tight cover screwed down with great force; hence the contained matter, being incapable of escaping either by evaporation or by bursting the machine, may be heated to a degree far beyond that of boiling water, so as to dissolve the gluten of bones and cartilages. He afterwards improved this digester, and it has since been much employed in chemical and philosophical experiments. He assisted Boyle in various experiments, of which an account is given in the history of the Royal Society. Papin was a protestant, and being therefore prevented from returning home by the revocation of the edict of Nantes, he took up his residence at Marpurg, where he taught the mathematics, and published a "*Fasciculus Dissertationum de quibusdam Machinis Physicis,*" 1696, 12mo; and in 1707 he published at Francfort an account of a machine which he had invented for raising water by the action of fire, entitled "*Ars nova ad aquam ignis adminiculo efficacissimè elevandam.*"

His father, **NICHOLAS PAPIN**, was author of several works, which, however, are nearly forgotten. Two of them related to the powder of Sympathy, which he defended; and one to the discovery of Harvey, which he opposed.¹

PAPIN (ISAAC), some time a minister of the church of England, and afterwards reconciled to that of Rome, was the author of some pieces which made a great noise in the seventeenth century. From an account of his life, published by himself, it appears that he was born at Blois in 1657, and descended from a family of the reformed religion. He passed through his studies in divinity at Geneva. That university was then divided into two parties

¹ Moreri.—Eloy, Dict. Hist. de Médecine.—Rees's Cyclopædia.

upon the subject of grace, called "particularists" and "universalists," of which the former were the most numerous and the most powerful. The universalists desired nothing more than a toleration; and M. Claude wrote a letter to M. Turretin, the chief of the predominant party, exhorting him earnestly to grant that favour. But Turretin gave little heed to it; and M. de Maratiz, professor at Groningen, who had disputed the point warmly against Mr. Daille, opposed it zealously; and supported his opinion by the authority of those synods who had determined against such toleration. There happened also another dispute upon the same subject, which occasioned Papin to make several reflections. M. Pajon, who was his uncle, admitted the doctrine of efficacious grace, but explained it in a different manner from the reformed in general, and Jurieu in particular; and though the synod of Anjou in 1667, after many long debates upon the matter, dismissed Pajon, with leave to continue his lectures at Saumur, yet as his interest there was not great, his nephew, who was a student in that university in 1633, was pressed to condemn the doctrine, which was branded with the appellation of Pajonism. Papin declared, that his conscience would not allow him to subscribe to the condemnation of either party; on which the university refused to give him a testimonial in the usual form. All these disagreeable incidents put him out of humour with the authors of them, and brought him to view the Roman catholic religion with less dislike than before. In this disposition he wrote a treatise, entitled "The Faith reduced to its just bounds;" in which he maintained, that, as the papists professed that they embraced the doctrine of the Holy Scriptures, they ought to be tolerated by the most zealous protestants. He also wrote several letters to the reformed of Bourdeaux, to persuade them that they might be saved in the Romish church, if they would be reconciled to it.

This work, as might be expected, exasperated the protestants against him; and to avoid their resentment, he crossed the water to England, in 1686, where James II. was endeavouring to re-establish popery. There he received deacon's and priest's orders, from the hands of Turner, bishop of Ely; and, in 1687, published a book against Jurieu, entitled "Theological Essays concerning Providence and Grace, &c." This exasperated that mi-

nister so much, that when he knew Papin was attempting to obtain some employ as a professor in Germany, he dispersed letters every where in order to defeat his applications; and, though he procured a preacher's place at Hamburgh, Jurieu found means to get him dismissed in a few months. About this time his "Faith reduced to just bounds" coming into the hands of Bayle, that writer added some pages to it, and printed it. These additions were ascribed by Jurieu to our author, who did not disavow the principal maxims laid down, which were condemned in the synod of Bois-le-duc in 1687. In the mean time, an offer being made him of a professor's chair in the church of the French refugees at Dantzic, he accepted it: but it being afterwards proposed to him to conform to the synodical decrees of the Walloon churches in the United Provinces, and to subscribe them, he refused to comply; because there were some opinions asserted in those decrees which he could not assent to, particularly that doctrine which maintained that Christ died only for the elect. Those who had invited him to Dantzic, were highly offended at his refusal; and he was ordered to depart, as soon as he had completed the half year of his preaching, which had been contracted for. He was dismissed in 1689, and not long after embraced the Roman catholic religion; delivering his abjuration into the hands of Bossuet, bishop of Meaux, Nov. 15, 1690.

Upon this change, Jurieu wrote a pastoral letter to those of the reformed religion at Paris, Orleans, and Blois; in which he pretended that Papin had always looked upon all religions as indifferent, and in that spirit had returned to the Roman church. In answer to this letter, Papin drew up a treatise, "Of the Toleration of the Protestants, and of the Authority of the Church." The piece, being approved by the bishop of Meaux, was printed in 1692: the author afterwards changed its title, which was a little equivocal, and made some additions to it; but, while he was employed in making collections to complete it farther, and finish other books upon the same subject, he died at Paris the 19th of June, 1709. His widow, who also embraced the Roman catholic religion, communicated these papers, which were made use of in a new edition printed at large in 1719, 12mo. M. Pajon of the Oratory, his relation, published all his "Theological Works," 1723, 3 vols.

12mo: they are all in French, and written with shrewdness and ability.¹

PAPINIAN, a celebrated Roman lawyer, born in the year 175, was advocate of the treasury or exchequer, and afterwards pretorian prefect under the emperor Severus, about the year 194. This emperor had so high an opinion of his worth, that at his death he recommended his sons Caracalla and Geta to his care: but the first, having murdered his brother, enjoined Papinian to compose a discourse, to excuse that barbarity to the senate and people. Papinian could not be prevailed on to comply with this: but on the contrary answered boldly, that it was easier to commit a parricide than to excuse it; and to accuse an innocent person, after taking away his life, was a second parricide. Caracalla was so much enraged at this answer, that he ordered Papinian to be beheaded, which sentence was executed in the year 212, when he was in his thirty-seventh year, and his body was dragged through the streets of Rome. He had a great number of disciples, and composed several works: among those, twenty-seven books of "Questions in the Law;" nineteen books of "Responses or Opinions;" two of "Definitions;" two others upon "Adultery;" and a single book upon the "Laws of Ediles." His reputation was so great, that he is called "the honour of jurisprudence, and the treasure of the laws."²

PAPIRE-MASSON. See MASSON.

PAPPUS, a very eminent Greek of Alexandria, flourished, according to Suidas, under the emperor Theodosius the Great, from the year 379 to 395, and acquired deserved fame as a consummate mathematician. Many of his works are lost, or at least have not yet been discovered. Suidas and Vossius mention as the principal of them, his "Mathematical Collections," in 8 books, of which the first and part of the second are lost; a "Commentary upon Ptolomy's Almagest;" an "Universal Chorography;" "A Description of the Rivers of Libya;" a treatise of "Military Engines;" "Commentaries upon Aristarchus of Samos, concerning the Magnitude and Distance of the Sun and Moon," &c. Of these, there have been published, "The Mathematical Collections," in a Latin translation, with a large commentary, by Commandine, in 1588, folio; reprinted in 1660. In 1644, Mersenne exhibited an

¹ Chautepie.—Niceron, vol. II.—Mosheim.

² Moreri.—Saxii Onomast.

abridgment of them in his "Synopsis Mathematica," in 4to, containing only such propositions as could be understood without figures. In 1655, Meibomius gave some of the Lemmata of the seventh book, in his "Dialogue upon Proportions." In 1688, Dr. Wallis printed the last twelve propositions of the second book, at the end of his "Aristarchus Samius." In 1703, Dr. David Gregory gave part of the preface of the seventh book, in the Prolegomena to his Euclid. And in 1706, Dr. Halley exhibited that preface entire, in the beginning of his "Apollonius." Dr. Hutton, in his Dictionary, has given an excellent analysis of the "Mathematical Collections."¹

PARABOSCO (JEROME), an Italian comic writer, born at Placentia, in the beginning of the sixteenth century, was an author of some eminence in his time. His comedies have a certain character of originality, which still, in some degree, supports their credit. They are six in number, five in prose, and one in verse. The best edition is that printed at Venice, in 1560, in two small volumes, duodecimo. There is a volume of letters by him, entitled "Lettere Amoroze di M. Girolamo Parabosco," printed also at Venice in 1545. These were republished in 1548, "con alcune Novelle e Rime;" and there is a volume of "Rime" alone, printed by Giolito at Venice, in 1547, 8vo. He composed also, novels in the style of Boccaccio and Bandelli, which were published at Venice in 1552, under the title of "I Diperti di M. Girolamo Parabosco," and reprinted in 1558, 1564, 1586, and 1598, and lately inserted in the collection entitled "Novelliero Italiano," 1791, 26 vols. 8vo, with the imprint of *Londra* for Livorno. The work consists of three days, or "Giornate;" the first and second of which comprise sixteen tales, and four curious questions. The third contains several "Motti," or bon-mots, with a few madrigals, and other short poems. There is also a volume by him entitled "Oracolo," the oracle, published at Venice, in 1551, in 4to. In this the author gives answers to twelve questions proposed in the beginning of the book; which answers are given and varied according to some rules laid down in the preface. It appears that Parabosco lived chiefly, if not entirely, at Venice, as all his books were published there. His "Diperti," or Sports, open with a panegyric upon that city.¹

¹ Hutton's Dictionary.—Vossius de Scient. Math.—Saxii Onomast.

² Crescembini Hist. della Volg. Poes. vol. lib. III. cap. 25.—Brunet Manuel du Libraire.

PARACELSUS (PHILIPPUS AUREOLUS THEOPHRASTUS), a man of a strange and paradoxical genius, and classed by Brucker among the Theosophists, was born, as is generally supposed (for his birth-place is a disputed matter), at Ein-fidlen near Zurick, in 1493. His family name, which was *Bombastus*, he afterwards changed, according to the custom of the age, into Paracelsus. His father, who was a physician, instructed him in that science, but, as it would appear, in nothing else, for he was almost totally ignorant of the learned languages. So earnest was he, however, to penetrate into the mysteries of nature, that, neglecting books, he undertook long and hazardous journeys through Germany, Italy, Spain, Denmark, Hungary, Moscow, and probably several parts of Asia and Africa. He not only visited literary and learned men, but frequented the workshops of mechanics, descended into mines, and thought no place mean or hazardous, if it afforded him an opportunity of increasing his knowledge of nature. He also consulted barber-surgeons, monks, conjurors, old women, quacks of every description, and every person who pretended to be possessed of any secret art, particularly such as were skilled in metallurgy. Being in this manner a self-taught philosopher and physician, he despised the medical writings of the ancients, and boasted that the whole contents of his library would not amount to six folios. He appears indeed to have written more than he ever read. His quackery consisted in certain new and secret medicines procured from metallic substances by the chemical art, which he administered with such wonderful success, that he rose to the summit of popular fame, and even obtained the professorship of medicine at Basil. One of his nostrums he called Azoth, which he said was the philosopher's stone, the medical *panacea*, and his disciples extolled it as the tincture of life, given through the divine favour to man in these last days. But while his irregular practice, and arrogant invectives against other physicians, created him many enemies, his rewards were by no means adequate to his vanity and ambition; and he met frequently with mortifications, one of which determined him to leave Basil. A wealthy canon who happened to fall sick at that place, offered him a hundred florins to cure his disease, which Paracelsus easily effected with three pills of opium, one of his most powerful medicines. The canon, restored to health so soon, and apparently by such slight means,

refused to stand to his engagement. Paracelsus brought the matter before the magistrate, who decreed him only the usual fee. Inflamed with violent indignation at the contempt which was thus thrown upon his art, he railed at the canon, the magistrate, and the whole city, and leaving Basil, withdrew into Alsace, whither his medical fame and success followed him. After two years, during which time he practised medicine in the principal families of the country, about the year 1530 he removed into Switzerland, where he conversed with Bullinger and other divines. From this time, he seems for many years to have roved through various parts of Germany and Bohemia. At last, in the year 1541, he died in the hospital of St. Sebastian, in Saltsburg.

Different and even contradictory judgments have been formed by the learned concerning Paracelsus. His admirers and followers have celebrated him as a perfect master of all philosophical and medical mysteries, have called him the medical Luther, and have even been weak enough to believe that he was possessed of the grand secret of converting inferior metals into gold. But others, and particularly some of his contemporaries, have charged his whole medical practice with ignorance, imposture, and impudence. J. Crato, in an epistle to Zwinger, attests, that in Bohemia his medicines, even when they performed an apparent cure, left his patients in such a state, that they soon after died of palsies or epilepsies. Erastus, who was for two years one of his pupils, wrote an entire book to detect his impostures. We have mentioned his want of education, and it is even asserted, that he was so imperfect a master of his vernacular tongue, that he was obliged to have his German writings corrected by another hand. His adversaries also charge him with the most contemptible arrogance, the most vulgar scurrility, the grossest intemperance, and the most detestable impiety. Still it appears, that with all these defects, by the mere help of physical knowledge and the chemical arts, he obtained an uncommon share of medical fame; while to support his credit with the ignorant, he pretended to an intercourse with invisible spirits, and to divine illuminations.

With regard to his system of chemistry, in which his real merit lies, the fundamental doctrines of it resolved every thing into three elements, salt, sulphur, and mercury, and were for a long time received, although in fact

they were borrowed from his predecessor, Basil Valentine. His medical skill consisted principally in the bold administration of some powerful remedies, which had been heretofore thought too dangerous to be used, particularly opium, a drug with which, it is obvious, he would be able in many instances to afford great and speedy relief; but with which also few permanent cures could be effected, and much mischief would necessarily be produced, when it was misapplied. Antimony and mercury were also medicines which he liberally prescribed, and he used various preparations of them of the most active kind. He deserves the praise, however, of having been one of the first to employ mercury for the cure of the venereal disease, and of course he must have been successful in a degree, to which none of his contemporaries, who did not resort to that remedy, could attain. From his total ignorance of anatomy and rational physiology, his inability from want of literature to investigate the doctrines of the ancients, which he nevertheless boldly impugned, and his employment of a barbarous jargon, as well as his infatuated notions of magic, astrology, geomancy, and all the other branches of mystical imposture, he is, as a theorist, beneath contempt. We shall not pretend, therefore, to enter into any detail of the unintelligible jargon and absurd hypotheses which he employed, or to enumerate the immense farrago of treatises, which made their appearance under his name after his death, the notices of which occupy above nine quarto pages in the *Bibliotheca* of Haller: for the first we are unable to comprehend, and the latter would be a waste of time. The most complete edition is that of Geneva, 1658, 3 vols. folio.¹

PARADIN (WILLIAM), a French historian, and laborious writer of the sixteenth century, was still living in 1581, and was then turned fourscore. He was the author of many works, among which the following are remarkable: 1. "The History of Aristæus, respecting the version of the Pentateuch," 4to. 2. "Historia sui temporis," written in Latin, but best known by a French version which was published in 1558. 3. "Annales de Bourgogne," 1566, folio. This history, by no means well digested, begins at the year 378, and ends in 1482. 4. "De moribus

¹ Brucker.—Haller.—Thomson's Hist. of the Royal Society.—Eloy, Dict. Hist. de Médecine.—Rees's Cyclopædia.

Galliæ, Historia," 4to. 5. "Memoires de l'Histoire de Lyon," 1625, folio. 6. "De rebus in Belgio, anno 1543 gestis," 1543, 8vo. 7. "La Chronique de Savoie," 1602, fol. 8. "Historia Galliæ, a Francisci I. coronatione ad annum 1550." 9. "Historia Ecclesiæ Gallicanæ." 10. "Memorialia insignium Franciæ Familiarum." He was an ecclesiastic, and became dean of Beaujeu.¹

PARCIEUX, or rather DÉPARCIEUX (ANTHONY), an able mathematician, was born in 1703, at a hamlet near Nismes, of industrious but poor parents, who were unable to give him education; he soon, however, found a patron, who placed him in the college at Lyons, where he made astonishing progress in mathematics. On his arrival at Paris, he was obliged to accept of humble employment from the mathematical instrument makers, until his works brought him into notice. These were, 1. "Table astronomiques," 1740, 4to. 2. "Traité de trigonometrie rectiligne et spherique, avec un traité de gnomonique et des tables de logarithmes," 1741, 4to. 3. "Essai sur les probabilités de la durée de la vie humaine," 1746, 4to. 4. "Reponse aux objections contre ce livre," 1746, 4to. 5. "Additions a l'essai, &c." 1760, 4to. 6. "Memoires sur la possibilité et la facilité d'amener aupres de l'Estrapade, a Paris, les eaux de la riviere d'Yvette," 1763, 4to, reprinted, with additions, in 1777. It was always Deparcieux's object to turn his knowledge of mathematics to practical purposes, and in the memoirs of the academy of sciences are many excellent papers which he contributed with this view. He also introduced some ingenious improvements in machinery. He was censor-royal and member of the academy of sciences at Paris, and of those of Berlin, Stockholm, Metz, Lyons, and Montpellier. He died at Paris Sept. 2, 1768, aged sixty-five. He had a nephew of the same name, born in 1753, who was educated at the college of Navarre at Paris, where he studied mathematics and philosophy, and at the age of twenty-four gave public lectures. In 1779 he began a course of experimental philosophy, in the military school of Brienne; after which, he occupied the philosophical professorship at the Lyceum in Paris, where he died June 23, 1799, in a state bordering on indigence. He wrote a "Traité elementaire de Mathematiques," for the use of students;

¹ Dict. Hist.—Le Long Bibl. Hist. de France.

"*Traité des annuités, ou des rentes a terme*," 1781, 4to; "*Dissertation sur le moyen d'élever l'eau par la rotation d'une corde verticale sans fin*," Amst 1782, 8vo; "*Dissertation sur les globes areostatiques*," Paris, 1783, 8vo. He left also some unfinished works; and a "*Cours complet de physique et de chimie*," was in the press when he died.¹

PARDIES (IGNATIUS GASTON), an ingenious French mathematician and philosopher, was born at Pau, in the province of Gascony, in 1636; his father being a counsellor of the parliament of that city. At the age of sixteen he entered into the order of Jesuits, and made so great proficiency in his studies, that he taught polite literature, and composed many pieces in prose and verse with considerable delicacy of thought and style, before he was well arrived at the age of manhood. Propriety and elegance of language appear to have been his first pursuits, for which purpose he studied the *belles lettres*; but afterwards he devoted himself to mathematical and philosophical studies, and read, with due attention, the most valuable authors, ancient and modern, in those sciences. By such assiduity in a short time he made himself master of the Peripatetic and Cartesian philosophy, and taught them both with great reputation. Notwithstanding he embraced Cartesianism, yet he affected to be rather an inventor in philosophy himself. In this spirit he sometimes advanced very bold opinions in natural philosophy, which met with opposers, who charged him with starting absurdities: but he was ingenious enough to give his notions a plausible turn, so as to clear them seemingly from contradictions. His reputation procured him a call to Paris, as professor of rhetoric in the college of Louis the Great. He also taught the mathematics in that city, as he had before done in other places; but the high expectations which his writings very reasonably created, were all disappointed by his early death, in 1673, at thirty-seven years of age. He fell a victim to his zeal, having caught a contagious disorder by preaching to the prisoners in the Bicetre.

Pardies wrote with great neatness and elegance. His principal works are as follow: 1. "*Horologium Thaumasticum duplex*," 1662, 4to. 2. "*Dissertatio de Motu et Natura Cometarum*," 1665, 8vo. 3. "*Discours du Mouvement Local*," 1670, 12mo. 4. "*Elemens de Geometrie*,"

¹ Biog. Univ. art. Deparcieux.

1670, 12mo. This has been translated into several languages; in English by Dr. Harris, in 1711. 5. "Discours de la Connoissance des Betes," 1672, 12mo. 6. "Lettre d'un Philosophe à un Cartesien de ses amis," 1672, 12mo. 7. "La Statique ou la Science des Forces Mouvantes," 1673, 12mo. 8. "Description et Explication de deux Machines propres à faire des Cadrans avec une grande facilité," 1673, 12mo. 9. "Remarques du Mouvement de la Lumiere." 10. "Globi Cœlestis in tabula plana redacti Descriptio," 1675, folio. Part of his works were printed together, at the Hague, 1691, 12mo; and again at Lyons, 1725. Pardies had a dispute also with sir Isaac Newton, about his new theory of light and colours, in 1672. His letters are inserted in the Philosophical Transactions for that year.¹

PARÉ (AMBROSE), a French surgeon of eminence, was born at Laval, in the district of the Maine, in 1509. He commenced the study of his profession early in life, and practised it with great zeal both in hospitals and in the army; and when his reputation was at its height, he was appointed surgeon in ordinary to king Henry II. in 1552; and he held the same office under the succeeding kings, Francis II. Charles IX. and Henry III. To Charles IX. especially he is said to have on one occasion conferred great professional benefits, when some formidable symptoms had been produced by the accidental wound of a tendon in venesection, which he speedily removed. His services appear to have been amply acknowledged by the king; who spared him in the horrible massacre of St. Bartholomew's, although a protestant. "Of all those," says the duke of Sully, "who were about the person of this prince (Charles IX.) none possessed so great a share of his confidence as Ambrose Paré, his surgeon. This man, though a Huguenot, lived with him in so great a degree of familiarity, that, on the day of the massacre, Charles telling him, the time was now come when the whole kingdom would be catholics; he replied, without being alarmed, 'By the light of God, sire, I cannot believe that you have forgot your promise never to command me to do four things; namely, to enter into my mother's womb*, to be present in the day of bat-

* This absurd promise seems intended as an illustration of the impossibility of the king's breaking his word with him in the other cases.

¹ Chauffepie.—Niceron, I. and X.—Martin's Biog. Philos.—Hutton's Diet.

tle, to quit your service, or to go to mass.' The king soon after took him aside, and disclosed to him freely the trouble of his soul: 'Ambrose,' said he, 'I know not what has happened to me these two or three days past, but I feel my mind and body as much at enmity with each other, as if I was seized with a fever; sleeping or waking, the murdered Huguenots seem ever present to my eyes, with ghastly faces, and weltering in blood. I wish the innocent and helpless had been spared!' The order which was published the following day, forbidding the continuance of the massacre, was in consequence of this conversation." Paré, after having been long esteemed as the first surgeon of his time, and beloved for his private virtues, died Dec. 20, 1590, at the age of eighty-one; and as he was buried in the church of St. Andrew, Eloy would from that circumstance infer that he died a Roman catholic, of which we have no proof.

Paré was not a man of learning, although we meet with learned references and numerous quotations from the ancients, in his writings; but he must be considered as a bold and successful operator, and a real improver of his art; particularly in the practice of tying divided arteries, which he effected by drawing them out naked, and passing a ligature over them; and in the treatment of gun-shot wounds. Even in anatomy, in which he did not excel, he was, by frequent dissections, enabled to add some observations of his own to what he had borrowed from Vesalius. As an author he had high fame, and his works were universally read and translated into most of the languages of Europe. His first treatise, "*Manière de traiter les playes faites par harquebuses, fleches, &c.*" was published at Paris in 1545, and again in 1552 and 1564. He afterwards laboured strenuously to put his brethren in possession of a body of surgical science in their native tongue; and in 1561 published the first edition of his works, in folio. This was translated by Thomas Johnson, Lond. 1634, and reprinted with additions in 1649. His treatise on gun-shot wounds was published by Walter Hammond in 1617, and that on the plague in 1630. Numerous editions of his whole works were afterwards printed in German, Dutch, and French; and his pupil, Guillemeau, who was also surgeon to Charles IX. and Henry IV. translated them into Latin. This translation has been frequently reprinted at various places, with the title of "*Ambrosii Paræi, Opera,*"

novis iconibus elegantissimis illustrata, et Latinitate donata." This volume contains twenty-six treatises, and there is no branch of surgery which is not touched upon in the collection.¹

PARENT (ANTONY), a French mathematician, was born at Paris in 1666. He shewed early a propensity to mathematics, eagerly perusing such books as fell in his way. His custom was to write remarks upon the margins of the books which he read; and he had filled some of these with a kind of commentary at the age of thirteen. At fourteen he was put under a master who taught rhetoric at Chartres. Here he happened to see a Dodecaedron, upon every face of which was delineated a sun-dial, except the lowest, on which it stood. Struck immediately with the curiosity of these dials, he set about drawing one himself; but, having a book which only shewed the practical part without the theory, it was not till some time after, when his rhetoric-master came to explain the doctrine of the sphere to him, that he began to understand how the projection of the circles of the sphere formed sun-dials. He then undertook to write a "Treatise upon Gnomonics," and the piece was rude and unpolished enough; but it was entirely his own. About the same time he wrote also a book of "Geometry," at Beauvais.

At length his friends sent for him to Paris, to study the law; and, in obedience to them he went through a course in that faculty, but this was no sooner finished, than, his passion for mathematics returning, he shut himself up in the college of Dormans, and, with an allowance of less than 200 livres a year, he lived content in this retreat, which he never left but to go to the royal college, in order to hear the lectures of M. de la Hire, or M. de Sauveur. As soon as he found himself able enough to teach others, he took pupils; and, fortification being a part of mathematics which the war had rendered very necessary, he turned his attention to that branch; but after some time began to entertain scruples about teaching what he knew only in books, having never examined a fortification elsewhere, and communicating these scruples to M. Sauveur, that friend recommended him to the marquis d'Aligre, who happened at that time to want a mathematician in his suite. Parent accordingly made two campaigns with the marquis,

¹ Eloy, Dict. Hist. de Medicine.—Haller.—Moreti.—Rees's Cyclopædia.

and instructed himself thoroughly by viewing fortified places, of which he drew a number of plans, though he had never received any instruction in that branch. From this time he assiduously cultivated natural philosophy, and the mathematics in all its branches, both speculative and practical; to which he joined anatomy, botany, and chemistry, and never appears to have been satisfied while there was any thing to learn. M. de Billettes being admitted into the academy of sciences at Paris in 1699, with the title of their mechanician, nominated for his eleve or disciple, Parent, who excelled chiefly in that branch. It was soon found in this society, that he engaged in all the various subjects which were brought before them, but often with an eagerness and impetuosity, and an impatience of contradiction, which involved him in unpleasant disputes with the members, who, on their parts, exerted a pettish fastidiousness in examining his papers. He was in particular charged with obscurity in his productions; and indeed the fault was so notorious, that he perceived it himself, and could not avoid correcting it.

The king having, by a regulation in 1716, suppressed the class of elevés of the academy, which seemed to put too great an inequality betwixt the members, Parent was made a joint or assistant member for geometry; but he enjoyed this promotion only a short time, being taken off by the small-pox the same year, aged fifty. He was author of a work entitled “Elements of Mechanics and Natural Philosophy;” “Mathematical and Physical Researches,” a sort of journal, which first appeared in 1705, and which in 1712 was greatly enlarged, and published in three vols. 4to; and “A treatise on Arithmetic.” Besides these, he was the author of a great number of papers in the different French “Journals,” and in the volumes of the “Memoirs of the Academy of Sciences,” from 1700 to 1714, and he left behind him in manuscript many works of considerable research: among these were some complete treatises on divers branches of mathematics, and a work containing proofs of the divinity of Jesus Christ, in four parts.¹

PAREUS (DAVID), a celebrated divine of the reformed religion, was born Dec. 30, 1548, at Frankenstein in Silesia, and put to the grammar-school there, apparently

¹ *Chaufepie*.—*Nicéron*, vol. XI.—*Moreri*.

with a design to breed him to learning; but his father marrying a second time, a capricious and narrow-minded woman, she prevailed with him to place his son apprentice to an apothecary at Breslau; and afterwards changing her mind, the boy was, at her instigation, bound to a shoemaker. Some time after, however, his father resumed his first design, and his son, about the age of sixteen, was sent to the college-school of Hirschberg, in the neighbourhood of Frankenstein, to prosecute his studies under Christopher Schilling, a man of considerable learning, who was rector of the college. It was customary in those times for young students who devoted themselves to literature, to assume a classical name, instead of that of their family. Schilling was a great admirer of this custom, and easily persuaded his scholar to change his German name of Wangler for the Greek one of Pareus, from *παρεια*, a cheek, which Wangler also means in German. Pareus had not lived above three months at his father's expence, when he was enabled to provide for his own support, partly by means of a tutorship in the family, and partly by the bounty of Albertus Kindler, one of the principal men of the place. He lodged in this gentleman's house, and wrote a poem upon the death of his eldest son, which so highly pleased the father, that he not only gave him a gratuity for it, but encouraged him to cultivate his poetical talents, prescribing him proper subjects, and rewarding him handsomely for every poem which he presented to him.

In the mean time, his master Schilling, not content with making him change his surname, made him also change his religious creed, that of the Lutheran church, with regard to the doctrine of the real presence, and effected the same change of sentiment throughout his school; but this was not at first attended with the happiest effects, as Schilling was expelled from the college, and Pareus's father threatened to disinherit him; and it was not without the greatest difficulty, that he obtained his consent to go into the Palatinate, notwithstanding he conciliated his father's parsimony by assuring him that he would continue his studies there without any expence to his family. Having thus succeeded in his request, he followed his master Schilling, who had been invited by the elector Frederic III. to be principal of his new college at Amberg, and arrived there in 1566. Soon after he was

sent, with ten of his school-fellows, to Heidelberg, where Zachary Ursinus was professor of divinity, and rector of the college of Wisdom. The university was at that time in a most flourishing condition, with regard to every one of the faculties; and Pareus had consequently every advantage that could be desired, and made very great proficiency, both in the learned languages and in philosophy and divinity. He was admitted into the ministry in 1571, and in May that year sent to exercise his function in a village called Schlettenbach, where very violent contests subsisted between the Protestants and Papists. The elector palatine, his patron, had asserted his claim by main force against the bishop of Spire, who maintained, that the right of nomination to the livings in the corporation of Alfestad was vested in his chapter. The elector allowed it, but with this reserve, that since he had the right of patronage, the nominators were obliged, by the peace of Passaw, to present pastors to him whose religion he approved. By virtue of this right, he established the reformed religion in that corporation, and sent Pareus to propagate it in the province of Schlettenbach, where, however, he met with many difficulties before he could exercise his ministry in peace. Before the end of the year he was called back to teach the third class at Heidelberg, and acquitted himself so well, that in two years' time he was promoted to the second class; but he did not hold this above six months, being made principal pastor of Hemsbach, in the diocese of Worms. Here he met with a people more ready to receive the doctrines of the Reformation than those of Schlettenbach, and who cheerfully consented to destroy the images in the church, and other remains of former superstition. A few months after his arrival he married the sister of John Stibelius, minister of Hippenheim; and the nuptials being solemnized Jan. the 5th, 1574, publicly in the church of Hemsbach, excited no little curiosity and surprize among the people, to whom the marriage of a clergyman was a new thing. They were, however, easily reconciled to the practice, when they came to know what St. Paul teaches concerning the marriage of a bishop in his epistles to Timothy and Titus. Yet such was the unhappy state of this country, rent by continual contests about religion, that no sooner was Popery, the common enemy, rooted out, than new disturbances arose, between the Lutherans and Calvinists. After the death of the elec-

tor Frederic III. in 1577, his son Louis, a very zealous Lutheran, established every where in his dominions ministers of that persuasion, to the exclusion of the Sacramentarians, or Calvinists, by which measure Pareus lost his living at Hemsbach, and retired into the territories of prince John of Casimir, the elector's brother. He was now chosen minister at Ogersheim, near Frankenthal, where he continued three years, and then removed to Winzingen, near Neustadt, at which last place prince Casimir, in 1578, had founded a school, and settled there all the professors that had been driven from Heidelberg. This rendered Winzingen much more agreeable, as well as advantageous; and, upon the death of the elector Louis, in 1583, the guardianship of his son, together with the administration of the palatinate, devolved upon prince Casimir, who restored the Calvinist ministers, and Pareus obtained the second chair in the college of Wisdom at Heidelberg, in Sept. 1584. He commenced author two years afterwards, by printing his "Method of the Ubiquitarian controversy;" "*Methodus Ubiquitariæ controversiæ.*" He also printed an edition of the "German Bible," with notes, at Neustadt, in 1589, which occasioned a warm controversy between him and James Andreas, an eminent Lutheran divine of Tubingen.

In 1591, he was made first professor in his college; in 1592, counsellor to the ecclesiastical senate; and in 1593, was admitted doctor of divinity in the most solemn manner. He had already held several disputes against the writers of the Augsburg Confession, but that of 1596 was the most considerable, in which he had to defend Calvin against the imputation of favouring Judaism, in his Commentaries upon several parts of Scripture. In 1595, he was promoted to the chair of divinity professor for the Old Testament in his university; by which he was eased of the great fatigue he had undergone for fourteen years, in governing the youth who were educated at the college of Wisdom. Tossanus, professor of divinity for the New Testament, dying in 1602, Pareus succeeded to that chair, and a few years after he bought a house in the suburbs of Heidelberg, and built in the garden an apartment for his library, which he called his "*Pareanum.*" In this he took great delight, and the whole house went afterwards by that name, the elector having, out of respect to him, honoured it with several privileges and immunities. At the same

time, his reputation spreading itself every where, brought young students to him from the remotest parts of Hungary and Poland.

In 1617 an evangelical jubilee was instituted in memory of the church's deliverance from popery an hundred years before, when Luther began to preach. The solemnity lasted three days, during which orations, disputations, poems, and sermons, were delivered on the occasion. Pareus also published some pieces on the subject, which drew upon him the resentment of the Jesuits of Mentz; and a controversy took place between them. The following year, 1618, at the instance of the States General, he was pressed to go to the synod of Dort, but excused himself on account of age and infirmities. After this time he enjoyed but little tranquillity. The apprehensions he had of the ruin which his patron the elector Palatine would bring upon himself by accepting the crown of Bohemia, obliged him to change his habitation. He appears to have terrified himself with a thousand petty alarms, real or imaginary, and therefore his friends, in order to relieve him from this timidity of disposition, advised him to take refuge in the town of Anweil, in the dutchy of Deux-Ponts, near Landau, at which he arrived in Oct. 1621. He left that place, however, some months after, and went to Neustadt, where his courage reviving, he determined to return to Heidelberg, wishing to pass his last moments at his beloved Pareanum, and be buried near the professors of the university. His wish was accordingly fulfilled; for he died at Pareanum June 15, 1622, and was interred with all the funeral honours which the universities in Germany usually bestow on their members.

He left a son named Philip, who wrote the life of his father. Although Pareus was a great enemy to innovations, yet his "Irenicum" proves that he was a friend to conciliation, and his services in promoting the reformed religion were very extensive. His exegetical works were published by his son at Francfort in 1647, in 3 vols. folio. Among these are his "Commentary upon St. Paul's Epistle to the Romans," in 1617, which gave such offence to James I. of England, as containing some anti-monarchical principles, that he caused it to be burnt by the common hangman; and the university of Oxford also condemned it. It was refuted by David Owen, who was D. D. and chaplain to John Ramsay, viscount Haddington and earl of

Holderness, in a piece entitled "*Anti-Parmæus, sive determinatio de jure regio habita Cantabrigiæ in scholis theologicis*, 19 April, 1619, contra Davidem Parmæum, cæterosque reformatæ religionis antimonarchos," Cantab. 1632, 8vo. He had before published "*The Concord of a Papist and Puritan, for the coercion, deposition, and killing of kings*," Camb. 1610, 4to.¹

PAREUS (JOHN PHILIP), son of the preceding, one of the most laborious grammarians that Germany ever produced, was born at Hembach, May 24, 1576. He began his studies at Neustadt, continued them at Heidelberg, and afterwards visited some of the foreign universities, at the expence of the elector Palatine, where he was always courteously received, not only on account of his own merit, but his father's high reputation. Among others, he received great civilities from Isaac Casaubon at Paris. In 1612, he was made rector of the college of Neustadt, which post he held till the place was taken by the Spaniards in 1622, when he was ordered by those new masters to leave the country immediately, at which time his library was also plundered by the soldiers. He published several books on grammatical subjects, and was remarkably fond of Plautus. This drew him into a dispute with John Gruter, professor at Heidelberg, in 1620, which was carried to such a height, that neither the desolation which ruined both their universities and their libraries, and reduced their persons to the greatest extremities, nor even their banishment, proved sufficient to restrain their animosity, or incline them to the forbearance of mutual sufferers. Philip also undertook the cause of his late father against Owen, mentioned in the last article, whom he answered in a piece entitled "*Anti-Owenus*," &c. He was principal of several colleges, as he was of that at Hanau in 1645. The dedication of his father's exegetical works shews him to be living in 1647, and Saxius conjectures that he died the following year. The same writer informs us that his first publication was "*Castigationes in brevem et maledicam admonitionem Joannis Magiri Jesuitæ predicantis apud Nemetes Spirantes*," Heidelberg, 1608, 8vo. This refers to a controversy which his father had with Magirus, the Jesuit. He wrote also some commentaries upon the "*Holy Scriptures*," and other theological works. He published

¹ Gen. Dict.—Life by his son.—Moreri.—Saxii Onomast.

"Plautus," in 1609, with notes; also a "Lexicon Plautinum," in 1614; "Analecta Plautina," in 1617; a treatise "De imitatione Terentianâ, ubi Plautum imitatus est," 1617; a second edition of "Plautus," in 1619, and of the "Analecta Plautina," in 1620, and again in 1623. He also published a third edition of his "Plautus" in 1641. The "Prolegomena" which it contains of that poet's life, the character of his versification, and the nature of his comedy, have been prefixed entire to the Delphin edition. He published his answer to Gruter in 1620, with this title, "Provocatio ad senatum criticum pro Plauto et electis Plautinis;" and more of this angry controversy may be seen in the long preface prefixed to his "Analecta Plautina." He also published "Calligraphia Romana, sive Thesaurus phrasium linguæ Latinæ," in 1620; and "Electa Symmachiana, Lexicon Symmachianum, Calligraphia Symmachiana," in 1617, 8vo: to which we may add his father's life, "Narratio de curriculo vitæ et obitu D. Parei," 1633, 8vo.¹

PAREUS (DANIEL), son of the preceding, trod in the steps of his father, applied himself vigorously to the study of the classics, and published several laborious pieces; for which he was obliged to Vossius, who had a great respect for him, and made it his business to procure booksellers who would print his works. He was unfortunately killed, in 1635, by a gang of highwaymen, or, as others say, by some soldiers at the siege of Keiserslauteren. He was a considerable master of Greek. His publications are, 1. "The Poem of Musæus upon the Loves of Hero and Leander, with notes," 1627. 2. "Mellificium Atticum," a thick 4to, being a collection of sentences extracted from Greek authors, which he dedicated to the university of Oxford. 3. "Medulla Historiæ Ecclesiasticæ," in 1631; to which he added "Notes." 4. An edition of Lucretius, Francfort, 1631, 8vo. 5. "Historia Bavarico-Palatina," 1633. 6. "Spicilegium subsecivum," or notes upon Quintilian, published in an edition of that author at London, in 1641, 8vo.²

PARIS (FRANCIS), usually called the Abbé Paris, would not have deserved notice here unless for certain impostures connected with his name, in which, however, he had no hand. He was born at Paris, and was the eldest son of a

¹ Gen. Dict.—Freheri Theatrum.—Moreri.—Saxii Onomast.

² Gen. Dict.—Moreri.—Saxii Onomast.

counsellor to the parliament, whom he was to have succeeded in that office; but he preferred the ecclesiastical profession; and, when his parents were dead, resigned the whole inheritance to his brother, only reserving to himself the right of applying for necessaries. He was a man, says the abbé L'Avocat, of the most devout temper, and who to great candour of mind joined great gentleness of manners. He catechized, during some time, in the parish of St. Côme; undertook the direction of the clergy, and held conferences with them. Cardinal de Noailles, to whose cause he was attached, wanted to make him curate of that parish, but found many obstacles to his plan; and M. Paris, after different asylums, where he had lived extremely retired, confined himself in a house in the faux-bourg St. Marcou, where, sequestered from the world, he devoted himself wholly to prayer, to the practice of the most rigorous penitence, and to labouring with his hands, having for that purpose learnt to weave stockings. He was one of those who opposed the bull *Unigenitus*, and was desirous also to be an author, and wrote "Explications of St. Paul's Epistle to the Romans," to the "Galatians," and "An Analysis of the Epistle to the Hebrews;" but acquired no reputation by these. He died May 1, 1727, at Paris, aged thirty-seven, and was interred in the little church-yard belonging to St. Medard's parish. Though M. Paris had been useless to the Jansenists while alive, they thought proper to employ him in working miracles after his death; and stories were invented of miraculous cures performed at his tomb, which induced thousands to flock thither, where they practised grimaces and convulsions in so ridiculous and disorderly a manner, that the court was at last forced to put a stop to this delusion, by ordering the church-yard to be walled up, January 27, 1732. Some time before, several curates solicited M. de Vintimille, archbishop of Paris, by two requests, to make judicial inquiry into the principal miracles attributed to M. Paris; and that prelate appointed commissioners who easily detected the imposture, which would not deserve a place here had it not served Hume and some other deists with an argument against the real miracles of the gospel, the fallacy of which argument has been demonstrated with great acuteness by the late bishop Douglas, in his "Criterion."¹

¹ Dict. Hist.—Douglas's Criterion.

PARIS (MATTHEW), an English historian, was a Benedictine monk of the congregation of Clugny, in the monastery of St. Alban's, the habit of which order he took in 1217. He was an universal scholar; understood, and had a good taste both in painting and architecture. He was also a mathematician, a poet, an orator, a divine, an historian, and a man of distinguished probity. Such rare accomplishments and qualities as these, did not fail to place him very high in the esteem of his contemporaries; and he was frequently employed in reforming some monasteries, visiting others, and establishing the monastic discipline in all. He reprov'd vice without distinction of persons, and did not even spare the English court itself; at the same time he shewed a hearty affection for his country in maintaining its privileges against the encroachments of the pope. Of this we have a clear, though unwilling, evidence in Baronius, who observes, that this author remonstrated with too sharp and bitter a spirit against the court of Rome; and that, except in this particular only, his history was an incomparable work. He died at St. Alban's in 1259. His principal work, entitled "*Historia Major*," consists of two parts: The first, from the creation of the world to William the Conqueror; the second, from that king's reign to 1250. He carried on this history afterwards to the year of his death in 1259. Rishanger, a monk of the monastery of St. Alban's, continued it to 1272 or 1273, the year of the death of Henry III. It was first printed at London in 1571, and reprinted 1640, 1684, fol. besides several foreign editions. There are various MS copies in our public libraries, particularly one which he presented to Henry III. and which is now in the British Museum. From his MSS. have also been published "*Vitæ duorum Offarum, Mercie regum, S. Albani fundatorum*;" "*Gesta viginti duo abbatum S. Albani*;" "*Additamenta chronicorum ad historiam majorem*," all which accompany the editions of his "*Historia Major*" printed in 1640 and 1684. Among his unpublished MSS. are an epitome of his "*Historia Major*," and a history from Adam to the conquest, principally from Matthew of Westminster. This is in the library of Bene't college, Cambridge. The titles of some other works, but of doubtful authority, may be seen in Bale and Pits.¹

¹ Tanner.—Bale and Pits.—Nicolson's Historical Library.

PARISOT, or NORBERT (PETER), famous for his adventures, and his hostility to the Jesuits, was the son of a weaver at Bar-le-duc, of the name of Parisot, where he was born March 8, 1697. He embraced the monastic life in 1716, and the provincial of his order going to Rome, to attend the election of a general in 1734, took Parisot with him as his secretary. In 1736 he went to Pondicherry, and was made a parish-priest of that city by M. Dupleix, the governor; but the Jesuits, with whom he quarrelled, found means to remove him from the East Indies to America, whence he returned to Rome in 1744. He was now employed in drawing up an account of the religious rites of the Malabar Christians; but, dreading the intrigues of the Jesuits, withdrew to Lucca, where he completed his work, under the title of "Historical Memoirs relative to the Missions into the Indies," in 2 vols. 4to. As this work contained some curious discoveries of the means made use of by the Jesuit missionaries to increase their number of converts, he greatly offended both his own order and them, and was obliged to quit his country: he went first to Venice, then to Holland, and afterwards to England, where he established in the neighbourhood of London two manufactories of tapestry. From London he removed to Prussia, and from thence into the duchy of Brunswick. Here he was allowed by the pope to assume the habit of a secular priest. He now assumed the name of the abbé Platel, went to France, and from thence to Portugal, where, on account of the persecutions which he endured, he obtained a pension. Having completed his great work against the Jesuits, he revisited France, and committed it to the press, in 6 vols. 4to. Afterwards he re-entered the order of the capuchins at Commercy, but, being of a restless disposition, he soon quitted their community, and took up his abode at a village in Lorraine, where he died in 1770, at the age of seventy-three.¹

PARKER (HENRY) LORD MORLEY, a nobleman of literary taste in the reign of Henry VIII. was the son and heir of sir William Parker, knight, by Alice, sister and heir of Henry Lovel, and daughter of William Lovel, a younger son of William lord Lovel of Tichmersh, by Alianore, daughter and heir of Robert Morley, lord Morley, who died 21 Henry VIth. He was educated at Oxford, but at what college, or at what time, does not appear. After

¹ Dict. Hist.—and L'Avocat.

leaving the university, he retired to his estate in Northamptonshire, and in the 21st year of the reign of Henry VIII. was summoned to parliament by the title of lord Morley. He was one of the barons, who, in the year following, signed the memorable declaration to pope Clement VII. threatening him with the loss of his supremacy in England, unless he consented to the king's divorce, but he still remained a bigoted adherent to the popish religion. In the 25th of the same reign, having a dispute for precedence with lord Dacre of Gillesland, his pretensions were confirmed by parliament. Anthony Wood says, that "his younger years were adorned with all kind of superficial learning, especially with dramatic poetry, and his elder with that which was divine." Wood adds, that he was living, "an ancient man, and in esteem among the nobility, in the latter end of Henry VIII." But from his epitaph, which is inserted in Collins's *Peerage*, it appears that he died in Nov. 1556, aged eighty. His great grandson, Edward lord Morley, who married Elizabeth, sole daughter and heir of William Stanley, lord Montegle, had issue Mary, who by her husband Thomas Habington, of Henlip in Worcestershire, was mother of William Habington the poet, and was supposed to have been the person who wrote to her brother William, lord Morley and Montegle, the famous letter of warning respecting the gun-powder plot.

Phillips says that our lord Morley was sent by Henry VIII. with the garter to the archduke of Austria. Of his works, nothing has been published but "*A Declaration of the 94th Psalm*," printed by T. Berthelet in 1539. The rest, which remain in MS. in the king's library, and whose titles are given in Casley's catalogue, are translations from catholic writers, three or four lives from Plutarch, and Tully's *Dream of Scipio*. Waldron, in his "*Literary Museum*," has given a specimen of one of lord Morley's translations from Boccaccio. Lord Morley is also said to have written several tragedies and comedies, whose very titles are lost, and which, as Mr. Warton thinks, were nothing more than grave mysteries and moralities, which probably would not have been lost had they deserved to live. "*Certain Rhimes*," and the "*Lives of Sectaries*," are mentioned as his, but of them nothing is now known, except some lines which may be seen in our authorities.¹

¹ Ath. Ox. vol. I. new edit.—Park's edition of the Royal and Noble Authors.—Phillips's *Theatrum*, by sir E. Brydges.—Warton's *Hist. of Poetry*.

PARKER (MATTHEW), the second protestant archbishop of Canterbury, a very learned prelate, and a great benefactor to the literature of his country, was born in the parish of St. Saviour's, Norwich, Aug. 6, 1504. He was of ancient and reputable families both by the father's and mother's side. His father dying when he was only twelve years of age, the care of his education devolved on his mother, who appears to have spared no pains in procuring him the best tutors in such learning as might qualify him for the university, to which he was removed in September 1521*. He was entered of Corpus Christi or Bene't college, Cambridge, and was at first maintained at his mother's expense, but in six months after admittance that expense was in some measure relieved, by his being chosen a scholar of the house, called a bible clerk. In 1524 he took his degree of bachelor of arts, and in 1526 was made subdeacon, under the titles of Barnwell, and the chapel in Norwich fields. While at college, he had for his contemporaries Bacon and Cecil, Bradford and Ridley, afterwards men of great eminence in state and church, and the two latter distinguished sufferers for the sake of religion.

In April 1527 he was ordained deacon, in June priest, and in September created master of arts, and chosen fellow of the college, having approved himself to the society by his regular and studious behaviour. He now studied the Scriptures, fathers, and ecclesiastical writers, with such diligence and attention, that in a few years he made great progress in every branch of knowledge necessary for a divine; and began to be so much noticed on that account, that when cardinal Wolsey was looking out for men of the greatest learning and character, to fill his new college at Oxford, Mr. Parker was one of those whom he selected for this mark of distinction; but, through the persuasion of his friends, he declined the cardinal's offer, as did, at the same time, his celebrated predecessor Cranmer, then on the eve of being made archbishop of Canterbury.

In 1533, when Mr. Parker had reached his twenty-ninth year, Cranmer, who was now promoted to the archbishopric, granted him a licence to preach through his province, as the king did a patent for the same throughout the kingdom, good and solid preachers being at that time very

* In this and a few following dates we have followed Mr. Masters, in his History of Corpus Christi college, who seems to correct Strype's dates on good authority.

rare. The university, likewise, as he was much afflicted with a head-ache, readily passed a grace that he might preach covered, and showed him other marks of their regard. We have already noticed some of his celebrated contemporaries, and it may now be added, that he lived in great intimacy and friendship with Bilney, Stafford, Arthur, friar Barnes, Sowode, master of the college, Fowke, and many others, by whose means religion and learning were beginning to revive at Cambridge. For Bilney he had so great a veneration, that he went down to Norwich to attend his martyrdom, and afterwards defended him against the misrepresentations of sir Thomas More, who had asserted that he recanted at the stake. In the above-mentioned year (1533) he was sent for to court, and made chaplain to queen Anne Boleyn, with whom he soon became a great favourite, she admiring his piety, learning, and prudence. A short time before her death, she gave him a particular charge to take care of her daughter Elizabeth, that she might not want his pious and wise counsel; and at the same time laid a strict charge upon the young princess, to make him a grateful return, if it should ever be in her power.

In July 1535 he proceeded B. D. and in the same year was preferred by the queen to the deanry of the college of Stoke-Clare in Suffolk, which was the more acceptable, as affording him an agreeable retirement for the pursuit of his studies. His friend Dr. Walter Haddon used to call it Parker's Tusculanum. Meeting here with many superstitious practices and abuses that stood in need of correction, he immediately composed a new body of statutes, and erected a school for the instruction of youth in grammar and the study of humanity, which by his prudent care and management soon produced the happiest effects. These regulations were so generally approved, that when the duke of Norfolk was about to convert the monastery at Thetford, of his own foundation, into a college of secular priests, he requested a sight of them for his direction. Mr. Parker now continued to be an assiduous preacher, often preaching at Stoke, and at Cambridge, and places adjacent, and sometimes at London, at St. Paul's-cross. At what time he imbibed the principles of the reformers we are not told, but it appears that in these sermons he attacked certain Romish superstitions with such boldness, that articles were exhibited against him by some zealous

papists, against whom he vindicated himself with great ability before the lord Chancellor Audley, who encouraged him to go on without fear. On the death of queen Anne in 1537, the king took him under his more immediate protection, appointed him one of his chaplains, and, upon new-modelling the church of Ely, nominated him to one of the prebends in the charter of erection.

In 1538 he made a visit to the university, where, after having performed his exercises with general applause, he commenced D. D. In 1542 he was presented by the chapter of Stoke to the rectory of Ashen in Essex, which he resigned in 1544, and was presented to the rectory of Birmingham All Saints, in the county of Norfolk; but his most important promotion that year, was to the mastership of Bene't college, Cambridge, where he had been educated. On this occasion he was recommended to the society by the king, as the fittest person in every respect; and they knowing his character, did not hesitate to elect him, and he was admitted accordingly Dec. 4, 1544. He began his government of the college with making some useful orders concerning certain benefactions and foundations belonging to the college; and, to prevent the college goods from being embezzled, he caused exact inventories of them to be made, and deposited in the common chest, ordering at the same time that they should be triennially inspected and renewed by the master and fellows. Finding likewise their accounts in great confusion, occasioned principally by the neglect of registering them in books belonging to the society, he put them into such a method, that by comparing the rentals, receipts, expenses, &c. together, they might at any time appear as clear as possible, and these he caused to be annually engrossed on parchment for their better preservation. He also undertook the revisal of the statutes, and reduced them to nearly their present form, being assisted in this by his friend Dr. Mey, the civilian, and one of the visitors who confirmed them in the second year of Edward VI. All these regulations and transactions, with some other matters relating both to the college and university, he caused to be registered in a book, called the Black Book, which has ever since been in the custody of the master. The old statutes were indeed once more introduced in the time of queen Mary, but continued no longer in force than to the first year of Elizabeth's reign, when the former were again revived,

and in 1568 finally reviewed, corrected, and approved by her visitors. In 1545 he was elected vice-chancellor, in which office he had an opportunity of exerting himself still farther for the welfare of his college and the university at large; and he gave such satisfaction, that within the space of three years he was elected to the same office. On his election. Dr. Haddon, the public orator, gave him this character to his friend Cheke, "*cujus tu gravitatem, consilium, literas, nosti, nos experimur*;" adding, "*Catonem aut Quintum Fabium renatum putes*"

In the same year, 1545, the society presented him to the rectory of Land-Beach; but to his great mortification, he was obliged to resign his beloved college of Stoke in 1547, although he laboured as much as possible to prevent its dissolution. To preserve, however, as far as he could, the memory of its founder Edmund Mortimer, earl of March, he brought away with him his arms painted on glass, and placed them in a window of the master's lodge; and secured the books of history and antiquities, which made part of that invaluable collection with which he afterwards enriched his college. The same year, and in the forty-third of his age, he married Margaret the daughter of Robert Harlstone, gent. of Mattishall in Norfolk, and sister of Simon Harlstone, who had lived some time at Mendlesham in Suffolk, where he was distinguished for his piety and sufferings in the reign of queen Mary. Dr. Parker had been attached to this lady for about seven years, but they were prevented from marrying by the statute of Henry VIII. which made the marriage of the clergy felony. Mr. Masters conjectures that it was about this time he drew up, in his defence, a short treatise still preserved in the college library "*De conjugio Sacerdotum*," and another against alienation of the revenues of the church, which Strype has printed in his Appendix, No. VII. It is also probable that, on the increase of his family, he added the long gallery to the master's lodge. The lady he married proved a most affectionate wife, and had so much sweetness of temper and amiable disposition, that bishop Ridley is said to have asked, "If Mrs. Parker had a sister?" intimating that he would have been glad to have married one who came near her in excellence of character.

In 1549, when Kett's rebellion broke out, Dr. Parker happened to be on a visit to his friends at Norwich, where he did great service by his exhortations and sermons; and

even ventured into the camp of the rebels, and, without regarding the imminent danger to which this exposed him, boldly inveighed against their rebellion and cruelty, exhorted them to temperance, sobriety, and submission, and placed in the strongest light every argument and warning that was likely to prevail. To give a faithful account of this affair, he afterwards employed Mr. Nevile (see NEVILE, ALEXANDER), who wrote it in elegant Latin, and received for his reward an hundred pounds. In 1550 he lost his most intimate friend Dr. Martin Bucer, who left him one of his executors; and to testify his great regard for that eminent reformer, he preached his funeral sermon. In this, with great modesty and diffidence, he has drawn a most excellent character of him, and indeed the whole is written in a style so plain and uniform, as to be much superior to the common rate of sermons in those days. It was printed by Jugge, under the title, “Howe we ought to take the death of the godly, a sermon made in Cambridge at the burial of the noble clerck, D. M. Bucer. By Matthew Parker, D. of Divinitie.”

In 1552 the king presented him to the canonry and prebend of Covingham, in the church of Lincoln, where he was soon after elected dean, upon Dr. Taylor's promotion to that see. He had before been nominated to the mastership of Trinity-college, probably on the death of Dr. Redman in 1551, but this did not take effect. It is also said that he declined a bishopric in this reign. On the accession of queen Mary, however, the scene was changed, and he, with all the married clergy who would not part with their wives, and conform to those superstitious rites and ceremonies they had so lately rejected, were stript of their preferments. He bore this reverse of fortune with pious resignation. “After my deprivation” (he says, in his private journal) “I lived so joyful before God in my conscience, and so neither ashamed nor dejected, that the most sweet leisure for study, to which the good providence of God has now recalled me, gave me much greater and more solid pleasures, than that former busy and dangerous kind of life ever afforded me. What will hereafter befall me, I know not; but to God, who takes care of all, and who will one day reveal the hidden things of men's hearts, I commend myself wholly, and my pious and most chaste wife, with my two most dear little sons.” It appears also by a MS. in the college, quoted by Strype, that Dr. Parker

“lurked secretly in those years (the reign of queen Mary) within the house of one of his friends, leading a poor life, without any men’s aid or succour; and yet so well contented with his lot, that in that pleasant rest, and leisure for his studies, he would never, in respect of himself, have desired any other kind of life, the extreme fear of danger only excepted. And therein he lived as all other good men then did. His wife he would not be divorced from, or put her away all this evil time (as he might, if he would, in those days, which so rigorously required it), being a woman very chaste, and of a very virtuous behaviour, and behaving herself with all due reverence toward her husband.”

It may seem extraordinary that one who had so early imbibed the sentiments of the reformers, and had adhered to them so constantly, should have escaped the vigilance of the persecutors; and it is certain that strict search was sometimes made for him, and that on one occasion, when obliged to make his escape on a sudden, he got a fall from his horse, by which he was so much hurt, that he never recovered it. Yet either from the remissness of his enemies, or the kindness of his friends, he was enabled to secrete himself, and notwithstanding the danger he was in, he employed his time in study. Among other things, it was during this alarming interval, that he wrote or rather enlarged a treatise, supposed to be drawn up by bishop Ponet, in defence of priests’ marriages, against a book of Dr. Martin’s, which he caused to be printed, but without his name, in 1562. The title was “A Defence of Priests’ Marriages, established by the Imperial laws of the realm of England; against a civilian, naming himself Thomas Martin, doctor of the civil laws,” &c. This work is noticed in our account of Dr. Martin, and a full account of it is given by Strype, p. 504. Dr. Parker also employed some part of his time in translating the book of Psalms into various and elegant English metre, which was likewise afterwards printed, but in what year is uncertain, unless in 1567, as minuted with a pen in the copy which is in the college library. This book, which Strype says he never could get a sight of, is divided into three *quinquagenes* with the argument of each psalm in metre placed before it, and a suitable collect full of devotion and piety at the end. Some copies of verses, and transcripts from the fathers and others on the use of the psalms are prefixed to it, with a table dividing them into *Prophetici, Eruditorii, Consolatorii*,

&c. and at the end are added the eight several tunes, with alphabetical tables to the whole.

On the accession of queen Elizabeth, he left his retreat in Norfolk, and being on a visit to his friends at Cambridge, was sent for up to town by his old acquaintance and contemporaries at the university, sir Nicholas Bacon, now lord-keeper of the great seal, and sir William Cecil, secretary of state, who well knew his worth. But he was now become enamoured of retirement, and suspecting they designed him for some high dignity in the church, of which however no intimation had yet been given, he wrote them many letters*, setting forth his own inabilities and infirmities, and telling the lord-keeper in confidence, "he would much rather end his days upon some such small preferment as the mastership of his college, a living of twenty nobles *per ann.* at most, than to dwell in the deanry of Lincoln, which is 200 at the least." These statesmen, however, still considered him as in every respect the best fitted for the archbishopric of Canterbury; and the reluctance he showed to accept it, and the letters he wrote both to them and the queen, only served to convince all parties that they had made a proper choice. He was accordingly consecrated on Dec. 17, 1559, in Lambeth chapel, by William Barlow, late bishop of Bath and Wells, and then elect of Chichester; John Story, late bishop of Chichester, and then elect of Hereford; Miles Coverdale, bishop of Exeter, and John Hodgkin, suffragan bishop of Bedford. An original instrument of the rites and ceremonies used on this occasion, corresponding exactly with the archbishop's register, is still carefully preserved in Bene't college library, and proved of great service, when the papists, some years after, invented a story that Parker was consecrated at the Nag's head inn, or tavern, in Cheapside. That this was a mere fable has been sufficiently shown by many authors, and is acknowledged even by catholic writers. Being thus constituted primate and metropolitan, Dr. Parker endeavoured to fill the vacant sees with men of learning and piety, who were well affected to the reformation; and soon after his own consecration, he consecrated in his chapel at Lambeth, Grindal, bishop of London; Cox, bishop of Ely; Sandys, bishop of Worcester; Jewell, bishop of Salisbury; and several others.

* These letters are printed in Burnet's History of the Reformation, but the originals are in the archbishop's copy

of his "Antiquitates" in the Lambeth library, with many other curious MS documents respecting him.

The subsequent history of archbishop Parker is that of the church of England. He had assisted at her foundation, and for the remainder of his life had a principal hand in the superstructure. Referring, however, to ecclesiastic history, and particularly to Strype's invaluable volume, for the full details of the archbishop's conduct, we shall confine ourselves to a few of the most prominent of those measures in which he was personally concerned. Soon after his consecration he received a letter from the celebrated Calvin, in which that reformer said that "he rejoiced in the happiness of England, and that God had raised up so gracious a queen, to be instrumental in propagating the true faith of Jesus Christ, by restoring the gospel, and expelling idolatry, together with the bishop of Rome's usurped power." And then in order to unite protestants together, as he had attempted before in king Edward's reign, he intreated the archbishop to prevail with her majesty, to summon a general assembly of all the protestant clergy, wheresoever dispersed; and that a set form and method (namely of public service, and government of the church) might be *established* *, not only within her dominions, but also among all the reformed and evangelical churches abroad. Parker communicated this letter to the queen's council, and they took it into consideration, and desired the archbishop to return thanks to Calvin; and to signify that they thought his proposals very fair and desirable, but as to church-government, to inform him, that the church of England would adhere to the episcopal form. The death of Calvin prevented any farther intercourse on this subject, but Strype has brought sufficient evidence that Calvin was not absolutely averse to episcopacy, and that he was as zealous for *uniformity* * as our archbishop, who has been so much reproached for his endeavours to promote it.

In 1560, Parker wrote a letter to the queen, with the concurrence of the bishops of London and Ely, exhorting her majesty to marry, which it is well known she declined. He also visited several dioceses, in some of which he

* It is worth the notice of those who rail against Parker for his endeavours to promote uniformity, and his consequent harsh treatment of the Puritans, that in those days an *establishment* of some description was the object of all

the reformers, and that no man conceived that religion would be benefited by being split into an hundred sects, with as many different ways of thinking, and petty church governments.

found the churches miserably supplied with preachers. The bishop of Ely certified, that of 152 livings in his diocese, fifty-two only were duly served; and that there were thirty-four benefices vacant, thirteen that had neither rectors nor vicars, and fifty-seven that were enjoyed by non-residents. This was not owing to the popish clergy being deprived of their benefices, for the number so deprived did not exceed two hundred in the whole kingdom; but the truth was, that at the conclusion of Mary's reign the great bulk of the clergy were grossly ignorant, and it was long before the universities were encouraged to furnish a series of learned divines.

In 1561, archbishop Parker and some of the other prelates made an application to the queen against the use of images, to which her majesty still discovered a very great inclination, and it may be inferred that they induced her to change her opinion on this matter, from the anecdote given in our account of dean Nowell, who incurred her displeasure by only presenting her with a prayer-book, illustrated with engravings. In other respects she adhered to many of her father's notions, and when about this time she took a journey into Essex and Suffolk, she expressed great displeasure at finding so many of the clergy married, and at observing so many women and children in cathedrals and colleges. She had, indeed, so strong an aversion to matrimony in the clergy, that it was owing to Cecil's courage and dexterity, as appears by a letter of his to Parker, that she did not absolutely prohibit the marriage of all ecclesiastics. He was, however, obliged to consent to an injunction, "that no head or member of any college or cathedral, should bring a wife, or any other woman, into the precincts of it, to abide in the same, on pain of forfeiture of all ecclesiastical promotions." Archbishop Parker took the liberty to remonstrate with the queen against this order, and on this interview she treated the institution of matrimony with contempt, declared to him that she repented her making any of them bishops, and wished it had been otherwise; nay, threatened him with injunctions of another nature, which his grace understood to be in favour of the old religion. In his letter to Cecil on this occasion, he assures him that the bishops have all of them great reason to be dissatisfied with the queen; that he repents his having engaged in the station in which he was; and that the reception which he had from her majesty the day

before, had quite indisposed him for all other business, and he could only mourn to God in the bitterness of his soul; but if she went on to force the clergy to any compliance, they must obey God rather than men, and that many of them had conscience and courage enough to sacrifice their lives in defence of their religion.

But, whatever our archbishop might suffer from the despotic caprices of the queen, he had yet more trouble with the dissensions which appeared in the church itself, and never ceased to prevail, in a greater or less degree, until the whole fabric was overturned in the reign of Charles I. These first appeared in the opposition given to the ecclesiastic habits by a considerable number of divines, and those men of worth and piety, who seemed to be of opinion that popery might consist in dress as well as doctrine. By virtue of the clause in the act of uniformity, which gave the queen a power of adding any other rites and ceremonies she pleased, she set forth injunctions ordering that the clergy should wear seemly garments, square caps, and copes, which had been laid aside in the reign of king Edward. Many conformed to these in every circumstance, but others refused the cap and surplice, considering them as relics of popery, and therefore both superstitious and sinful. The queen, enraged at this opposition, which was favoured even by some of her courtiers, wrote a letter to the two archbishops, reflecting with some acrimony on it, as the effect of remissness in the bishops; and requiring them to confer with her ecclesiastical commissioners, that an exact order and uniformity might be maintained in all external rites and ceremonies; and that none hereafter should be admitted to any ecclesiastical preferment, but those who were disposed to obedience in this respect. Archbishop Parker, accordingly, with the assistance of several of his brethren, drew up ordinances for the due order in preaching and administering the sacraments, and for the apparel of persons ecclesiastical. According to these, the preachers were directed to study edification, and to manage controversy with sobriety; exhorting the people to frequent the communion, and to obey the laws, and the queen's injunctions. All the licences for preaching were declared void and of no effect, but were to be renewed to such as their bishops thought worthy of the office; and such as preached unsound doctrine were to be denounced to the bishop, and not contradicted in the church. Thus.

who had licences were to preach once in three months; and those who were unlicensed, were to read homilies. In administering the sacrament, the principal minister was to wear a cope, but at all other prayers only the surplice; in cathedrals they were to wear hoods, and preach in them; the sacrament was to be received by every body kneeling; every minister saying the public prayers, or administering the sacraments, was to wear a surplice with sleeves; and every parish was to provide a communion-table, and to have the ten commandments set on the east wall above it. The bishops were to give notice when any persons were to be ordained, and none were to be ordained without degrees. Then followed some rules about wearing apparel, caps, and gowns; to all which was added, a form of subscription to be required of all who were admitted to any office in the church; that they would not preach without licence, that they would read the Scriptures intelligibly, that they would keep a register-book, that they would use such apparel in service-time especially as was appointed, that they would keep peace and quiet in their parishes, that they would read some of the Bible daily, and in conclusion, that they would observe uniformity, and conform to all the laws and orders already established for that purpose; and to use no sort of trade, if their living amounted to twenty nobles.

It might have been expected that these ordinances would have pleased the queen, as being in conformity with her wishes, and, in fact, in answer to her orders; but the opponents of the habits, who began to be called Puritans, applied to their friends at court, and especially to her great favourite Robert Dudley, earl of Leicester, who prevailed so far with her majesty, that all her former resolution disappeared, and she refused to sanction the ordinances with her authority, telling the archbishop, that the oath of canonical obedience was sufficient to bind the inferior clergy to their duty, without the interposition of the crown. The archbishop, hurt at such capricious conduct, and at being placed in such a situation between the court and the church, told Cecil, that if the ministry persisted in their indifference, he would "no more strive against the stream, fume or chide who would;" and it is most probable his remonstrances prevailed, for the above ordinances were a few days after published, under the name of Advertisements; and he then proceeded upon them with

that zeal which procured him from one party the reproach of being a persecutor, and from the other the honour of being a firm friend and supporter of the church-establishment. The particular steps he took, the trials he instituted, and the punishments he inflicted, are detailed at length by Strype and other church-historians; but on the merit of his conduct there is great diversity of opinion. It has been said, both in excuse and in reproach of his measures, that he was too subservient to the queen. To us it appears, that he took as much liberty in advising the queen, and in contending with her humours, as any prelate or statesman of her reign, and that what he did to promote uniformity in the church arose from a sincere, however mistaken opinion, that uniformity was necessary to the advancement of the reformation, and in itself practicable. All that is wrong in this opinion must be referred to the times in which he lived, when no man conceived that an established church could flourish if surrounded by sectaries, and when toleration was not at all understood in its present sense.

He continued to struggle with the difficulties attending his office and measures, until his seventy-first year, when, finding himself in a declining condition, he signed his will April 5, 1575, and died on May 17 following. He was buried in his own chapel at Lambeth, with a Latin inscription by his friend Dr. Walter Haddon: but this was demolished, and his bones taken up and scattered, during the usurpation; nor was it known what became of them till they were discovered by Dugdale, in archbishop Sancroft's time, who again replaced them in the midst of the area of the chapel, as a small marble stone facing the altar, with this inscription upon it, now denotes, "*Corpus Matthæi archiepiscopi tandem hic quiescit:*" the monument itself, with an epitaph upon it of his own drawing up, being since removed into the anti-chapel.

Concerning his learning and zeal for the promotion of learning, there is no difference of opinion. His skill in ancient liturgies was such, that he was one of the first selected to draw up the Book of Common Prayer; and when he came to be placed at the head of the church, he laboured much to engage the bishops, and other learned men, in the revisal and correction of the former translations of the Bible. This was at length undertaken and carried on under his direction and inspection, who assigned

particular portions to each of his assistants, which he afterwards perused and corrected, and spared no pains in getting it completed. It was first published in 1568, and has usually been called the "Bishop's Bible," and ran its course with the Geneva translation, until the present version was executed, in the reign of king James. He also published a "Saxon homily on the Sacrament," translated out of Latin into that language, by Ælfric a learned abbot of St. Alban's, about 900 years before; with two epistles of the same, in which is not the least mention of the doctrine of transubstantiation. He was the editor also of editions of the histories of Matthew of Westminster and Matthew of Paris, and of various other works, enumerated by Tanner; some of which were either composed by him, or printed at his expence. The work on which he is thought to have spent most time was that "*De Antiquitate Britannicæ Ecclesiæ*;" but his share in this is a disputed point among antiquaries. In his letter to the lord treasurer, to whom he presented a copy, he speaks of it as his own collection, which had been the employment of his leisure hours. Dr. Drake likewise, in the preface to his edition of it, quotes a letter of the archbishop's in the college-library, in which he expressly styles it, "My book of Canterbury Predecessors;" and archbishop Bramhall was of opinion, that the conclusion of the preface proved Parker himself to have been the author. But notwithstanding these testimonies, the matter is doubtful. Selden was the first who called it in question, although without giving his reasons; and sir Henry Spelman considered Dr. Ackworth to have been either the author or collector of the work. Archbishop Usher thinks that Ackworth wrote only the first part, concerning the British antiquities; and he, Selden, and Wharton, ascribe the lives of the archbishops to Josselyn, and make Parker little more than the director or encourager of the whole. And this certainly seems to be confirmed by the copy now in the Lambeth-library. This copy, which originally belonged to that library, but was missing from the year 1720, was replaced in 1757 by Dr. Trevor, bishop of Durham, who found it in the Sunderland-library. This, which Dr. Ducarel thought the only perfect one existing, contains many manuscript papers, letters, and notes, respecting archbishop Parker and the see of Canterbury; and, among these, some proofs that Ackworth and Josselyn had a con-

siderable share in the composition of the work. At the beginning of St. Augustine's life we find this note: "These 24 pages of St. Augustine's life were thus begun by George Acworth Dr. of laws, at the appointment of Matthew Parker Abp. of Cant. and the lives of all the archbishops should have in this course been perfected — (some words not intelligible)—but death prevented it." This Dr. Ackworth, as we have mentioned in our account of him (vol. I.) was alive in 1576, but how long after is not known, but as this is a year after our prelate's death, there seems some difficulty in understanding the latter part of this note, without adopting archbishop Usher's opinion above mentioned. We also find in the Lambeth copy, on the title-page of the history, the following note: "This Historie was collected and penned by John Josselyn, one of the sons of sir Thomas Josselyn, knight, by the appointment and oversight of Matthew Parker archbishop of Cant. the said John being entertained in the said archb. house, as one of his antiquaries, to whom, besides the allowance afforded to him in his howse, he gave to hym the parsonage of Hollinborn in Kent," &c.

It seems probable therefore that Parker planned this work, and supplied his assistants with materials from his own collections respecting ecclesiastical antiquities. It was printed probably at Lambeth, where the archbishop had an establishment of printers, engravers; and illuminators, in a folio volume, in 1572. The number of copies printed appears to have been very small, some think not more than four or five, for private distribution; but this must be a mistake; for Dr. Drake mentions his having consulted twenty-one copies, most of which, he adds, were imperfect. The copies extant, however, in a perfect state, are very few: Strype mentions only five, and one of these, which he calls the choicest of all, belonged to archbishop Sancroft, came afterwards into the hands of Mr. Wharton, and appears to be the one now at Lambeth. There is a very fine copy in the British Museum, bound in green velvet embroidered, which appears to have been the presentation-copy to queen Elizabeth. A bad edition of the work was published at Hanover in 1605; and a very elegant one by Dr. Drake in 1729, folio. In 1574, a short life of archbishop Parker was published abroad, most probably by one of his enemies among the puritans, under the title "The Life of the 70 Arch-

bishopp of Canterbury, presently settinge. Englished, and to be added to the 69 lately sett forth in Latin. This number of seventy is so complete a number as it is great pitie ther should be one more: but that as Augustin was the first, so Matthew might be the last." Of this scurrilous publication an account may be seen in the "*Restituta*," vol. I.

'To the university of Cambridge, and particularly to his own college, he was a most munificent benefactor, founding, at his own expence, many fellowships and scholarships. He was also the founder of the first Society of Antiquaries, over which he presided during his life, and in this office was succeeded by archbishop Whitgift. He had the taste and spirit of an antiquary from his earliest years, and employed his interest, when he rose in the world, as well as his fortune, in accumulating collections, or transcripts of manuscripts, from the dissolved monasteries. In his library is a letter from the privy-council, dated July 1568, signifying the queen's pleasure, that the archbishop, or his deputies, should be permitted to peruse all the records of the suppressed houses. The greatest favour, therefore, which he conferred on literature, was the invaluable collection of MSS. and printed books which he gave to his college, and which is there still preserved. Fuller styled this collection "the Sun of English Antiquity, before it was eclipsed by that of sir Robert Cotton," and justly, as it contained more materials, relating to the civil and ecclesiastical history of this kingdom, than had ever been collected. The manuscripts are of the eleventh, twelfth, thirteenth, fourteenth, fifteenth, and sixteenth centuries. Some are as old as the tenth, ninth, and eighth. They relate to the writings of the fathers and school-divinity, to civil and ecclesiastical matters, to the concerns of various religious houses, of the university, &c. Many of them are in the old Saxon character, and they are all well described in Nasmith's Catalogue. A copy of his will is preserved in the College-library, as are two pictures of him in oil, with a beautiful one in water-colours, taken in the seventieth year of his age, at the end of the college-statutes. His only surviving son, John, was knighted in 1603, and died in 1618, but there is nothing remarkable in his history; and the family is now thought to be extinct.¹

¹ Strype's Life.—Masters's Hist. of C. C. C. C.—Biog. Brit. a very super-

PARKER (ROBERT), was a puritan divine of considerable learning and reading, but his early history is very variously represented. Mr. Brook, in his late "Lives of the Puritans," places him as rector of North-Benfleet, in Essex, in 1571, on the authority of Newcourt, but Newcourt is evidently speaking of a Robert Parker, who held Bardfield-parva in 1559, and must have been a different person. On the other hand, Mr. Masters, in his History of C. C. C. C. informs us that he was in 1581 a pensioner of Bene't college, Cambridge, and was made scholar of the house in 1583, at which time he published a copy of Latin verses on the death of sir William Buttes, and succeeded to a fellowship in the latter end of the year following. He was then A. B. but commenced A. M. in 1585, and left the university in 1589. Both his biographers agree that the person they speak of was beneficed afterwards at Wilton, in Wiltshire, and the author of "A scholastical Discourse against symbolizing with Anti-christ in ceremonies, especially in the sign of the Cross," printed in 1607, without a printer's name, consisting of near 400 pages closely printed in folio. In this he appears to have employed very extensive reading to very little purpose, according to Dr. Grey; and even Mr. Pierce, in his "Vindication of the Dissenters," owns that "his fancy was somewhat odd as to his manner of handling his argument." It contained at the same time matter so very offensive, that a proclamation was issued for apprehending the author, who, after many narrow escapes, was enabled to take refuge in Holland. Here some of his biographers inform us that he was chosen minister of the English church at Amsterdam; but the magistrates of the city, being unwilling to disoblige the king of England by continuing him their pastor, he removed to Doesburgh, where he became chaplain to the garrison. Others tell us that he *would have been* chosen pastor to the English church at Amsterdam, had not the magistrates been afraid of disobliging king James. According to Mr. Brook, it would appear that he had published his work "De Descensu" before he left England, but we can more safely rely on Mr. Masters, who had seen the book, and who informs us that it was while he was at Amsterdam that he published a treatise, "De Descensu

facial article.—Le Neve's Protestant Bishops.—Burnet's Hist. of the Reformation.—MS Letter of Dr. Ducarel's, &c. &c. See also various curious particulars in Lysons's Environs, the History of Lambeth, &c.

domini nostri Jesu Christi ad Inferos," 4to, which had been begun by his learned friend Hugh Sandford, who finding death approaching, committed the perfecting of it to him. This he was about to do when compelled to leave England. His preface is dated Amsterdam, Dec. 30, 1611. He was also the author of a treatise "*De Politia Ecclesiastica Christi et Hierarchica opposita*," published in 1616, at which time he had been dead two years. He is indeed here represented "as an eminent servant of Christ, called home to rest from his labours in the midst of his course." The Bodleian catalogue assigns to him two other posthumous works, "*A Discourse concerning Puritans*," 1641, 4to, and "*The Mystery of the Vials opened in the 16th chapter of the Revelations*." He left a son, Thomas, author of a work called "*Methodus gratiæ divinæ in translatione hominis peccatoris ad vitam*," Lond. 1657, 8vo, which the editor considered as a work of importance by the care he took to collate four MS copies. Brook says he wrote also "*Meditations on the Prophecy of Daniel*," and died in 1677, in New England, to which he went in 1634, to avoid the consequences of nonconformity at home.¹

PARKER (SAMUEL), a man of some learning, and no contemptible writer, but of despicable character, was born in Sept. 1640, at Northampton, where his father, John Parker, then practised the law. John had been bred to that profession in one of the Temples at London, and inclining to the parliament against the king, was preferred to be a member of the high court of justice in 1649, in which office he gave sentence against the three lords, Capel, Holland, and Hamilton, who were beheaded. During Oliver's usurpation he was made an assistant committeeman for his county. In 1650, he published a book in defence of the new government, as a commonwealth, without a king or house of lords, entitled "*The Government of the People of England, precedent and present*," with an emblematical engraved title-page. In June 1655, when Cromwell was declared protector, he was appointed one of the commissioners for removing obstructions at Worcester-house, in the Strand, near London, and was sworn serjeant at law next day. In Jan. 1659, he was appointed by the rump-parliament one of the barons of the exchequer; but,

¹ Master's Hist. of C. C. C. C.—Brook's Lives of the Puritans.—Neal's Puritans, with Grey's Examination, vol. I.

upon a complaint against him, was soon after displaced. His character, however, appears to have been such, that he was again made regularly serjeant at law, by the recommendation of chancellor Hyde, at the first call after the return of Charles II.

His son, Samuel, the subject of the present article, was educated among the Puritans at Northampton; whence, when prepared for the university, he was sent to Wadham-college in Oxford, and admitted, in 1659, under a presbyterian tutor. While here he affected to lead a strict and religious life, entered into a weekly society, then called the gruellers, because their chief diet was water-gruel; and it was observed "that he put more graves into his porridge than all the rest." This society met at a house in Holywell, where he was so zealous and constant an attendant upon prayers, sermons, and sacraments, that he was esteemed one of the most valuable young men in the university. He took the degree B. A. Feb. 28, 1660. At the time of the restoration he was a violent independent, and as for some time he continued to rail against episcopacy, he was much discountenanced by the new warden, Dr. Blandford. Upon this he removed to Trinity college, where, by the advice of Dr. Ralph Bathurst, then a senior fellow of that society, he was induced to change his opinions, and became as violent against the nonconformists as he had ever been for them. He afterwards thanked Dr. Bathurst for having restored him "from the chains and fetters of an unhappy education." He now proceeded M. A. in 1663, and having taken orders, resorted frequently to London, and became chaplain to a nobleman, whom he amused by his humorous sallies at the expence of his old friends the presbyterians, independents, &c. Mason was never more mistaken than when in his "Ode to Independence" he mentions him by the epithet "mitred dullness." Parker was undoubtedly a man of wit, and although Marvell was his match, yet the success of the latter was not a little owing to his having the best cause.

In 1665 he was elected a fellow of the royal society, and published about the same time some physico-theological essays, in Latin, with the title "*Tentamina Physico-Theologica de Deo; sive Theologia Scholastica, ad normam novæ et reformatæ philosophiæ concinnata*," Lond. 1665, 4to. This he dedicated to archbishop Sheldon. The work was attacked by N. Fairfax, M. D. in a treatise with the

whimsical title of "The Bulk and Selvedge of the World." In 1666 he published "A free and impartial Censure of the Platonic Philosophy;" and shortly after "An account of the nature and extent of the Divine Dominion and Goodness, especially as they refer to the Origenian hypothesis concerning the pre-existence of souls, together with a special account of the vanity and groundlessness of the hypothesis itself," Oxon. 1666, 4to. About Michaelmas, 1667, archbishop Sheldon appointed him one of his chaplains, a proof that at this time he was in estimation; and this seems to have led the way to higher preferment. He now left Oxford, and resided at Lambeth, under the eye of his patron; who, in June 1670, collated him to the archdeaconry of Canterbury, in the room of Dr. Sancroft, afterwards archbishop. On Nov. 26, the same year, having accompanied William prince of Orange on his visit to Cambridge, he had the degree of D. D. conferred upon him. On Nov. 18, 1672, he was installed prebendary of Canterbury; and had the rectories of Ickham and Chartham, in Kent, conferred upon him by the archbishop about the same time. About this time he published some of those writings against the presbyterians which involved him in a controversy. The first of these was his "Discourse of Ecclesiastical Polity, wherein the authority of the civil magistrate over the consciences of subjects in matters of external religion is asserted." This was first answered by the anonymous author of "Insolence and Impudence triumphant," &c. 1669; and by Dr. John Owen, in "Truth and Innocence vindicated." He then published "A Defence and Continuation of Ecclesiastical Polity (against Dr. Owen)," Lond. 1671, 8vo; "Toleration discussed," &c. 1670, 4to; "A Discourse in Vindication of bishop Bramhall and the Church of England, from the fanatic charge of Popery," &c. This was prefixed to a "Treatise" of the said bishop, written in his own defence, 1672, 8vo. A humorous censure of this piece being published by Andrew Marvell, entitled "The Rehearsal Transposed," &c. our author, in the same humorous taste, wrote "A Reproof to the Rehearsal Transposed," 1673, 8vo. Wood, however, observes, that, "finding himself beaten in this cudgelling way, his high spirit was abated for ever after, and though Marvell replied to his 'Reproof,' yet he judged it more prudent to lay down the cudgels. It put him upon a more sober, serious, and moderate way of writing." (See MARVELL.) Parker's last

publication in this controversy was "A free and impartial Inquiry into the causes of that very great esteem and honour the Nonconformist Ministers are in with their followers," 1673, 8vo. In 1678 he published his "*Disputationes de Deo et providentia divina*," &c. 4to, which is highly commended by Dr. Henry More in the general preface to his works. This was followed by other works, entitled "Demonstration of the divine authority of the Law of Nature, and of the Christian Religion," 1681, 4to; "The Case of the Church of England briefly stated in the three first and fundamental principles of a Christian Church. I. The Obligation of Christianity by Divine Right. II. The Jurisdiction of the Church by Divine Right. III. The institution of Episcopal Superiority by Divine Right," London, 8vo; "An account of the Government of the Christian Church, in the first six hundred years; particularly shewing, I. The Apostolical practice of Diocesan and Metropolitcal Episcopacy. II. The usurpation of patriarchal and papal authority. III. The war of two hundred years between the bishops of Rome and Constantinople, of universal supremacy," London, 1683, 8vo; "Religion and Loyalty, or, a demonstration of the power of the Christian Church within itself, supremacy of sovereign powers over it, and duty of passive obedience and non-resistance to all their commands, exemplified out of records," &c. 8vo; and the year following, the second part of the same work, containing "the history of the concurrence of the imperial and ecclesiastical jurisdiction in the Government of the Church, from the beginning of the reign of Jovian to the end of Justinian," 1685, 8vo.

As he thus by his writings, as well as personal conduct, maintained an unreserved obsequiousness to the court, during the reign of Charles II. so upon the accession of his brother to the throne, he continued in the same servile complaisance; and it was not long before he reaped the fruits of it in the bishopric of Oxford, to which he was nominated by James II. on the death of Dr. Fell in 1686, being allowed to hold the archdeaconry of Canterbury in commendam. He was also made a privy counsellor, and constituted, by a royal mandamus, president of Magdalen-college in Oxford, a situation which amounted to a disgrace, as it was in violation of the statutes, and in resistance to the lawful election of Dr. Hough. (See HOUGH)

Having now openly rejected the church of England,

which he had sacrificed to his ambition, he became one of the Romish mercenaries, prostituting his pen in defence of transubstantiation, and the worship of saints and images. The papists, it is certain, made sure of him as a proselyte; one of whom, in a letter from Liege, informs his correspondent that he even proposed in council, whether it was not expedient that at least one college in Oxford should be allowed to be catholics, that they might not be forced to be at such charges by going beyond the seas to study. In the same spirit, having invited two popish noblemen, with a third of the church of England, to an entertainment, he drank the king's health, wishing a happy success to all his affairs; adding, that the religion of the protestants in England seemed to him to be in no better a condition than Buda was before it was taken, and that they were next to Atheists who defended that faith. So very notorious was his conduct, that the more prudent and artful of the popish party condemned it. Father Peter, a Jesuit, and privy-counsellor to king James, in a letter to father la Chaise, confessor to Louis XIV. uses these expressions: "The bishop of Oxford has not yet declared himself openly; the great obstacle is his wife, whom he cannot rid himself of; his design being to continue a bishop, and only change communion, as it is not doubted but the king will permit, and our holy father confirm; though I don't see how he can be farther useful to us in the religion he is in, because he is suspected, and of no esteem among the heretics of the English church; nor do I see that the example of his conversion is like to draw many others after him, because he declared himself so suddenly. If he had believed my counsel, which was to temporize for some longer time, he would have done better; but it is his temper, or rather zeal, that hurried him on to it." These two letters were first printed in a "Third Collection of Papers relating to the present juncture of affairs in England," &c. 1689, 4to, and have been since inserted in Echard's and Rapin's histories.

His character was now become contemptible, and his authority in his diocese so very insignificant, that when he assembled his clergy and desired them to subscribe an "Address of Thanks to the king for his declaration of Liberty of Conscience," they rejected it with such unanimity, that he got but one clergyman to concur with him in it. The last effort he made to serve the court was his pub-

lishing "Reasons for abrogating the Test;" and this produced a controversy, in which he was completely foiled, his character despised, and his spirit broken. He died unlamented at Magdalen college, May 20, 1687, and was buried in the outer chapel. He was a man of learning, and in some instances an acute writer*. Of that character Marvell's wit cannot deprive him. But it may be allowed, with Burnet, that he was a man of no judgment, and of as little virtue; and as to religion, rather impious; that he was covetous and ambitious, and seemed to have no other sense of religion but as a political interest, and a subject of party and faction. He seldom came to prayers, or to any exercises of devotion; and was so lifted up with pride that he grew insufferable to all that came near him.

It must have been as the last effort of a desperate cause when he sent a "Discourse" to James, persuading him to embrace the protestant religion, with a "Letter" to the same purpose, which was printed at London in 1690, 4to. His works have but few readers at this day; and Swift observes, that "Marvell's remarks on Parker continued to be read when the book which occasioned them was long ago sunk." He left a son of his own name, who was an excellent scholar, and a man of singular modesty. He never took the oaths after the revolution. He married a bookseller's daughter at Oxford, where he resided with a numerous family of children; to support which he published some books, particularly, 1. "An English Translation of Tully de finibus, 1702," 8vo, in the preface to which he has some animadversions upon Locke's Essay concerning Human Understanding. 2. "An abridgment of the Ecclesiastic Histories of Eusebius, Socrates, Sozomen, and Theodoret," 1729. He also published a Latin manuscript of his father, containing the history of his own time, under this title, "Reverendi admodum in Christo patris Samuelis Parkeri episcopi de rebus sui temporis commentariorum libri quatuor," 1726, 8vo, of which, two English translations were afterwards published, one by the rev. Thomas Newlin, fellow of Magdalen college. But Mr. Parker's last and greatest work was entitled "Bibliotheca Biblica," printed at Oxford in 5 vols. 4to, the first of which appeared in two parts in 1720, and the fifth in

* Lardner speaks in terms of respect of his "Demonstration of the Divine Authority," and makes great use of it in chapter xxxix of his "Testimonies of Ancient Heathens," vol. VIII. of his Works.

1735, with an account of the other writings of the author, and some particulars of his life, drawn up by Dr. Thomas Haywood, of St. John's college, to whom were attributed most of the dissertations in the work. He describes it as "being a new Comment upon the five Books of Moses, extracted from the ancient fathers, and the most famous critics both ancient and modern, with occasional annotations or dissertations upon particular difficulties, as they were often called for." Mr. Parker died July 14, 1730, in his fiftieth year, leaving a widow and children. The metrical paraphrase of Leviticus xi. 13, &c. in vol. III. was written by Mr. Warton, of Magdalen college, father to the late learned brothers, Joseph and Thomas Warton; and the "Fragment of Hyppolitus, taken out of two Arabic MSS. in the Bodleian," in the fourth vol. was translated by the late Dr. Hunt. Mr. Parker never was in orders, as he could not reconcile his mind to the new government; but he associated much and was highly respected by many divines, particularly nonjurors, as Dr. Hickes, Mr. Collier, Mr. Dodwell, Mr. Leslie, Mr. Nelson, and Dr. Grabe, whose liberality lessened the difficulties which a very large family occasioned. He appears to have had a place in the Bodleian library, as Mr. Wheatly, in a letter to Dr. Rawlinson, dated Dec. 1739, says, "Sam. Parker's son I had heard before was apprenticed to Mr. Clements: but the account you give me of his extraordinary proficiency is new. If it be true also, I hope some generous patron of learning will recall him from the bookseller's shop, and place him in his *father's seat*, the Bodleian library." This son, Sackville Parker, was afterwards for many years an eminent bookseller at Oxford, and one of the four Octogenarian booksellers, who died in 1795 and 1796, namely, James Fletcher, at eighty-six; Sackville Parker, at eighty-nine; Stephen Fletcher, at eighty-two, and Daniel Prince, at eighty-five. They were all born at Oxford, except James Fletcher. The present worthy bookseller, Mr. Joseph Parker, is nephew and successor to Mr. Sackville Parker.¹

PARKHURST (JOHN), an eminent prelate of the sixteenth century, was born at Guildford, in Surrey, in 1511, and was the son of Mr. George Parkhurst of that place.

¹ Ath. Ox. vol. II.—Biog. Brit.—Burnet's Own Times.—Gent. Mag. vol. LXX. p. 7.—Letters by eminent Persons, 1813, 3 vols. 8vo.—D'Israeli's Quakers, vol. II. p. 174.—Crosby's Baptists, vol. II.—Nichols's Bowyer.

He was educated there in the grammar-school adjoining to Magdalen college gate, under Thomas Robertson, a very famous teacher. He was elected fellow of Merton college in 1529, and three years after, proceeding in arts, entered into holy orders. Anthony Wood says that he was at this time better esteemed for poetry and oratory than divinity. Yet we find him recorded in the life of Jewell, as the tutor of that excellent prelate, who entered of Merton college in 1535, and as "prudently instilling, together with his other learning, those excellent principles into this young gentleman, which afterwards made him the darling and wonder of his age." Among other useful employments, we find him collating Coverdale and Tindal's translations of the Bible along with his pupil, of whom he conceived a very high opinion, and on one occasion exclaimed "Surely Paul's Cross will one day ring of this boy," a prophecy which was remarkably fulfilled in Jewell's celebrated sermon there in 1560. Parkhurst, it is true, was a poet and an orator, but he had very early examined the controversy that was about to end in the reformation, and imbibed the spirit of the latter. In 1548, according to a MS note of Baker, he was presented by Thomas lord Seymour to the rich benefice of Bishop's Cleeve in Gloucestershire, which he held three years in commendam, and where he did much good by his hospitality and charity; but the author of Jewell's life says that he held this living in 1544, and when in that year Jewell commenced master of arts, he bore the charges of it. Nor, says Jewell's biographer, "was this the only instance wherein he (Jewell) did partake of this good man's bounty, for he was wont twice or thrice in a year to invite him to his house, and not dismiss him without presents, money, and other things that were necessary for the carrying on his studies. And one time above the rest, coming into his chamber in the morning, when he was to go back to the university, he seized upon his and his companions purses, saying, What money, I wonder, have these miserable, and beggarly Oxfordians? And finding them pityfully lean and empty, stuffed them with money, till they became both fat and weighty."

After the death of Edward VI. he joined the exiles abroad, and took up his residence at Zurich, where he remained till the death of queen Mary. Here he met with his pupil Jewell, and on the change of affairs in England they intended to have returned together, but:

Parkhurst, thinking that Jewell had not chosen the safest route for his travels, left him and went by himself, the consequence of which was that Parkhurst was robbed of all he had on the road, and Jewell arrived safe in England, and had the satisfaction of relieving the wants of his former benefactor. Soon after Parkhurst arrived, he was elected to the see of Norwich April 13, 1560, and consecrated by archbishop Parker, &c. on Sept. 1. He held the living of Cleve for some time after this along with his bishopric. He now married Margaret, daughter of Thomas Garnish, of Kenton in Suffolk, esq. by Margaret his wife, daughter of sir Hugh Francis, of Giffard's Hall in Suffolk, knight. In 1566, by virtue of a commission from the principal ministers of the university of Oxford, directed to Laurence Humphrey, the queen's divinity professor, he and four other bishops were created doctors of divinity, Oct. 30, in the house of one Stephen Medcalf in London, in the presence of William Standish, public notary and registrar of the university, and others.

In the conduct of his diocese, it appears that he differed in many respects from his metropolitan archbishop Parker, and exerted his authority towards the puritans with such moderation, as was accounted "great remissness." This produced frequent remonstrances on the part of the archbishop. To one of the last of these recorded by Strype, our prelate returned for answer, "What I am and what my doings are, cannot be hidden. And therefore do refer myself to the reports not of any one, but of all severally. This I find by good proof, that the rough and austere manner of ruling doth the least good. And on the other part, the contrary hath and doth daily reclaim and win divers. And therefore do I chuse rather to continue my accustomed and natural form and manner, which I know, how it hath and doth work, than with others by rigour and extremity to over-rule," &c.

Strype, on the authority of his contemporary Becan, who knew him well, gives him this character: "He was naturally somewhat hasty; but soon appeased again. He would speak his mind freely, and fear none in a good cause. A true friend, and easily reconciled to any against whom he had taken a displeasure. He appointed in his diocese (that was large) for the better oversight thereof, ten commissaries, to whom he, as occasion served, sent instructions for the regulation and order of his see.

He could have been willing to allow a liberty of officiating in the church, to such as could not conform to some of the ceremonies of it, looking upon them as indifferent matters; but upon command from above, he readily obeyed his prince's and metropolitan's authority. He was a friend to *propheyses*; that is, to the meetings of the ministers in several appointed parish churches in his diocese, as in St. Edmund's Bury, &c. to confer together about the interpretation and sense of the scriptures. But the queen forbidding it, upon some abuses thereof, the archbishop signified to him her will, and he in obedience sent to his archdeacons and commissaries, to have them forboren for the future." "As for his life and conversation, it was such as might be counted a mirror of virtue; wherein appeared nothing but what was good and godly; an example to the flock in righteousness, in faith, in love, in peace, in word, in purity. He preached diligently, and exhorted the people that came to him. He was a learned man, as well in respect of human learning, as divine, well seen in the sacred Scriptures; an earnest protestant, and lover of sincere religion; an excellent bishop, a faithful pastor, and a worthy example to all spiritual ministers in his diocese, both for doctrine, life, and hospitality." This character is confirmed by Bale, in the dedication to Parkhurst, of his "*Reliques of Rome*," printed in 1563.

Dr. Parkhurst died Feb. 2, 1574, and was buried in the nave of the cathedral of Norwich, on the south side between the eighth and ninth pillars. Against the west part of the latter was a monument, now much mutilated; his figure in a gown and square cap, and the inscription, being taken away during the rebellion, with the epitaph, which is still on record in Blomefield's History of Norwich.

His works have not much connexion with his profession, all, except his letters, being Latin poetry on sundry occasions. He was indeed one of the translators of the Bishops' Bible, of which his share was the Apocrypha from the book of Wisdom to the end; but he is best known to the curious by his "*Ludicra, sive Epigrammata juvenilia*." In 1572 he sent a copy of these to his old and dear friend Dr. Wilson, master of St. Catherine's, as a new-year's gift, and styled them his "good, godly, and pleasant epigrams;" and they were in the following year printed by Day, in a small 4to volume. Why Anthony Wood should give the report that these epigrams were as indecent as Martial's,

when he adds at the same time that "he cannot perceive it," seems unaccountable; but even Blomefield has adopted this false accusation. Many of them appear to have been first printed at Zurich in 1558, where they were written, and republished now. Among the commendatory verses is a copy by dean Nowell, to whom two of the epigrams are addressed, and who was not likely to have commended indecencies, if we could suppose our pious prelate capable of publishing such. "His epigrams," says archdeacon Churton, "affording notices of persons and things not elsewhere easily found, are on the Grecian rather than the Roman model, not sparkling with wit, but grave and didactic." The other works attributed to bishop Parkhurst are, 1. "Epigrammata in mortem duorum fratrum Suffolciensium, Caroli et Henrici Brandon," Lond. 1552, 4to. These were the sons of Charles Brandon, duke of Suffolk, and died of the sweating-sickness. 2. "Epigrammata seria," *ibid.* 1560, which seem to be a part of his larger collection; and some of them had been long before published at Strasburgh, along with Shepreve's "Summa et syuopsis Nov. Test. distichis ducentis sexaginta comprehensa." 3. "Vita Christi, carm. Lat. in lib. precum privat." *ibid.* 1578. He also addressed Henry VIII. and queen Catherine in some complimentary verses, when they were about to visit Oxford in 1543; and there is an epitaph of his on queen Catherine in the chapel of Sudley-castle. Several of his letters have been published by Strype, and more in MS. are in the British Museum.¹

PARKHURST (JOHN), a late learned divine and lexicographer, was the second son of John Parkhurst, esq. of Catesby, in Northamptonshire, by Ricarda Dormer, daughter of judge Dormer. He was born in June 1728, was educated at Rugby school in Warwickshire, and was afterwards of Clare-hall, Cambridge, where he took his degree of B. A. in 1748, that of M. A. in 1752, and was many years fellow of his college. Being a younger brother, he was intended for the church, and entered into orders, but becoming heir to a very considerable estate, he was relieved from the usual anxieties respecting preferment, and was now a patron himself. Still he continued to cultivate

¹ Ath. Ox. vol. I. new edit.—Tanner and Bale.—Strype's Annals.—Strype's Parker, p. 67. 106, 107. 192. 209. 246—8. 310. 335. 348. 368. 450. 452. 455. 460. 460.—Life of Jewell.—Blomefield's Norwich.—Neal's Puritans.—Archæologia, vol. IX.—Churton's Life of Nowell.—Beloe's Anecdotes, vol. II.

the studies becoming a clergyman; and in the capacity of a curate, but without any salary, he long did the duty, with exemplary diligence and zeal, in his own chapel at Catesby, which, after the demolition of the church of the nunnery there, served as a parish-church, of which also he was the patron. When several years after, in 1784, it fell to his lot to exercise the right of presentation, he presented to the vicarage of Epsom in Surrey, the late rev. Jonathan Boucher (see BOUCHER), as one who in his opinion had given the best proofs of his having a due sense of the duties of his office. It was by marriage he had become patron of this living, having in 1754 married Susanna Myster, daughter, and, we believe, heiress of John Myster, esq. of Epsom.

In 1753 he began his career of authorship, by publishing in 8vo, "A serious and friendly Address to the rev. John Wesley, in relation to a principal doctrine advanced and maintained by him and his assistants." This doctrine is what is called the faith of assurance, which Mr. Parkhurst objects to, in the manner stated by Wesley, as leading to presumption and an uncharitable spirit. Mr. Parkhurst's next publication was of more importance, "An Hebrew and English Lexicon, without points; to which is added, a methodical Hebrew grammar, without points, adapted to the use of learners," 1762, 4to. To attempt a vindication of all the etymological and philosophical disquisitions scattered through this dictionary, would be very fruitless; but it is not perhaps too much to say, that we have nothing of the kind equal to it in the English language. The author continued to correct and improve it, through various editions, the last of which was published in 1813. But his philological studies were not confined to the Hebrew language; for he published a "Greek and English Lexicon," with a grammar, 1769, 4to, which has likewise gone through many editions, the first of which, in *octavo*, the form in which they are now printed, was superintended by his learned daughter, the wife of the rev. Joseph Thomas. The continued demand for both these lexicons seems to be a sufficient proof of their merit; and their usefulness to biblical students has indeed been generally acknowledged.

Mr. Parkhurst's only remaining publication was entitled, "The Divinity and Pre-existence of our Lord and Saviour Jesus Christ, demonstrated from Scripture; in answer to

the first section of Dr. Priestley's Introduction to the history of early opinions concerning Jesus Christ; together with strictures on some other parts of the work, and a postscript relating to a late publication of Mr. Gilbert Wakefield," 1787, 8vo. This work was very generally regarded as completely performing all that its title-page promised; and accordingly the whole edition was soon sold off. A very unsatisfactory answer was, however, attempted by Dr. Priestley, in "A Letter to Dr. Horne," &c.

Mr. Parkhurst died at Epsom in Surrey, March 21, 1797. He was a man of very extraordinary independency of mind and firmness of principle. In early life, along with many other men of distinguished learning, it was objected to him that he was a Hutchinsonian; and this has been given as a reason for his want of preferment. A better reason, however, may be found in the circumstances of his acquisition of property, which rendered him independent, and his love of retirement, which was uniform. He always gave less of his time to the ordinary interruptions of life than is common. In an hospitable, friendly, and pleasant neighbourhood, he visited little, alleging that such a course of life neither suited his temper, his health, or his studies. Such a man was not likely to crowd the levee of a patron. Yet he was of sociable manners; and his conversation always instructive, often delightful; for his stores of knowledge were so large, that he has often been called a walking library. Like many other men of infirm and sickly frames, he was occasionally irritable and quick, warm and earnest in his resentments, though never unforgiving. Few men, upon the whole, have passed through a long life more at peace with their neighbours, more respected by men of learning, more beloved by their friends, or more honoured by their family.

Of his strict sense of justice, the following has been related as a very striking instance. One of his tenants falling behind-hand in the payment of his rent, which was 500*l.* *per annum*, it was represented to his landlord that it was owing to his being over-rented. This being believed to be the case, a new valuation was made; and it was then agreed, that, for the future, the rent should not be more than 450*l.* Many in his situation would have stopped here, and considered the sacrifice as sufficient. Mr. Parkhurst, however, justly inferring that if the farm was then too dear, it must necessarily have been always too dear,

unasked, and of his own accord, immediately struck off 50*l.* from the commencement of the lease, and instantly refunded all that he had received more than 450*l.*

Mr. Parkhurst was in his person rather below the middle size, but remarkably upright, and firm in his gait. He was throughout life of a sickly habit; and his leading a life so remarkably studious and sedentary (it having, for many years, been his constant practice to rise at five, and, in winter to light his own fire), to the very verge of David's limits of the life of man, is a consolatory proof to men of similar habits, how much, under many disadvantages, may still be effected by strict temperance and a careful regimen.

Mr. Parkhurst's first wife died in 1759, leaving him a daughter, now the widow of the rev. James Altham, and two sons, both since dead. In 1761 he married again Milcent Northey, daughter of Thomas Northey, esq. by whom he had the daughter, Mrs. Thomas, whom we have already mentioned. This lady having received, under the immediate inspection of her learned and pious father, an education of the first order, acquired a degree of classical knowledge rarely to be met with in the female world. She wrote a very affectionate memorial of her father's worth, which is engraven over his remains in Epsom church. Her mother, the second Mrs. Parkhurst, died in 1800.¹

PARKINS (JOHN), one of our early law-writers, was born of a genteel family, and educated at Oxford, but left it without a degree, and became a student of the Inner Temple, where, Wood says, he made wonderful proficiency in the common law. After being called to the bar, he became eminent in his profession, and had great practice as a chamber-counsel. Whether he was ever a reader of his inn, or a bencher, seems doubtful. He died, according to Pits, in 1544, but according to Bale, in 1545, and is supposed to have been buried in the Temple church. He wrote, in Norman French (but Wood gives the title in Latin), "*Perutilis Tractatus; sive explanatio quorundam capitulorum valde necessaria*," Lond. 1530, a work which must have answered its character of "*valde necessaria*," as it was reprinted in 1532, 1541, 1545, 1567, 1597, 1601, and 1639. There were also two English translations, of 1642 and 1657, all in 8vo.²

¹ Gent. Mag. vols. LXVII. LXX.—Dr. Gleig's Supplement to the Encyclop. Brit.

² Tanner, Bale, and Pits.—Ath. Ox. vol. I.

PARKINSON (JOHN), a celebrated old herbalist, was born in 1567, and bred up as a London apothecary, in which profession he became eminent, and was at length appointed apothecary to king James I. King Charles I. afterwards conferred upon him the title of *Botanicus Regius Primarius*. A great share of his attention, during a long life, was devoted to the study of plants. He had a garden well stored with rarities, and he bestowed equal notice upon the curiosities of the flower-garden, and on the native productions of his own and other countries, embracing their literary history, as well as their practical investigation.

His first publication was his "Paradisi in Sole Paradisus terrestris, or a choice Garden of all sorts of Rarest Flowers, &c.; to which is annexed a Kitchen Garden," &c. This was printed at London, anno 1629, in a folio of 612 pages. A second edition, "much corrected and enlarged," appeared in 1656, after the decease of the author. Both editions are dedicated "to the Queen's most excellent Majesty," which could hardly have been, as Dr. Pulteney supposed, queen Elizabeth; but rather the queen of Charles I.; and it is to the honour of those who edited the new impression, in 1656, that this dedication was not then suppressed. About a thousand plants, either species or varieties, are described in this book, of which 780 are figured, in wood cuts, partly copied from Clusius and Lobel, partly original, but all of them coarse and stiff, though sometimes expressive. Numerous remarks are interspersed, respecting the botanical history or medical virtues of the plants, as well as their culture; but the latter subject is, for the most part, given in the introductory chapters, which display no small degree of intelligence and experience. This book affords a very correct and pleasing idea of the gardens of our ancestors, at the time it was written; and has been considered, by the learned authors of the "Hortus Kewensis," unequivocal authority as to the time when any particular species was introduced or cultivated among us. Though our kitchen-gardens had not arrived at such perfection as they attained in king William's days, and have since preserved, there is reason to think the science of horticulture declined considerably after the time of Parkinson, previous to its restoration at the end of the seventeenth century. It is no small praise to Parkinson's work, that the late Mr. Curtis held it in parti-

cular estimation, always citing it in his Magazine with peculiar pleasure and respect.

In 1640 our author published his principal work, the "Theatrum Botanicum, or Theatre of Plants, or an Herbal of large extent;" &c. a ponderous folio of 1746 pages, with innumerable wooden cuts. This work and the Herbal of Gerarde were the two main pillars of botany in England till the time of Ray; one or other, or both, being the inexhaustible resource of all who had any love for plants, or any interest in inquiring into their qualities. Of these two writers it is justly observed that Parkinson was by far the most original and the most copious, but his cuts being of vastly inferior merit to those admirable ones prepared for Conrad Gesner, with which Gerarde had the means of adorning his publication, the latter has greatly prevailed in popularity, as a book of reference. It is indeed chiefly for the figures that we now cite these works. Nice distinctions of species, or any discrimination between species and varieties, are not to be expected; still less, any ideas of classification or scientific arrangement, worthy a moment's consideration or comparison. It is not to be wondered at if these great works contain some hundreds of repetitions, when we consider how obscurely many plants had been described, or even figured, by previous authors; insomuch that it was in many cases next to impossible to discover whether a given plant had been described before. Parkinson, however, is entitled to superior praise on this head, having taken all possible pains to avoid such mistakes, by his deep study of synonyms. Some papers of Lobel are said to have fallen into the hands of Parkinson, after the death of the former, which proved of use to his undertaking; but it does not appear that he implicitly confided in such, any more than in previously printed authorities, without a due investigation, and therefore they became in some measure his own.

The time of Parkinson's decease is not known, but he appears to have been living when his Herbal was published, in 1640, at which period he was, if Dr. Pulteney's date of his birth be correct, seventy-three years old. Nothing is recorded of his family. Some copies of his "Paradisus" have an engraved portrait of the author, done in his sixty-second year; and there is a small oval one in the title-page of his "Herbal, or Theatrum Botanicum."

¹ Pulteney's Sketches, vol. I.—Rees's Cyclopædia.

PARMENIDES, a philosopher of the Eleatic sect, flourished about the sixty-ninth olympiad, or 504 B. C. Some have supposed he was a pupil of Anaximander. He was, however, at first a man of property and consequence in civil life, until Diochetas, a Pythagorean, introduced him into the recesses of philosophy. Cebes, in his allegorical table, speaks of Parmenides as an eminent pattern of virtue. He wrote the doctrines of his school in verses, of which a few fragments still remain in the collection "*Poesis Philosophica*," by Henry Stephens, Paris, 1573, but insufficient to explain his system of philosophy. Plato, in the dialogue which bears the name of Parmenides, professes to represent his tenets, but confounds them with his own. From the scattered reports of the ancients, Brucker has compiled the following Abstract of the philosophy of Parmenides.

Philosophy is two-fold, that which follows the report of the senses, and that which is according to reason and truth. The former treats of the appearances of sensible objects, the latter considers the abstract nature of things, and inquires into the constitution of the universe. Abstract philosophy teaches that from nothing nothing can proceed. The universe is one, immoveable, immutable, eternal, and of a spherical form. Whatever is not comprehended in the universe, has no real existence. Nothing in nature is either produced or destroyed, but merely appears to be so to the senses. Physical philosophy teaches that the principles of things are heat and cold, or fire and earth, of which the former is the efficient, the latter the material cause; that the earth is spherical, and placed in the center, being exactly balanced by its distance from the heavens, so that there is no cause why it should move one way rather than another; that the first men were produced from mud, by the action of heat upon cold; that the frame of the world is liable to decay, but the universe itself remains the same; and that the chief seat of the soul is the heart. Brucker adds, that there is a near resemblance between the metaphysical doctrine of Parmenides and Xenophanes, but that Parmenides adhered more strictly to the Pythagorean doctrine. Telesius revived the doctrine of Parmenides in the sixteenth century.¹

PARMENTIER (JOHN), a French author and poet, whose works are now scarce, as well as obsolete, was ori-

¹ Brucker.—Fabric. Bibl. Græc. &c.

ginally a merchant at Dieppe, where he was born in 1494, and became famous by means of his voyages, and his taste for the sciences. He died in the island of Sumatra, A. D. 1530, being then only thirty-six. The collection of his verses in 4to, printed in 1536, is entitled "*Description nouvelle des Dignités de ce Monde, et de la Dignité de l'homme, composée en rithme François et en maniere d'exhortation, par Jean Parmentier: avec plusieurs chants Royaulx, et une Moralié a l'Honneur de la Vierge, mise par personaiges; plus la déploration sur la mort dudit Parmentier et son frere, composée par Pierre Crignon.*" This book is very rare. Crignon, who published it, was Parmentier's particular friend, and thus speaks of him: "From the year 1522, he had applied to the practice of cosmography, on the great fluctuations of the sea; he became very profound in astrology; he composed several maps, spherical and plain, which have been used with success in navigation. He was a man worthy to be known by all the learned; and capable, if he had lived, of doing honour to his country by great enterprises. He was the first pilot who conducted vessels to the Brasils, and the first Frenchman who discovered the Indies, as far as the island Samothra or Sumatra, named Taprobane by the ancients. He reckoned also upon going to the Moluccas; and he has told me several times, that when he should return to France, his intention was to seek a passage to the North, and to make discoveries from thence to the South." Another work by him is entitled "*Moralités très-excellens en l'honneur de la benoïste Vierge Marie; mise en rime François et en personaiges, par Jehan Parmentier,*" Paris, 1531, 4to, black letter. This also is extremely scarce, but is reprinted in the "*Description nouvelle,*" &c.¹

PARMIGIANO (IL), whose family name was Francis Mazzuoli, is more generally called PARMIGIANO, from Parma, where he was born in 1503. He studied under two uncles, Michele and Philip, but the chief model of his imitation was Correggio, from whose works, compared with those of Michael Angelo, Raphael, and Julio, he formed that peculiar style for which he is celebrated. He displayed his natural genius for painting so very early, that at sixteen he is said to have produced designs which would have done honour to an experienced painter. His first public

¹ Dict. Hist.—Brunet Manuel du Libraire.

work, the St. Eustachius, in the church of St. Petronius, in Bologna, was done when he was a boy. In 1527, when Rome was sacked by the emperor Charles V. Parmigiano was found, like Protogenes at Rhodes, so intent upon his work as not to notice the confusion of the day. The event is variously related; some say that he escaped, like the ancient artist, from all violence, by the admiration of the soldiers*; others, that he was plundered by them of his pictures, though his person was safe; the first party who came taking only a few, while those who followed swept away the rest. His turn for music, and particularly his talent for playing on the lute, in some degree seduced him from his principal pursuit; and Vasari says he was much diverted from his art by the quackery of the alchymists; but this fact has by some writers been questioned. He died of a violent fever, in 1540, at the early age of 36.

The ruling features, says Mr. Fuseli, of Parmigiano's style, are elegance of form, grace of countenance, contrast in attitude, enchanting *chiaro-scuro*, and blandishments of colour. When these are pure, he is inimitable; but his elegance is often stretched to excessive slenderness, his grace deformed by affectation, contrast driven to extravagance, and from the attempt to anticipate the beauties which time alone can give, his shade presents often nothing but a pitchy mass, and his lights a faded bloom. The taste of Parmigiano was exquisite, but it led him more to imitate the effects than the principles of his masters; with less comprehension than ardour, he adopted the grace of Raphael, the contrasts of Michael Angelo, the harmony of Correggio, without adverting that they were founded on propriety, energy, and grandeur of conception, and the permanent principles of *chiaro-scuro*; hence the cautious precept of Agostino Caracci, which confines his pupil to a little of Parmigiano's grace.

Parmigiano was a learned designer; to his depth in design we must ascribe that freedom of execution, those decided strokes of his pencil, which Albano calls divine, and which add grace to the finish of his pictures; they have not, indeed, all equal "impasto" of colour, nor equal effect, though some, for the amore with which they are

* It is said that at this dangerous time he was employed on the famous picture of the Vision, which the mar-

quis of Abercorn purchased in Italy for 1500*l.* and sold to Mr. Davis, of Bristol, in 1809, for 3000 guineas.

conducted, have been ascribed to Correggio; such is the Cupid scooping his bow, with the two infants at his feet, one laughing, the other crying, of which there are several repetitions. We see indeed, some of the pictures of Parmigiano so often repeated, that though we may grant them the respect due to age, we can scarcely allow them all the praise of originality. Such is, among his lesser works, the picture of the Madonna with the Infant, St. John and St. Catherine, and the head of St. Zaccharia, or some other sainted elder, in the fore-ground; its duplicates are nearly spread over every gallery of Italy. His altar-pieces are not numerous, and the most valued of them is perhaps that of St. Marguerita, in Bologna, a composition rich in figures, contemplated with admiration, and studied by the Caracci; Guido even preferred it to the St. Cecilia of Raphael. The last of his works is the "Moses breaking the Tables," at Parma, in which, says sir Joshua Reynolds, we are at a loss which to admire most, the correctness of drawing, or the grandeur of the conception. The etchings of Parmigiano, models of freedom, taste, and delicacy, are universally known.

Parmigiano had a cousin and pupil, G. Mazzuoli, who is little known beyond Parma and its districts, though for "impasto," and the whole mystery of colour, he has few equals. There is reason to believe that several pictures ascribed to Francis, especially those of a stronger and gayer tone, have been painted by this artist. He was more attached to the style of Correggio than Francis, and seized its character with great felicity in the Nuptials of St. Catherine, in the church del Carmine. He excelled in perspective, and in the Last Supper, in the refectory of S. Giovanni, placed and painted a colonnade with all the illusion of Pozzo. To the most harmonious chiaro-scuro, he added grandeur, variety, vivacity, in fresco. None of his fellow artists equalled him in copiousness, fertility, and execution; and to these perhaps we may ascribe the inequality perceptible in his works. He flourished about 1580, and had a son Alexander, who painted in the dome of Parma, in 1571. He was a feeble imitator of the family style.¹

PARNELL (THOMAS), a very pleasing English poet, was descended from an ancient family, settled for some

¹ Argenville, vol. II.—Pilkington, by Fuseli.—Reynolds's Works, vol. II. p. 194.

centuries at Congleton, in Cheshire. His father, of the same name, was attached to the republican party in the reign of Charles I.; and on the restoration found it convenient to go over to Ireland, carrying with him a large personal fortune, with which he purchased estates in that kingdom. These, with the lands he had in Cheshire, descended to the poet, who was born in 1679, in Dublin. In this city he was educated, and entered of Trinity-college, Dublin, at the age of thirteen. He became M. A. in 1700, and in the same year was ordained deacon, although under the canonical age, by a dispensation from the primate. Three years after he was admitted into priest's orders, and in 1705, Dr. Ashe, bishop of Clogher, conferred upon him the archdeaconry of Clogher. About the same time, he married miss Anne Minchin, an amiable lady, by whom he had two sons, who died young, and a daughter who long survived him.

He had by this time given some occasional specimens of his poetical talent, but his ruling passion led him to the enjoyments of social life, and the company of men of wit and learning; and as this was a taste he could gratify at home but in a very small degree, he contrived many excursions to London, where he became a favourite. From some letters published by his biographer, Dr. Goldsmith, we learn that he was admired for his talents as a companion, and his good nature as a man; but with all this, it is acknowledged, that his temper was unequal, and that he was always too much elevated, or too much depressed. It is added, indeed, that he was sensible of this; but his attempts to remove his spleen were rather singular. Goldsmith tells us, that, when under its influence, he would fly with all expedition to the remote parts of Ireland, and there make out a gloomy kind of satisfaction in giving hideous descriptions of the solitude to which he retired. Having tried this imaginary remedy for some time, he used to collect his revenues, and set out again for England to enjoy the conversation of his friends, lord Oxford, Swift, Pope, Arbuthnot, and Gay. With Pope he had a more than usual share of intimacy. Pope highly respected him, and they exchanged opinions on each other's productions with freedom and candour. He afforded Pope some assistance in his translation of Homer, and wrote the life prefixed to it; but Parnell was a very bad prose-writer, and Pope had more trouble in correcting this life than it would have cost

him to write it. Being intimate with all the Scriblerus' tribe, he contributed the "Origin of the Sciences;" and also wrote the "Life of Zoilus," as a satire on Dennis and Theobald, with whom the club had long been at variance. To the Spectator and Guardian he contributed a few papers of very considerable merit, in the form of "Visions."

It seems probable that he had an ambition to rise by political interest. When the Whigs were ejected, in the end of queen Anne's reign, he was persuaded to change his party, not without much censure from those whom he forsook, and was received by the earl of Oxford and the new ministry as a valuable reinforcement. When Oxford was told that Dr. Parnell waited among the crowd in the outer room, he went, by the persuasion of Swift, with his treasurer's staff in his hand, to inquire for him, and to bid him welcome; and, as may be inferred from Pope's dedication, admitted him as a favourite companion to his convivial hours; but it does not appear that all this was followed by preferment. Parnell also, conceiving himself qualified to become a popular preacher, displayed his elocution with great success in the pulpits of London; but the queen's death putting an end to his expectations, abated his diligence, and from that time he fell into a habit of intemperance, which greatly injured his health. The death of his wife is said to have first driven him to this miserable resource.

Having been warmly recommended by Swift to archbishop King, this prelate gave him a prebend in 1713, and in May 1716, presented him to the vicarage of Finglass, in the diocese of Dublin, worth 400*l.* a-year. "Such notice," says Dr. Johnson, "from such a man, inclines me to believe, that the vice of which he has been accused was not gross, or not notorious." But he enjoyed these preferments little more than a year, for in July 1717 he died at Chester, on his way to Ireland, in his thirty-eighth year. Dying without male issue, his estate, but considerably embarrassed by his imprudence, devolved to his nephew, sir John Parnell, bart. one of the justices of the King's-bench in Ireland, and father to the Irish chancellor of the Exchequer, sir John Parnell, who died in 1801.

A collection of his poems was published in 1721 by Pope, with an elegant epistle to the earl of Oxford. The best of this collection, and on which Parnell's fame as a poet is

justly founded, are, his "Rise of Woman;" the "Fairy Tale;" the "Hymn to Contentment;" "Health;" the "Vigil of Venus;" the "Night-piece on Death;" the "Allegory on Man," and "The Hermit." These have been respectively criticised by his biographers Goldsmith and Johnson, and have stood the test of nearly a century. "His praise," says Dr. Johnson, "must be derived from the easy sweetness of his diction; in his verses there is more happiness than pains: he is sprightly without effort, and always delights, though he never ravishes: every thing is proper, yet every thing seems casual."

In 1758, a volume was published, it is not known by whom, entitled "The Posthumous Works of Dr. Thomas Parnell." This, although it exceeded the volume published by Pope in bulk, appeared so far inferior in merit, that the admirers of Parnell questioned the authenticity of most of the pieces; and there are but a few of them indeed which can be ascribed to him without some injury to his character. Goldsmith refused to incorporate them with the collection he published in 1770; but they were afterwards added to the edition in Johnson's Poets, and apparently without his consent. He says of them: "I know not whence they came, nor have ever inquired whither they are going."¹

PARR, CATHERINE. See CATHERINE.

PARR (RICHARD), an English divine, was the son of Richard Parr, likewise a divine, and was born at Fermoy, in the county of Cork, where, we presume, his father was beneficed, in 1617; and this singularity is recorded of his birth, that his mother was then fifty-five years of age. He was educated in grammar at a country school, under the care of some popish priests, who were at that time the only schoolmasters for the Latin-tongue. In 1635, he was sent to England, and entered as a servitor of Exeter college, Oxford, where his merit procured him the patronage of Dr. Prideaux, the rector, by whose interest, as soon as he had taken his bachelor's degree in arts, in 1641, he was chosen chaplain-fellow of the college. He found here another liberal patron and instructor in the celebrated archbishop Usher, who, in 1643, retired to this college from the tumult then prevailing through the nation; and

¹ Life by Goldsmith, prefixed to his Poems.—Johnson's Life.—Swift's and Pope's Works; (Bowles's edition) see Indexes.—Nichols's Poems, vol. III. &c.

observing the talents of Mr. Parr as a preacher, made him his chaplain; and, about the end of that year, took him with him to Glamorganshire. On his return with this prelate, he obtained the vicarage of Ryegate in Surrey, on the presentation of Mr. Roger James, gent. son of sir Roger James, knight, whose sister he married, a widow lady of considerable property. In doctrinal points he appears to have concurred with the assembly of divines, who were mostly Calvinists; but it seems doubtful whether he ever took the Covenant. In 1649, he resigned his fellowship of Exeter college, and continued chaplain to archbishop Usher, while that prelate lived. In 1653, he was instituted to the living of Camberwell in Surrey, and appears to have been some time rector of Bermondsey, where his signature occurs in the register of 1676, and he is thought to have resigned it in 1682. At the Restoration he was created D. D. and had the deanery of Armagh, and an Irish bishopric, offered to him, both which he refused; but accepted a canonry of Armagh. He remained vicar of Camberwell almost thirty-eight years, and was greatly beloved and followed. Wood, in his quaint way says, "He was so constant and ready a preacher at Camberwell, that his preaching being generally approved, he *broke two conventicles* thereby in his neighbourhood; that is to say, that by his out-ying the Presbyterians and Independents in his *extemporarian* preaching, their auditors would leave them, and flock to Mr. Parr." All who speak of him indeed concur in what is inscribed on his monument, that "he was in preaching, constant: in life, exemplary: in piety and charity, most eminent: a lover of peace and hospitality: and, in fine, a true disciple of Jesus Christ." He died at Camberwell November 2, 1691, and was buried in the church-yard, where the above monument was erected to his memory. His wife died before him. Dr. Parr wrote "Christian Reformation: being an earnest persuasion to the speedy practice of it: proposed to all, but especially designed for the serious consideration of his dear kindred and countrymen of the county of Cork in Ireland, and the people of Ryegate and Camberwell in Surrey," Lond. 1660, 8vo. He published also three occasional sermons; but the most valuable present he made to the publick was his "Life of Archbishop Usher," prefixed to that prelate's Letters, printed in folio, 1686. It is the most ample account we have of Usher; and few men could

have enjoyed better opportunities of knowing his real character. Wood mentions Dr. Thomas Marshall's intention of enlarging this, as noticed in our account of him.¹

PARRHASIUS, a celebrated painter of Ephesus, or, according to others, of Athens, flourished in the time of Socrates, as we learn from Xenophon, who has introduced him in a dialogue, discoursing with that philosopher. He was one of the most excellent painters of his time. Pliny tells us, that it was he who first gave symmetry and just proportions in the art; that he also was the first who knew how to express the truth of character, and the different airs of the face; that he found out a beautiful disposition of the hair, and heightened the grace of the visage. It was allowed even by the masters in the art, that he bore away from all others the glory of succeeding in the outline, in which consists the grand secret of painting. But the same author observes, that Parrhasius became insupportable by his pride; and affected to wear a crown of gold upon his head, and to carry in his hand a baton, studded with nails of the same metal. It is said that, though Parrhasius was excelled by Timanthes, yet he excelled Zeuxis. Among his pictures was a celebrated one of Theseus; and another representing Meleager, Hercules, and Perseus, in a groupe together; as also Æneas, with Castor and Pollux in a third. But of him, or his pictures, the accounts handed down to us are extremely imperfect, and little to be relied on in forming a just estimate of his merit.²

PARRHASIUS (AULUS JANUS), an eminent grammarian in Italy, was born at Cosenza in the kingdom of Naples, in 1470. He was designed for the law, the profession of his ancestors; but his inclination was to study classical literature. His family name was Giovanni Paulo Parisio; yet, according to the humour of the grammarians of that age, he adopted that under which we have classed him. He taught at Milan with great reputation, being particularly admired for a graceful delivery, which attracted many auditors to his lectures. He went to Rome during the pontificate of Alexander VI. and was like to have been involved in the misfortunes of the cardinals Bernardini Cajetan, and Silius Savello, whose estates were confiscated,

¹ Ath. Ox. vol. II.—Lysons's Environs, vol. I.—Manning and Bray's Surrey, vol. I.

² Pliny, lib. xxxv.—Quintilian, lib. xii.—Diodorus, lib. xxv.—Athenæus, lib. xii.—Vasari.—Felibien.—Junius de pictura veterum.

and themselves banished for conspiring to depose the pope. As it was well known that he had corresponded with these men, he took the advice of a friend, in retiring from Rome. Not long after, he was appointed public professor of rhetoric at Milan, where his superior merit drew upon him the envy of his contemporary teachers, who, by false accusations, rendered his situation so uneasy, that he was obliged to leave Milan, and retire to Vicenza, where he obtained the professorship of eloquence, with a larger salary; and he held this professorship, till the states of the Venetians were laid waste by the troops of the league of Cambray. He now withdrew to his native country, having made his escape through the army of the enemies. He was afterwards sent for by Leo X. who was before favourably inclined to him; and on his arrival at Rome, appointed him professor of polite literature. He had been now some time married to a daughter of Demetrius Chalcondylas; and he took with him to Rome Basil Chalcondylas, his wife's brother, and brother of Demetrius Chalcondylas, professor of Greek at Milan. He did not long enjoy this employment conferred upon him by the pope: for, being worn out by his studies and labours, he became so cruelly afflicted with the gout, as to lose the use of his limbs. Poverty was added to his other sufferings; and in this unhappy state he left Rome, and returned into Calabria, his native country, where he died of a fever in 1533.

His works were published, collectively, by Henry Stephens, in 1567, of which the principal is entitled "*Liber de rebus per Epistolam Quæsitis*." This consists of a number of letters written to different learned men, containing explanations of passages in the ancient writers, and elucidations of points of antiquity, which display much erudition. There are also illustrations of Ovid's Heroical Epistles; of Horace's Art of Poetry; of Cicero's Oration for Milo, and various other tracts on classical subjects. The whole collection was reprinted in the first volume of Gruter's "*Thesaurus Criticus*." A new edition of the book "*De Quæsitis*," with additions from the author's manuscript, was given at Naples in 1771.¹

PARRY (RICHARD), D. D. rector of Wichampton in Dorsetshire, and preacher at Market-Harborough in Leicestershire, for which latter county he was in the commis-

¹ Gen. Dict.—Moreri.—Saxii Onomast.

sion of the peace, was born in Bury-street, St. James's, in 1722. He was admitted a scholar of Westminster in 1736, whence, in 1740, he was elected a student of Christ-church, Oxford, and took the degree of M. A. March 31, 1747; B. D. May 25, 1754; and D. D. July 8, 1757. He was a very learned divine; and an able, active, magistrate. He was appointed chaplain in 1750; preacher at Market-Harborough in Leicestershire in 1754; and in 1756 was presented by Richard Fleming, esq. to the rectory of Wichampton. He died at Market-Harborough, April 9, 1780. His publications were, 1. "The Christian Sabbath as old as the Creation," 1753, 4to. 2. "The Scripture Account of the Lord's Supper. The Substance of Three Sermons preached at Market-Harborough, in 1755, 1756," 8vo. 3. "The Fig-tree dried up; or the Story of that remarkable Transaction as it is related by St. Mark considered in a new light; explained and vindicated; in a Letter to esq." 1758, 4to. 4. "A Defence of the Lord Bishop of London's [Sherlock] Interpretation of the famous text in the book of Job, 'I know that my Redeemer liveth,' against the Exceptions of the Bishop of Gloucester [Warburton], the Examiner of the Bishop of London's Principles; with occasional Remarks on the argument of the Divine Legation, so far as this point is concerned with it," 1760, 8vo. 5. "Dissertation on Daniel's Prophecy of the Seventy Weeks," 1762, 8vo. 6. "Remarks on Dr. Kennicott's Letter," &c. 1763, 8vo. 7. "The Case between Gerizim and Ebal," &c. 1764, 8vo. 8. "An Harmony of the Four Gospels, so far as relates to the History of our Saviour's Resurrection, with a Commentary and Notes," 1765, 4to. 9. "The Genealogy of Jesus Christ, in Matthew and Luke, explained; and the Jewish Objections removed," 1771, 8vo. 10. Dr. Parry wrote one of the answers to Dr. Heathcote's pamphlet on the Leicestershire election in 1775.¹

PARSONS (JAMES), an excellent physician and polite scholar, was born at Barnstaple, in Devonshire, in March 1705. His father, who was the youngest of nine sons of colonel Parsons, and nearly related to the baronet of that name, being appointed barrack-master at Bolton, in Ireland, removed with his family into that kingdom * soon

¹ Nichols's Bowyer.

* In the Preface to the "Memoirs years of my life in Ireland, and there of Japhet," he says, "I spent several attained to a tolerable knowledge in the

after the birth of his then only son, James, who received at Dublin the early part of his education, and, by the assistance of proper masters, laid a considerable foundation of classical and other useful learning, which enabled him to become tutor to lord Kingston. Turning his attention to the study of medicine, he went afterwards to Paris, where (to use his own words) "he followed the most eminent professors in the several schools, as Astruc, Dubois, Lemery, and others; attended the anatomical lectures of the most famous (Hanaud and Le Cat); and chemicals at the king's garden at St. Come. He followed the physicians in both hospitals of the Hotel Dieu and La Charité, and the chemical lectures and demonstrations of Lemery and Boulduc; and in botany, Jussieu. Having finished these studies, his professors gave him honourable attestations of his having followed them with diligence and industry, which entitled him to take the degrees of doctor and professor of the art of medicine, in any university in the dominions of France. Intending to return to England, he judged it unnecessary to take degrees in Paris, unless he had resolved to reside there; and as it was more expensive, he therefore went to the university of Rheims, in Champaign, where, by virtue of his attestations, he was immediately admitted to three examinations, as if he had finished his studies in that academy; and there was honoured with his degrees June 11, 1736. In the July following he came to London, and was first employed by Dr. James Douglas to assist him in his anatomical works, but after some time began to practise. He was elected a member of the royal society in 1740; and, after due examination, was admitted a licentiate of the college of physicians, April 1, 1751.

On his arrival in London, by the recommendation of his

very ancient tongue of that country, which enabled me to consult some of their manuscripts, and become instructed in their grammatical institutes. Afterwards I became acquainted with several gentlemen from Wales, well versed in their own history and language; men of sense and liberal learning; who, in many conversations upon such subjects, gave me such satisfaction and light, in matters of high antiquity, as to occasion my application to the study of the Welsh tongue also; in which I had equal pleasure

and surprise, when, the more I inquired, the more nearly related the Irish and Welsh languages appeared. When I was sent abroad to study the medicinal art, I frequently conversed with young gentlemen from most parts of Europe, who came to Paris, and followed the same masters, in every branch of the profession, with me; and my surprize was agreeably increased in finding that, in every one of their native tongues, I could discover the roots of most of their expressions in the Irish or Welsh."

Paris friends, he was introduced to the acquaintance of Dr. Mead, sir Hans Sloane, and Dr. James Douglas. This great anatomist made use of his assistance, not only in his anatomical preparations, but also in his representations of morbid and other appearances, a list of several of which was in the hands of his friend Dr. Maty; who had prepared an elege on Dr. Parsons, which was never used, but which, by the favour of Mrs. Parsons, Mr. Nichols has preserved at large. Though Dr. Parsons cultivated the several branches of the profession of physic, he was principally employed in midwifery. In 1738, by the interest of his friend Dr. Douglas, he was appointed physician to the public infirmary in St. Giles's. In 1739 he married miss Elizabeth Reynolds, by whom he had two sons and a daughter, who all died young. Dr. Parsons resided for many years in Red Lion-square, where he frequently enjoyed the company and conversation of Dr. Stukeley, bishop Lyttleton, Mr. Henry Baker, Dr. Knight, and many other of the most distinguished members of the royal and antiquarian societies, and that of arts, manufactures, and commerce; giving weekly an elegant dinner to a large but select party. He enjoyed also the literary correspondence of D'Argenville, Buffon, Le Cat, Beccaria, Amb. Bertrand, Valltravers, Ascanius, Turberville Needham, Dr. Garden, and others of the most distinguished rank in science. As a practitioner he was judicious, careful, honest, and remarkably humane to the poor; as a friend, obliging and communicative; cheerful and decent in conversation; severe and strict in his morals, and attentive to fill with propriety all the various duties of life. In 1769, finding his health impaired, he proposed to retire from business and from London, and with that view disposed of a considerable number of his books and fossils, and went to Bristol. But he returned soon after to his old house, and died in it after a week's illness, on the 4th of April, 1770, much lamented by his family and friends. By his last will, dated in October 1766, he gave his whole property to Mrs. Parsons; and, in case of her death before him, to miss Mary Reynolds, her only sister, "in recompence for her affectionate attention to him and to his wife, for a long course of years, in sickness and in health." It was his particular request that he should not be buried till some change should appear in his corpse; a request which occasioned him to be kept unburied 17 days, and even then scarce the slightest altera-

tion was perceivable. He was buried at Hendon, in a vault which he had caused to be built on the ground purchased on the death of his son James, where his tomb had a very commendatory inscription. A portrait of Dr. Parsons, by Mr. Wilson, is now in the British Museum; another, by Wells, left in the hands of his widow, who died in 1786; with a third unfinished; and one of his son James; also a family piece, in which the same son is introduced, with the doctor and his lady, accompanied by her sister. Among many other portraits, Mrs. Parsons had some that were very fine of the illustrious Harvey, of bishop Burnet, and of Dr. John Freind; a beautiful miniature of Dr. Stukeley; some good paintings, by her husband's own hand, particularly the rhinoceros which he described in the "Philosophical Transactions." She possessed also his MSS. and some capital printed books; a large folio volume entitled "*Figuræ quædam Miscellanæ quæ ad rem Anatomicam Historiamque Naturalem spectant; quas propriâ adumbravit manu Jacobus Parsons, M. D. S. S. R. Ant.*" &c. another, called "Drawings of curious Fossils, Shells," &c. in Dr. Parsons's Collection, drawn by himself;" &c. &c. Mrs. Parsons professed herself ready to give, on proper application, either to the royal or antiquarian society, a portrait of her husband, and a sum of money to found a lecture to perpetuate his memory, similar to that established by his friend Mr. Henry Baker.

Dr. Parsons left the following works: 1. "A mechanical and critical Enquiry into the nature of Hermaphrodites," 1741, 8vo, which was principally a compilation. 2. "A description of the Urinary Human Bladder, and the parts belonging to it, with figures," 1742, which was intended to disprove the reported utility of Mrs. Stephens's medicines for the stone. 3. "Philosophical Observations on the analogy between the Propagation of Animals and that of Vegetables," 1752, 8vo. As an antiquary, Dr. Parsons distinguished himself by an elaborate publication, entitled "Remains of Japhet; being historical inquiries into the affinity and origin of the European languages," 1767, 4to. This is a performance of great erudition and research. Besides these separate publications, Dr. Parsons was the author of several papers, printed in the Philosophical Transactions; viz. "Croonian Lectures on Muscular Motion," 1745, in which he considers the muscular fibres as tubes; "Human Physiognomy explained," in the Appendix to

the Philos. Trans. for 1746; and several other papers on anatomical and physiological subjects, especially an account of the dissection of a rhinoceros, which is valuable, and illustrated by good figures.

We shall close this article with an extract from Dr. Maty's eulogium: "The surprising variety of branches which Dr. Parsons embraced, and the several living as well as dead languages he had a knowledge of, qualified him abundantly for the place of assistant secretary for foreign correspondences, which the council of the royal society bestowed upon him about 1750. He acquitted himself to the utmost of his power of the functions of this place, till a few years before his death, when he resigned in favour of his friend, who now gratefully pays this last tribute to his memory. Dr. Parsons joined to his academical honours those which the royal college of physicians of London bestowed upon him, by admitting him, after due examination, licentiate, on the first day of April, 1751. The diffusive spirit of our friend was only equalled by his desire of information. To both these principles he owed the intimacies which he formed with some of the greatest men of his time. The names of Folkes, Hales, Mead, Stukeley, Needham, Baker, Collinson, and Garden, may be mentioned on this occasion; and many more might be added. Weekly meetings were formed, where the earliest intelligence was received and communicated of any discovery both here and abroad; and new trials were made, to bring to the test of experience the reality or usefulness of these discoveries. Here it was that the microscopical animals found in several infusions were first produced; the propagation of several insects by section ascertained; the constancy of nature amidst these wonderful changes established. His 'Remains of Japhet, being historical inquiries into the affinity and origin of the European Languages,' is a most laborious performance, tending to prove the antiquity of the first inhabitants of these islands, as being originally descended from Gomer and Magog, above 1000 years before Christ, their primitive and still subsisting language, and its affinity with some others. It cannot be denied that there is much ingenuity as well true learning in this work, which helps conviction, and often supplies the want of it. But we cannot help thinking that our friend's warm feelings now and then mislead his judgment, and that some at least of his conjectures, rest-

ing upon partial traditions, and poetical scraps of Irish filids and Welsh bards, are less satisfactory than his tables of affinity between the several northern languages, as deduced from one common stock. Literature, however, is much obliged to him for having in this, as well as in many of his other works, opened a new field of observations and discoveries. In enumerating our learned friend's dissertations, we find ourselves at a loss whether we should follow the order of subjects, or of time; neither is it easy to account for their surprising variety and quick succession. The truth is, that his eagerness after knowledge was such, as to embrace almost with equal facility all its branches, and with equal zeal to ascertain the merit of inventions, and ascribe to their respective, and sometimes unknown, authors, the glory of the discovery. Many operations which the ancients have transmitted to us, have been thought fabulous, merely from our ignorance of the art by which they were performed. Thus the burning of the ships of the Romans at a considerable distance, during the siege of Syracuse, by Archimedes, would, perhaps, still continue to be exploded, had not the celebrated M. Buffon in France shewn the possibility of it, by presenting and describing a model of a speculum, or rather assemblage of mirrors, by which he could set fire at the distance of several hundred feet. In the contriving, indeed, though not in the executing of such an apparatus, he had in some measure been forestalled by a writer now very little known or read. This Dr. Parsons proved in a very satisfactory manner; and he had the pleasure to find the French philosopher did not refuse to the Jesuit his share in the invention, and was not at all offended by the liberty he had taken. Another French discovery, I mean a new kind of painting fathered upon the ancients, was reduced to its real value, in a paper which shewed our author was possessed of a good taste for the fine arts: and I am informed that his skill in music was by no means inferior, and that his favourite amusement was the flute. Richly, it appears from these performances, did our author merit the honour of being a member of the antiquarian society, which long ago had associated him to its labours. To another society, founded upon the great principles of humanity, patriotism, and natural emulation, he undoubtedly was greatly useful*.

* The society for the encouragement of arts, manufactures, and commerce. He likewise was associated to

the Oeconomical society at Berns. Dec. 26, 1763.

He assisted at most of their general meetings and committees; and was for many years chairman to that of agriculture; always equally ready to point out and to promote useful improvements, and to oppose the interested views of fraud and ignorance, so inseparable from very extensive associations. No sooner was *this* society* formed, than Dr. Parsons became a member of it. Intimately convinced of the nobleness of its views, though from his station in life little concerned in its success, he grudged neither attendance nor expence. Neither ambitious of taking the lead, nor fond of opposition, he joined in any measure he thought right; and submitted cheerfully to the sentiments of the majority, though against his own private opinion. The just ideas he had of the dignity of our profession, as well as of the common links which ought to unite all its members, notwithstanding the differences of country, religion, or places of education, made him bear impatiently the shackles laid upon a great number of respectable practitioners; he wished, fondly wished, to see these broken; not with a view of empty honour and dangerous power, but as the only means of serving mankind more effectually, checking the progress of designing men and illiterate practitioners, and diffusing through the whole body a spirit of emulation. Though by frequent disappointments he foresaw, as well as we, the little chance of a speedy redress, he nobly persisted in the attempt; and, had he lived to the final event, would undoubtedly, like Cato, still have preferred the conquered cause to that supported by the gods. After having tried to retire from business and from London, for the sake of his health, and having disposed of most of his books with that view, he found it inconsistent with his happiness to forsake all the advantages which a long residence in the capital, and the many connexions he had formed, had rendered habitual to him. He therefore returned to his old house, and died in it, after a short illness, April 4, 1770. The style of our friend's compositions was sufficiently clear in description, though in argument not so close as could have been wished. Full of his ideas, he did not always so dispose and connect them together as to produce in the minds of his readers that conviction which was in his own. He too much despised those additional graces which command attention when

* A medical society instituted by Dr. Fothergill, and other respectable physicians, licentiates, in vindication of

their privileges: where, it should seem, this eulogy was intended to be pronounced.

joined to learning, observation, and sound reasoning. Let us hope that his example and spirit will animate all his colleagues; and that those practitioners who are in the same circumstances will be induced to join their brethren, sure to find amongst them those great blessings of life, freedom, equality, information, and friendship. As long as these great principles shall subsist in this society, and I trust they will outlast the longest liver, there is no doubt but the members will meet with the reward honest men are ambitious of, the approbation of their conscience, the esteem of the virtuous, the remembrance of posterity.”¹

PARSONS (JOHN), another learned and amiable physician, though less known as an author, the son of major Parsons, of the dragoons, was born in Yorkshire, in 1742. He was educated at Westminster school, whence in 1759 he was elected to a studentship in Christ Church, Oxford. Having made choice of medicine as a profession, he prosecuted the study of it with uncommon assiduity, not only at Oxford, but also at London and Edinburgh. But while he bestowed much attention on every branch of medical knowledge, he at first showed a particular predilection for natural history and botany, and in the latter branch made a very distinguished figure during his stay at Edinburgh. In 1766 he had the honour of obtaining the prize medal given by Dr. Hope for the most extensive and elegant *hortus siccus*, and the same year took his degree of M. A. This, however, was only a prelude to more distinguished honours. In 1769, when he took his degree of M. B. he was appointed to the anatomy lecture at Oxford, and was also the first reader in anatomy at Christ Church, on the institution of John Freind and Matthew Lee, M. D. and students of that house. In consequence of this appointment, his attention, it may naturally be supposed, was more particularly directed to anatomy, and under his direction a very commodious anatomical theatre was built; and for the instruction of his pupils he provided a set of anatomical preparations, which for neatness and elegance have seldom been surpassed. From the time of his appointment he read two courses of anatomical lectures every year; and although they were calculated rather for the general philosopher than the medical practitioner, yet they were not only highly instructive to all his audience, but afforded incontestable evidence of his genius and abilities.

He was soon after elected one of the physicians to the Radcliffe infirmary, and in June 1772 proceeded M. D. He had a considerable share also of private practice, and from his attention and success his reputation with the public kept pace with the esteem in which he was held by the university. In 1780 he was elected the first clinical professor on the foundation instituted in 1772 by George Henry, earl of Lichfield, late chancellor of the university. In this department also he read lectures during the winter months with much credit to himself. But it is not improbable that the various active employments in which he was engaged, and which necessarily exposed him to fatigue and danger, had some share in overthrowing a constitution naturally strong. He was not, however, cut off by any tedious or painful ailment, but died of a fever April 3, 1785, in the forty-fourth year of his age, and was buried in the north transept of the cathedral, where four of his children were buried before him.¹

PARSONS (PHILIP), an English divine, and miscellaneous writer, was born at Dedham, in Essex, in 1729. His family was ancient, and settled at Hadleigh, in Suffolk, as early as the reign of Henry VII. where some of their descendants still reside. He lost his father when very young, and owed the care of his education to his maternal uncle, the rev. Thomas Smythies, master of the grammar school at Lavenham, in Suffolk, with whom he continued till he went to Cambridge, where he was entered of Sidney Sussex college, and took his degrees there of B. A. in 1752, and M. A. in 1776. After he had taken orders he was appointed to the free school of Oakham in Rutlandshire, and remained there till 1761, when he was presented to the school and curacy of Wye by Daniel earl of Winchelsea and Nottingham. In the sedulous discharge of the twofold duties of this preferment he was engaged upwards of half a century, and was distinguished by his urbanity, diligence, and classical talents, nor was he less esteemed in his clerical character. He was also presented to the rectory of Eastwell, in 1767, by the same patron, and to the small rectory of Snave in 1776, by archbishop Cornwallis, who enhanced the value of this preferment by a very kind letter, in which his grace testified his high respect for the character and talents of the new incumbent.

¹ Life in the Edinburgh Medical Commentaries, vol. X. and published separately at Edinburgh, 1786.—Continuation of Wood's Annals by Gutch.

Mr. Parsons was the author of several publications, among which were, *The nine first papers in the second volume of the "Student,"* published in 1750*; "*On advertising for Curates;*" a paper in *The World*; "*The inefficacy of Satire, a poem,*" 1766, 4to; "*Newmarket, or an Essay on the Turf,*" 1774, 2 vols.; "*Astronomic Doubts, a pamphlet,*" 1774; "*A volume of Essays,*" 1775; "*Dialogues of the Dead with the Living,*" 1782; "*Simplicity,*" a poem, 1784; and "*Monuments and Painted Glass in upwards of 100 churches, chiefly in the eastern part of Kent,*" 1794, 4to. This work, which is interspersed with judicious remarks and interesting anecdotes by the compiler, is become scarce, owing to the fire in Mr. Nichols's premises, but is highly valuable to the antiquary and lover of such researches. Mr. Parsons also established a Sunday school at Wye; and recommended and contributed much to their establishment in the county of Kent by a sermon and some letters which he published on this occasion. The last years of his life were passed in great retirement; alternately engaged in the discharge of his ministerial functions, and in literary pursuits and correspondence, which, however, were interrupted by the loss of his sight about a year before his death, and at the same time by a very painful disorder. He bore these trials with exemplary patience and resignation. It was his frequent practice, when on his bed, and free from the more excruciating pains of his disorder, to compose moral, lively, and religious pieces, which he afterwards dictated to a faithful amanuensis, who wrote them down. He died at Wye, June 12, 1812, in the eighty-third year of his age.¹

PARSONS, or PERSONS (ROBERT), in both which ways he wrote his name, a celebrated English Jesuit, was the son of a blacksmith, at Nether Stowey, near Bridgewater in Somersetshire, where he was born in 1546; and, appearing to be a boy of extraordinary parts, was taught Latin by the vicar of the parish, who conceived a great affection for him †, and contributed to his support at Oxford, where he was admitted of Bahol college in 1563. In

* This is not accurate. He may have been a contributor to the "*Student*," but could not have written either the *nine first*, or the *first nine* papers of the second volume.

† He was suspected to be his real father! and it is said that Bahol college had a certificate that he was a bastard. Foulis's *Life of Parsons*, in his "*History of Romish Treasons*."

¹ *Gent. Mag.* vol. LXXXII.

the university he became so remarkable, as an acute disputant in scholastic exercises, then much in vogue, that, having taken his first degree in arts in 1568, he was the same year made probationer fellow of his college. He soon after became the most famous tutor in the society, and when he entered into orders, was made socius sacerdos, or chaplain fellow. In 1572 he proceeded M. A. was bursar that year, and the next dean of the college; but it is said that being charged by the society with incontinency, and embezzling the college-money, to avoid the shame of a formal expulsion, he was permitted, out of respect to his learning, to resign, which he did in Feb. 1574, obtaining leave to keep his chamber and pupils as long as he pleased, and to have his commons also till the ensuing Easter. These last circumstances have induced some writers to think that it was merely a change of religious principles which occasioned his resignation.

He had till this time openly professed himself a protestant, and was very zealous in introducing books of that religion into the college library: but soon after his resignation, he quitted Oxford for London, and went thence, June 1574, to Louvain: where, meeting with father William Good, his countryman, a Jesuit, he spent a week in the spiritual exercises at the college of that order, and began to entertain an affection for it. He proceeded, however, to Padua, in consequence of a determination he had formed before he left England, which was to study physic as a profession; but he had not been long at Padua, before the unsettled state of his mind and fortune excited in him a curiosity to visit Rome, where meeting with some English Jesuits, he gave up all thoughts of the medical profession for that of the church. He now went back to Padua, settled his affairs there, and at Rome in May 1575, was chosen a member of the society of Jesus, and admitted into the English college.

He was indeed in all respects qualified to make a figure in this society, being, according to Camden, fierce, turbulent, and bold; and he soon answered every expectation his new friends could entertain. Having completed the course of his studies, he became one of the principal penitentiaries; and was in such credit with the pope in 1579, that he obtained a grant from his holiness to change an hospital at Rome, founded in queen Mary's time, into a college or seminary for the English, by the name of "Col-

legium de urbe," dedicated to the Holy Trinity and St. Thomas (à Becket), where the students were obliged to take the following oath: "I. N. N. considering with how great benefits God hath blessed me, &c. do promise, by God's assistance, to enter into holy orders as soon as I shall be fit, and to return to England to convert my countrymen there, whenever it shall please the superior of this house to command me." He had no sooner seen this college established, and his friend father Allen chosen, by his recommendation, rector of it, than he was appointed to go as superior missionary to England, in order to promote the Romish religion in that kingdom, being the first ever appointed on such a business. Edmund Campian was joined with him, and other assistants, in this arduous province; and they managed matters so artfully, that, notwithstanding the time of their departure from Rome, and the whole route of their journey, and even their portraits had been sent to England before them, yet they found means by disguise to escape the strictest search that was made, and arrived safe in London.

Here they hired a large house, in the name of lord Paget; and, meeting the Leads of their party, communicated to them a faculty they brought from the pope, Gregory XIII. dispensing with the Romanists for obeying queen Elizabeth; notwithstanding the bull which had been published by his predecessor Pius V. absolving the queen's subjects from their oath of allegiance, and pronouncing an anathema against all that should obey her. They then dispersed themselves into different parts of the kingdom; the mid-land counties being chosen by Parsons, that he might be near enough to London, to be ready upon all emergencies. Campian went into the North, where they had the least success. The harvest was greatest in Wales. Parsons travelled about the country to gentlemen's houses, disguised either in the habit of a soldier, a gentleman, a minister, or an apparitor; and applied himself to the work with so much diligence, that, by the help of his associates, he entirely put an end to the custom, that had till then prevailed among the papists, of frequenting the protestant churches, and joining in the service. And notwithstanding the opposition made by a more moderate class of papists, who denied the pope's deposing power, and some of whom even took the oath of allegiance, yet, if we may believe himself, he had paved the way for a general insurrection before Christmas.

But all his desperate designs were defeated by the vigilance of lord Burleigh; and Campian being discovered, imprisoned, and afterwards executed, Parsons, who was then in Kent, found it necessary to revisit the continent, and went to Rouen in Normandy. He had contrived privately to print several books for the promotion of his cause, while he was in England: and now being more at ease, he composed others, which he likewise procured to be dispersed very liberally. In 1583, he returned to Rome, being succeeded in his office of superior to the English mission by a person named Heyward. The management of that mission, however, was left to him by Aquaviva, the general of the order; and he was appointed prefect of it in 1592. In the interim, having procured for the English seminary before mentioned, at Rome, a power of choosing an English rector in 1586, he was himself elected into that office the following year.

When Spain had prepared her "invincible armada" to invade England, Parsons was dispatched thither, to avail himself of the present temper of the Spanish monarch, and reconcile him a little to the order of the Jesuits, whose enormities had nearly brought them under the censure of the inquisition. Parsons found means not only to elude the severity of that tribunal, but obtained of the king, that his majesty should appoint one of the judges, and himself another, for this inquisition; and then undertook the principal business of the voyage. While he was in England, he had laboured to promote the popish recusancy, and to bring the English papists under the government of the Jesuits. In the same spirit, after he was obliged to quit this country, he employed all his arts and interest for the erection of seminaries to supply England from time to time with priests to keep up that recusancy, and to prepare the papists there to join with any invasion which those abroad should procure.

Thus, for instance, as Mr. Gee remarks in his introduction to the Jesuit's memorial, Parsons treated with the duke of Guise to erect a seminary for such a purpose in Normandy; and he now prevailed with Philip II. to extend these foundations in Spain: so that in a short time they could boast not only of their seminaries at Rome and Rheims, but of those at Valladolid, Seville, and St. Lucar in Spain, at Lisbon in Portugal, and at Douay and St. Omers in Flanders. In all these, their youth were edu-

eated with the strongest prejudices against their country, and their minds formed to all the purposes that Parsons had in his head. Among other favourite objects, he obliged them to subscribe to the right of the Infanta of Spain to the crown of England, and defended this position in his "Conference about the next succession to that crown," which went so far as to assert the lawfulness of deposing queen Elizabeth. The secular priests likewise inform us, that, after the defeat of his designs to dethrone that queen, while he stayed in England, he consulted with the duke of Guise in France upon the same subject; and endeavoured to make a list of catholics, who, under the conduct of the duke, were to change the state of England, upon pretence of supporting the title of Mary queen of Scots.

After the defeat of the armada in 1588, he used every means in his power to persuade the Spanish monarch to a second invasion; and when he failed in this, he endeavoured to raise a rebellion in England, urging the earl of Derby to appear at the head of it, who is said to have been poisoned, at his instigation, for refusing to acquiesce. Nor did he stop here. We find sir Ralph Winwood informing secretary Cecil from Paris, in 1602, of an attempt to assassinate the queen that year by another English Jesuit, at the instigation of father Parsons; and when all these plans proved abortive, he endeavoured to prevent the succession of king James by several means; one of which was, exciting the people to set up a democratic form of government, for which he had furnished them with principles in several of his books. Another was, to persuade the pope to make his kinsman the duke of Parma king of England, by joining with the lady Arabella, and marrying her to the duke's brother, cardinal Farnese. Cardinal d'Ossat gives the king of France a large account of both these projects in one of his letters; and in another mentions a third contrivance which Parsons had communicated to him, and whose object was, that the pope, the king of France, and the king of Spain, should first appoint by common consent a successor for England, who should be a catholic; and then should form an armed confederacy to establish him on the throne.

The death of his friend cardinal Allen, however, in 1594, diverted his attention for a while from these weighty public affairs, to the objects of his private ambition. As it was chiefly by his interest, that the cardinal had obtained the purple (see ALAN or ALLEN, WILLIAM), he conceived

great hopes of succeeding him in it. The dignity was worth his utmost endeavours, and he spared no pains to compass it. Among other efforts he employed some Jesuits to obtain in Flanders a petition to the king of Spain, in his favour, subscribed by great numbers of the lowest of the people, as well as those of superior rank. He applied also to that monarch by John Piragues, one of his prime confidants, but received no answer; and then went himself to Rome in 1596, under pretence of settling some disputes, that had arisen in the English college there during his absence. He had the year before been complimented, in a letter from some of the principal persons of his order there, on the assured prospect of success; and upon his arrival was visited, among others of the highest rank, by cardinal Bellarmine, who encouraged him to wait upon the pope. At this interview he entertained the pontiff with an artful account of the reports that were spread all over Flanders, and even at Rome, of his holiness's design to confer the purple upon him, and that the king of Spain had written to his holiness upon the occasion. Father More, who furnishes these particulars, tells us further, that Parsons made a modest speech, as usual on such occasions, intimating that he feared he was unworthy of so high an honour: but he was much mortified when the pope, Clement VIII. who was more in the secret than he supposed, assured him, that he had heard nothing from the Spaniards upon any such subject; that idle reports were not to be minded; that he was very well satisfied with his services, and exhorted him to continue in the same course. The truth appeared to be, that the pope having received many complaints of him from the secular clergy, instead of bringing him into the sacred college, had some thoughts of stripping him of the posts he already possessed. Disappointed in this attempt, and threatened with such disgrace, Parsons withdrew on pretence of health to Naples, and did not return to Rome till after the death of Clement in 1606.

But this check did not hinder him from exercising his jurisdiction over the Romanists in England, as prefect of the English mission; and, after his return to Rome, we find him removing the arch-presbyter of England, Blackwell, for taking the oath of supremacy to James I. He likewise obtained a brief from Paul V. to deprive all such priests as should take that oath; and thus continued zealous

in the discharge of this office to the last. Father More has given copies of three letters, one to the mission in England, another to the rector of St. Omer's, and the third to the arch-presbyter Berkit, successor to Blakwell; all dictated by him, while he lay past recovery in the opinion of his physicians. The last was finished the 13th of April; and the fever, which had seized him on the 10th, put a period to his life on the 18th, 1610. Pope Paul, as soon as he heard of his illness, indulged him in all the ceremonies usually granted to cardinals at the point of death. His body was afterwards embalmed and interred, pursuant to his own request, in the chapel of his college at Rome, close to that of cardinal Allen. A monument was soon after erected to his memory, with an inscription; a copy of which may be seen in Ilbadineira's Bibl. Soc. Jes. under the letter P.

The character of father Parsons was variously represented by protestants and catholics, but even the latter are not agreed. More recent writers seem little disposed to elevate it, although belonging to the same communion. Berrington, who has drawn a very impartial character, begins with asserting that "intrigue, device, stratagem, and all the crooked policy of the Machiavelian school," are associated with the sound of his name. Dodd, the general biographer of the popish writers, is not without a considerable degree of impartiality in characterizing Parsons, but yet appears more zealous to defend him than strict impartiality admits. Parsons, however, was certainly a man of talents, and beyond comparison the best writer of his party.

His works are, 1. "A brief Discourse, containing the Reasons why Catholics refuse to go to Church," with a Dedication to Queen Elizabeth, under the fictitious name of John Howlet, dated Dec. 15, 1580. 2. "Reasons for his coming into the Mission of England, &c." by some ascribed to Campian. 3. "A brief Censure upon two Books, written against the Reasons and Proofs." 4. "A Discovery of John Nichols, misreported a Jesuit;" all written and printed while the author was in England. 5. "A Defence of the Censure given upon his two Books, &c." 1583. 6. "De persecutione Anglicana epistola," Rome and Ingolstadt, 1582. 7. "A Christian Directory," 1583. 8. "A Second Part of a Christian Directory, &c." 1591. These two parts being printed erroneously at London, Parsons published an edition of them under this title:

"A Christian Directory, guiding men to their Salvation, &c. with many corrections and additions by the Author himself." This book is really an excellent one, and was afterwards put into modern English by Dr. Stanhope, dean of Canterbury; in which form it has gone through eight or ten editions. 9. "Responsio ad Eliz. Reginae edictum contra Catholicos," Romæ, 1593, under the name of And. Philopater. 10. "A Conference about the next Succession to the Crown of England, &c." 1594, under the feigned name of Doleman. This piece was the production of cardinal Allen, Inglefield, and others, who furnished the materials, which Parsons, who had a happy talent this way, put into a proper method. Parsons's style is among the best of the Elizabethan period*. 11. "A temperate Wardword to the turbulent and seditious Watchword of sir Fr. Hastings, knight," &c. 1599, under the same name. 12. "A Copy of a Letter written by a Master of Arts at Cambridge, &c." published in 1583. This piece was commonly called "Father Parsons's Green Coat," being sent from abroad with the binding and leaves in that livery, but there seems reason to doubt whether this was his (see Ath. Ox. vol. II. new edit. note, p. 74). 13. "Apologetical Epistle to the Lords of her Majesty's Privy Council, &c." 1601. 14. "Brief Apology, or Defence of the Catholic Ecclesiastical Hierarchy erected by pope Clement VIII. &c." St. Omers, 1601. 15. "A Manifestation of the Folly and bad Spirit of secular Priests," 1602. 16. "A Decachordon of ten Quodlibetical Questions," 1602. 17. "De Peregrinatione." 18. "An Answer to O. E. whether Papists or Protestants be true Catholics," 1603. 19. "A Treatise of the three Conversions of Paganism to the Christian Religion," published (as are also the two following) under the name of N. D. (Nicholas Doleman), in 3

* The intention of this book was to support the title of the Infanta against that of king James, after the death of queen Elizabeth, and to prove that there are better titles than lineal descent. It is remarkable that this weapon, which was obliquely aimed at Elizabeth, should afterwards be employed against Charles I. Ibbotson's pamphlet concerning the power of parliaments, &c. which was published preparatory to the destruction of that prince, was no more than a republication of Doleman (or Parsons), with

very few alterations. Bradshaw's long speech at the king's condemnation, and a considerable part of Milton's "Defensio pro Populo Angl." are chiefly borrowed from the same performance; and it was even reprinted in 1681, when the parliament were debating the subject of the exclusion of the duke of York; but in 1683 the university of Oxford ordered it to be burnt by the hands of the hangman. Dodd labours hard to prove that Parsons was not the author of it.

vols. 12mo, 1603, 1604. 20. "A Relation of a Trial made before the king of France in 1600, between the bishop of Evreux and the lord Plessis Mornay," 1604. 21. "A Defence of the precedent Relation, &c." 22. "A Review of ten public Disputations, &c. concerning the Sacrifices and Sacrament of the Altar," 1604. 23. "The Forerunner of Bell's Downfall of Popery," 1605. 24. "An Answer to the fifth Part of the Reports of Sir Edward Coke, &c." 1606, 4to, published under the name of a Catholic Divine. 25. "De sacris alienis non adeundis, questiones duæ," 1607. 26. "A Treatise tending to Mitigation towards Catholic subjects in England, against Thomas Morton (afterwards bishop of Durham)," 1607. 27. "The Judgment of a Catholic Gentleman concerning king James's Apology, &c." 1608. 28. "Sober Reckoning with Thomas Morton," 1609. 29. "A Discussion of Mr. Barlow's Answer to the Judgment of a Catholic Englishman concerning the Oath of Allegiance," 1612. This book being left not quite finished at the author's death, was afterwards completed and published by Thomas Fitzherbert. The following are also posthumous pieces: 30. "The Liturgy of the Sacrament of the Mass," 1620. 31. "A Memorial for Reformation, &c.;" thought to be the same with "The High Court and Council of the Reformation," finished after twenty years' labour in 1596, but not published till after Parsons's death; and republished from a copy presented to James II. with an introduction and some animadversions by Edward Gee, under the title of, "The Jesuits Memorial for the intended Reformation of the Church of England under their first Popish Prince," 1690, 8vo. 32. There is also ascribed to him, "A Declaration of the true Causes of the great Troubles pre-supposed to be intended against the Realm of England, &c. Seen and allowed, anno 1581." 33. Parsons also translated from the English into Spanish, "A Relation of certain Martyrs in England," printed at Madrid 1590, 8vo. Several of his MSS. are preserved in Baliol college library, particularly a curious one entitled "Epitome controversiarum hujus temporis."¹

PARUTA (PAUL), a noble Venetian, born in 1540, was made historiographer of the republic in 1579, and

¹ Ath. Ox. vol. I. new edit.—Biog. Brit. art. Parsons.—Dodd's Ch. Hist.—Berrington's Panzani, Introduction, p. 24.—Gent. Mag. LXIV. where is a fine portrait of Parsons.

afterwards was employed in several embassies, was made governor of Brescia, and finally elected a procurator of St. Mark. Such was his character for wisdom, integrity, and zeal for the public welfare, that he was called the Cato of Venice. He died in 1598, at the age of 58. He cultivated the sciences and general literature, and was the author of several works of merit. Among these are: "*Della Perfezione della vita Politica*;" "*Discorsi Politici*," published by his sons in 1599; "*A History of Venice, from 1513 to 1551, with the Addition of an Account of the War of Cyprus*:" written also in Italian, but he had begun to write it in Latin, in imitation of the style of Sallust, and had finished four books in that language. A new edition of this history was given by Apostolo Zeno in 1703.¹

PARUTA (PHILIP), a learned antiquary, was a noble of Palermo, and secretary to the senate of that city, where he died in 1629. He was author of several works, but is principally known by his "*Sicilia descritta con Medaglie*," Palermo, 1612, fol. This work was afterwards enlarged by Leonardo Agostini, and printed at Rome in 1649, and at Lyons in 1697. Havercamp published a Latin edition of it in three volumes folio, 1723, which makes part of the Italian Antiquities of Grævius and Burman.²

PAS. See FEUQUIERES.

PASCAL (BLAISE), a French mathematician and philosopher, and one of the greatest geniuses and best writers that country has produced, was born at Clermont in Auvergne, June 19, 1623. His father, Stephen Pascal, was president of the Court of Aids in his province, and was also a very learned man, an able mathematician, and a friend of Des Cartes. Having an extraordinary tenderness for this child, his only son, he quitted his office and settled at Paris in 1631, that he might be quite at leisure to attend to his son's education, of which he was the sole superintendant, young Pascal never having had any other master. From his infancy Blaise gave proofs of a very extraordinary capacity. He was extremely inquisitive; desiring to know the reason of every thing; and when good reasons were not given him, he would seek for better; nor would he ever yield his assent but upon such as appeared to him well grounded. What is told of his manner

¹ *Chaufepie*.—*Niceron*, vol. XI.

² *Landi Hist. Lit. d'Italie*.—*Diet. Hist.*

of learning the mathematics, as well as the progress he quickly made in that science, seems almost miraculous. His father, perceiving in him an extraordinary inclination to reasoning, was afraid lest the knowledge of the mathematics might hinder his learning the languages, so necessary as a foundation to all sound learning. He therefore kept him as much as he could from all notions of geometry, locked up all his books of that kind, and refrained even from speaking of it in his presence. He could not however prevent his son from musing on that science; and one day in particular he surprised him at work with charcoal upon his chamber floor, and in the midst of figures. The father asked him what he was doing: "I am searching," says Pascal, "for such a thing;" which was just the same as the 32d proposition of the 1st book of Euclid. He asked him then how he came to think of this: "It was," says Blaise, "because I found out such another thing;" and so, going backward, and using the names of *bar* and *round*, he came at length to the definitions and axioms he had formed to himself. Of this singular progress we are assured by his sister, madame Perier, and several other persons, the credit of whose testimony cannot reasonably be questioned.

From this time he had full liberty to indulge his genius in mathematical pursuits. He understood Euclid's Elements as soon as he cast his eyes upon them. At sixteen years of age he wrote a treatise on Conic Sections, which was accounted a great effort of genius; so much so, that Des Cartes, who had been in Holland a long time, upon reading it, fancied that M. Pascal the father was the real author of it. At nineteen he contrived an admirable arithmetical machine, which would have done credit as an invention to any man versed in science, and much more to such a youth.

About this time his health became so impaired, that he was obliged to suspend his labours for the space of four years. After this, having seen Torricelli's experiment respecting a vacuum and the weight of the air, he turned his thoughts towards these objects, and undertook several new experiments, one of which was as follows: having provided a glass tube, 45 feet in length, open at one end, and hermetically sealed at the other, he filled it with red wine, that he might distinguish the liquor from the tube, and stopped up the orifice; then having inverted it, and

placed it in a vertical position, with the lower end immersed into a vessel of water one foot deep, he opened the lower end, and the wine descended to the distance of about 32 feet from the surface of the vessel, leaving a considerable vacuum at the upper part of the tube. He next inclined the tube gradually, till the upper end became only of 32 feet perpendicular height above the bottom, and he observed the liquor proportionally ascend up to the top of the tube. He made also a great many experiments with siphons, syringes, bellows, and all kinds of tubes, making use of different liquors, such as quicksilver, water, wine, oil, &c.; and having published them in 1647, he dispersed his work through all countries.

All these experiments, however, only ascertained effects, without demonstrating the causes. Pascal knew that Torricelli conjectured that those phenomena which he had observed were occasioned by the weight of the air, though they had formerly been attributed to Nature's abhorrence of a vacuum: but if Torricelli's theory were true, he reasoned that the liquor in the barometer tube ought to stand higher at the bottom of a hill, than at the top of it. In order therefore to discover the truth of this theory, he made an experiment at the top and bottom of a mountain in Auvergne, called *le Puy de Dome*, the result of which gave him reason to conclude that the air was indeed heavy. Of this experiment he published an account, and sent copies of it to most of the learned men in Europe. He also renewed it at the top and bottom of several high towers, as those of Notre Dame at Paris, St. Jaques de la Boucherie, &c.; and always remarked the same difference in the weight of the air, at different elevations. This fully convinced him of the general pressure of the atmosphere; and from this discovery he drew many useful and important inferences. He composed also a large treatise, in which he fully explained this subject, and replied to all the objections that had been started against it. As he afterwards thought this work rather too prolix, and being fond of brevity and precision, he divided it into two small treatises, one of which he entitled "A Dissertation on the Equilibrium of Fluids;" and the other, "An Essay on the Weight of the Atmosphere." These labours procured Pascal so much reputation, that the greatest mathematicians and philosophers of the age proposed various questions to him, and consulted him respecting such difficulties.

as they could not resolve. Upon one of these occasions he discovered the solution of a problem proposed by Mersenne, which had baffled the penetration of all that had attempted it. This problem was to determine the curve described in the air by the nail of a coach-wheel, while the machine is in motion; which curve was thence called a roulette, but now commonly known by the name of cycloid. Pascal offered a reward of 40 pistoles to any one who should give a satisfactory answer to it. No person having succeeded, he published his own at Paris; but, as he began now to be disgusted with the sciences, he would not set his real name to it, but sent it abroad under that of A. d'Ettonville. This was the last work which he published in the mathematics; his infirmities, from a delicate constitution, though still young, now increasing so much, that he was under the necessity of renouncing severe study, and of living so recluse, that he scarcely admitted any person to see him. Another subject on which Pascal wrote very ingeniously, and in which he has been spoken of as an inventor, was what has been called his Arithmetical Triangle, being a set of figurate numbers disposed in that form. But such a table of numbers, and many properties of them, had been treated of more than a century before, by Cardan, Stifelius, and other arithmetical writers.

After having thus laboured abundantly in mathematical and philosophical disquisitions, he forsook those studies and all human learning at once, to devote himself to acts of devotion and penance. He was not twenty-four years of age, when the reading some pious books had put him upon taking this resolution; and he became as great a devotee as any age has produced. He now gave himself up entirely to a state of prayer and mortification; and he had always in his thoughts these great maxims of renouncing all pleasure and all superfluity; and this he practised with rigour even in his illnesses, to which he was frequently subject, being of a very invalid habit of body.

Though Pascal had thus abstracted himself from the world, yet he could not forbear paying some attention to what was doing in it; and he even interested himself in the contest between the Jesuits and the Jansenists. Taking the side of the latter, he wrote his celebrated "*Lettres Provinciales*," published in 1656, under the name of *Louis de Montalte*, making the former the subject of ridicule. "These letters," says Voltaire, "may be considered

as a model of eloquence and humour. The best comedies of Moliere have not more wit than the first part of these letters; and the sublimity of the latter part of them is equal to any thing in Bossuet. It is true indeed that the whole book was built upon a false foundation; for the extravagant notions of a few Spanish and Flemish Jesuits were artfully ascribed to the whole society. Many absurdities might likewise have been discovered among the Dominican and Franciscan casuists; but this would not have answered the purpose; for the whole raillery was to be levelled only at the Jesuits. These letters were intended to prove, that the Jesuits had formed a design to corrupt mankind; a design which no sect or society ever had, or can have." Here, however, Voltaire is not altogether correct; for the Jesuits cited by Pascal, were considered as oracles by their order; and the whole society always acted so systematically as a body, that the doctrines of one may be imputed to the rest, more fairly than in any other class of men. Voltaire calls Pascal the first of their satirists; for Despréaux, says he, must be considered as only the second. In another place, speaking of this work of Pascal, he says, that "examples of all the various species of eloquence are to be found in it. Though it has now been written almost 100 years, yet not a single word occurs in it, savouring of that vicissitude to which living languages are so subject. Here then we are to fix the epoch when our language may be said to have assumed a settled form. The bishop of Lucon, son of the celebrated Bussy, told me, that asking one day the bishop of Meaux what work he would covet most to be the author of, supposing his own performances set aside, Bossu replied, 'The Provincial Letters'." These letters were first published in 1657, 12mo, an edition highly valued, and were afterwards translated into all languages, and printed over and over again. Some have said that there were decrees of formal condemnation against them; and also that Pascal himself, in his last illness, detested them, and repented of having been a Jansenist: but both these particulars are without foundation. It was supposed that father Daniel was the anonymous author of a piece against them, entitled "The Dialogues of Cleander and Eudoxus."

Pascal was but about thirty years of age when these letters were published; yet he was extremely infirm, and his disorders increasing soon after so much, that he conceived

his end fast approaching, he gave up all farther thoughts of literary composition. He resolved to spend the remainder of his days in retirement and pious meditation; and with this view he broke off all his former connections, changed his habitation, and spoke to no one, not even to his own servants, and hardly ever even admitted them into his room. He made his own bed, brought his dinner from the kitchen, and carried back the plates and dishes in the evening; so that he employed his servants only to cook for him, to go to town, and to do such other things as he could not absolutely do himself. In his chamber nothing was to be seen but two or three chairs, a table, a bed, and a few books. It had no kind of ornament whatever; he had neither a carpet on the floor, nor curtains to his bed. But this did not prevent him from sometimes receiving visits; and when his friends appeared surprised to see him thus without furniture, he replied, that he had what was necessary, and that any thing else would be a superfluity, unworthy of a wise man. He employed his time in prayer, and in reading the Scriptures; writing down such thoughts as this exercise inspired. Though his continual infirmities obliged him to use very delicate food, and though his servants employed the utmost care to provide only what was excellent, he never relished what he ate, and seemed quite indifferent whether they brought him good or bad. His indifference in this respect was so great, that though his taste was not vitiated, he forbade any sauce or ragout to be made for him which might excite his appetite.

Though Pascal had now given up intense study, and though he lived in the most temperate manner, his health continued to decline rapidly; and his disorders had so enfeebled his organs, that his reason became in some measure affected. He always imagined that he saw a deep abyss on one side of him, and he never would sit down till a chair was placed there, to secure him from the danger which he apprehended. At another time he pretended that he had a kind of vision or ecstacy; a memorandum of which he preserved during the remainder of his life in a bit of paper, put between the cloth and the lining of his coat, and which he always carried about him. Some of the Jesuits reproached him with insanity; but his disorder had nothing more in it than a fever, or a vertigo. During the last years of his life, indeed, he became very superstitious, and exhibited a melancholy example of human infirmity in that respect.

In company Pascal was distinguished by his amiable behaviour, by his easy, agreeable, and instructive conversation, and by great modesty. He possessed a natural kind of eloquence, which was in a manner irresistible. The arguments he employed, for the most part produced the effect which he proposed; and though his abilities entitled him to assume an air of superiority, he never displayed that haughty and imperious tone, which may often be observed in men of shining talents. Toward the close of his life, he employed himself wholly in pious and moral reflections, writing down those which he judged worthy of being preserved. The first piece of paper he could find was employed for this purpose; and he commonly put down only a few words of each sentence, as he wrote them merely for his own use. The bits of paper upon which he had written these thoughts, were found, after his death, filed upon different pieces of string, without any order or connection; and being copied exactly as they were written, they were afterwards arranged and published.

Pascal died at Paris, August 19, 1662, aged thirty-nine. He had been some time about a work against atheists and infidels; but he did not live long enough to digest the materials he had collected. What was found among his papers was published under the title "*Pensées*," or Thoughts upon Religion, and other subjects; and has been much admired. After his death appeared also two other little tracts; one of which is entitled "*The Equilibrium of Fluids*;" and the other "*The Weight of the mass of Air*."

The celebrated Menage, in that collection called "*Ménagiana*," selects the two following passages in the writings of M. Pascal, for the acute observations they contain: "Those minds which are capable of invention are very scarce. Those to whom this power is denied, being much the greater number, are of course the prevailing party; insomuch, that when works of invention come forward, to claim the praise due to their authors, the public opinion treats them as visionaries." And again, "It seems rather a fortunate circumstance, that some common error should fix the wanderings of the human mind. For instance, the moon is supposed to influence the disorders of the human body, and to cause a change in human affairs, &c. which notion, though it be false, is not without its advantage; as men are thereby restrained from an inquiry into

things to which the human understanding is incompetent, and from a kind of curiosity which is a malady of the mind."

The works of Pascal were collected in five volumes octavo, and published at Paris in 1779. This edition of Pascal's works may be considered as the first published; at least the greater part of them were not before collected into one body; and some of them had remained only in manuscript. For this collection the public were indebted to the abbot Bossut, and Pascal deserved to have such an editor. "This extraordinary man," says he, "inherited from nature all the powers of genius. He was a geometrician of the first rank, a profound reasoner, and a sublime and elegant writer. If we reflect, that in a very short life, oppressed by continual infirmities, he invented a curious arithmetical machine, the elements of the calculation of chances, and a method of resolving various problems respecting the cycloid; that he fixed in an irrevocable manner the wavering opinions of the learned respecting the weight of the air, that he wrote one of the completest works which exist in the French language; and that in his thoughts there are passages, the depth and beauty of which are incomparable—we shall be induced to believe, that a greater genius never existed in any age or nation. All those who had occasion to frequent his company in the ordinary commerce of the world, acknowledged his superiority; but it excited no envy against him, as he was never fond of shewing it. His conversation instructed, without making those who heard him sensible of their own inferiority; and he was remarkably indulgent towards the faults of others. It may be easily seen by his Provincial Letters, and by some of his other works, that he was born with a great fund of humour, which his infirmities could never entirely destroy. In company, he readily indulged in that harmless and delicate railery which never gives offence, and which greatly tends to enliven conversation; but its principal object generally was of a moral nature. For example, ridiculing those authors who say, "*my* book, *my* commentary, *my* history; they would do better," added he, "to say *our* book, *our* commentary, *our* history; since there are in them much more of other people's than their own."

¹ Life by Bossut and by madame Perier.—Hutton's Dictionary.—Thomson's Hist. of the Royal Society, &c.

PASCHASIUS RATBERT, a celebrated Benedictine of the ninth century, was born at Soissons, and carefully educated by the monks of Notre Dame in his native city, in the exterior part of their abbey. He afterwards took the religious habit under St. Adelard in the abbey of Corbey, and during the exile of his abbot Wala, who succeeded Adelard, wrote, about the year 831, a treatise "On the Body and Blood of Christ;" for the instruction of the young monks at New Corbey in Saxony, where he teaches, that the same body of Christ which was born of the Virgin, which was crucified, rose again, and ascended into heaven, is really present in the Eucharist. This treatise made a great noise in the reign of Charles *the Bald*. Bertram (otherwise Ratram), John Scotus Erigena, and some others, wrote against Paschasius, who was then abbot of Corbey; and Fradegard, abbot of New Corbey, wrote to him on the subject about the year 864, informing him that many persons understood in a figurative sense the words "this is my Body; this is my Blood," in the institution of the Eucharist, and supported themselves on the authority of St. Augustine. Paschasius on the other side maintained that he taught nothing in his treatise different from the faith of the church, nor from what had been universally believed from the time of the apostles; but these disputes, together with some disturbances raised against him, induced him to resign his abbey, and he died soon after, April 26, in the year 865. He was only a deacon, having declined taking priest's orders from a principle of humility. Claude, and several other protestant writers, have asserted that Paschasius was the first who taught the doctrine of *the real presence*; but the popish writers maintain that this doctrine has been always believed and taught in the Romish church. His remaining works are, "Commentaries" on St. Matthew, on Psalm xlv. and on the Lamentations of Jeremiah; "The Life of St. Adelard," and other works in the Library of the Fathers, which Father Sirmond printed separately at Paris, 1618, folio. Father d'Acheri, in tom. XII. of his "*Spi-cilegium*," has published Paschasius Ratbert's treatise "*De Partu Virginis*;" another question much agitated in the ninth century. His treatise "*De Corpore Christi*" has been inserted by Martenne in his collection, where it is more accurate than in P. Sirmond's edition.¹

¹ Cave, vol. II.—Dupin.—Dict. Hist. de L'Avocat.

PASOR (**MATTHIAS**), the son of George Pasor, a learned professor of divinity and Hebrew in the academy of Herborne, by Apollonia his wife, daughter of Peter Hendschius, senator of that place, was born there April 12, 1599. Discovering a very docile disposition, he was carefully educated in the elements of Greek and Latin in his native place, until the appearance of the plague obliged him to be removed to Marpurg in 1614; but the following year he returned to Herborne, and again applied himself closely to his studies. In 1616, he was sent to Heidelberg; and, meeting there with skilful professors, he made such improvement, that he was employed as a tutor, and taught in private both mathematics and Hebrew. He was honoured also with the degree of M. A. by the university in Feb. 1617, and then studied divinity under David Pareus, Abraham Scultetus, and Henry Alting. In April 1620, he was appointed mathematical professor; which office he retained until Heidelberg was invested by the duke of Bavaria's troops, in September 1622, when he lost his books and MSS. and narrowly escaped with his life to Herborne, where he found a comfortable employment in the academy till 1623. Proceeding thence to Leyden, he constantly attended the lectures of the most eminent Dutch divines, particularly those of Erpenius upon the Arabic tongue, and of Snellius upon divinity.

After a few weeks stay at this university, he arrived in England; and, bringing proper testimonials with him to Oxford, was incorporated M. A. there, in June 1624. Here he began to teach Hebrew and the mathematics privately, but at the end of the year took a tour into France with some gentlemen of Germany; and spending the winter at Paris, attended the lectures of Gabriel Sionita, regius professor of Syriac and Arabic: who, having left off reading in public some years for want of auditors, was prevailed upon by Pasor to resume those exercises in his own house. Having much improved himself under this excellent master, he returned to Oxford in 1625, and had chambers in Exeter college, in which he preferred residing, notwithstanding the plague had dispersed the students, rather than go to Ireland with archbishop Usher, who offered him his table and a handsome pension. As soon as the infection ceased, he had some pupils, either in divinity or the oriental tongues; and in the latter he was tutor to the celebrated Pococke. Afterwards, upon his petition, he was

appointed to read public lectures in Arabic, Chaldee, and Syriac, twice a week in term time, in the divinity-school, for which he was handsomely rewarded. He held this temporary professorship for about three years from Oct. 1626, during which time he also delivered a Hebrew lecture in New college. In 1629 he accepted an invitation to be professor of moral philosophy at Groningen; and, upon the death of Muller, the mathematical professor, six years after, Pasor succeeded to that chair; but when, in 1645, he was raised to that of divinity, of which faculty he was then created doctor, he resigned his mathematical professorship, retaining that of moral philosophy. All these favours induced him to remain at Groningen, where he died Jan. 28, 1658.

He published few books, for which he is said to have given two reasons: first, "Because he was not willing that youth should be diverted from reading the good books already published;" and secondly, "Because he did not care that the booksellers should risk their money." He published, however, while at Oxford, an "*Oratio pro linguæ Arabicæ professione, publicè ad academicos habita in Schola Theologica universitatis Oxon.* 25 Oct. 1626," Oxon. 1627, 4to. He was also editor of those useful works which his father (who died in 1637) compiled for the use of Greek scholars, and which were at one time very popular; viz. his "*Manuale Græcorum vocum Novi Testamenti, deque Græcis N. Testamenti, accentibus.*" Leyden, 1634, 12mo, often reprinted at Herborn, Amsterdam, and other places; "*Syllabus sive idea omnium Novi Test. dictionum, seu dialectorum,*" 12mo, Amsterdam, Franeker, Francfort, &c. &c.; "*Lexicon Græco-Latinum in N. Testamentum,*" 8vo. There are editions of this printed at London, Amsterdam, Geneva, &c. and two at least with Leusden's improvements, Amsterdam, 1675, and Leipsic, 1695*. George Pasor was nineteen years professor at Herborn, and eleven years at Franeker, where he was buried with a monumental inscription. It remains to be mentioned, that a Latin life of Matthew Pasor was published, containing his journal,

* In the Bodleian catalogue we find the following works attributed to him: "*Etymon propriorum nominum in Nov. Test.*" Herborn, 1620, 8vo; "*Pædagogus Christianus de quinque religionis capitibus,*" *ibid.* 1624, 8vo; "*Oratio demi-*

litia Christiana;" "*Oratio in obitum J. Piscatoris,*" *ibid.* 1624, 4to; "*Analysis difficiliorum vocum in operibus Hesiodi,*" Amst. 1621, 8vo, often reprinted; and "*Index ad Hesiodum,*" Amst. 1701, 8vo.

many trifling particulars in which, Bayle says, ought to have been left out. But what would have become of Bayle's own works, particularly his Dictionary, had his editors left out what was trifling, obscene, and impious?¹

PASQUIER, or PAQUIER (STEPHEN), a learned Frenchman, was born in 1528 at Paris; of which city he was an advocate in parliament, afterwards a counsellor, and at last advocate-general in the chamber of accounts. He pleaded many years with very great success before the parliament, where he was almost constantly retained in the most difficult causes, and every day consulted as an oracle. He did not, however, confine his studies to the law; but was esteemed a general scholar. Henry III. gave him the post of advocate of the chamber of accounts, which he filled with his usual reputation, and resigned it some time after to Theodore Pâquier, his eldest son. He was naturally beneficent and generous; agreeable and easy in conversation; his manner sweet, and his temper pleasant. He died at Paris, at the advanced age of eighty-seven, Aug. 31, 1615, and was interred in the church of St. Severin.

His works show considerable knowledge of ancient history, especially that of France; and he raised no little reputation by his attacks on the Jesuits in his "*Les Recherches*," which was answered by father Garasse. His animosity to that order laid him in some measure open to this antagonist, for he very readily adopted any story, ever so improbable, which he heard of them from their bitterest enemies. All his works, however, are written with elegance and humour, and he appears to have been formed by nature equally for a poet and a lawyer. His works were first printed together at Trevoux, and passed through many editions, the last in 1665. They were afterwards printed along with those of his son Nicholas, at Amsterdam, in 1723, 2 vols. fol. Of his "*Letters*," the best edition is that at Paris, in 1619, in 5 vols. 8vo. His "*Poems*" consist of one book "*Of Portraits*;" six books of "*Epigrams*;" and a book of "*Eptaphs*." But in this collection is wanting his "*Catechism of the Jesuits*;" instead of which are inserted the letters of his son Nicolas. Among his pieces in verse, "*La Puce*" had at one time a fashionable reputation. It is entitled "*La Puce des grands tours de Poitiers*;"

¹ *Effigies et Vitæ Prof Acad. Groningæ*, 1654, fol.—*Gen. Dict.*—*Ath. Ox.* vol. II.—*Foppen Bibl. Belg.* vol. I.—*Saxii Onomast.*

and contains several poenis upon a flea which Pâquier spied on the breast of the learned Catharine de Roches, in a visit to her on the extraordinary sessions at Poitiers in 1569. Such are the trifles by which a nation is sometimes amused. He left three sons, of whom the eldest, Theodore, was advocate-general in the chamber of accounts; Nicolas, master of requests, whose "Letters" were printed in 1623, at Paris, containing several discourses upon the occurrences in France in the time of Henry IV. and Louis XIII.; and Guy, who was auditor of the accounts.¹

PASSE, or PAS (CRISPIN), the chief of a family of engravers, and likewise a man of letters, was a native of Utrecht, but we have no account of his education, or dates either of birth or death. It appears that he applied himself very early in life to the study of the arts, and particularly delighted in drawing and designing from the works of the most eminent artists his contemporaries. He was sent by prince Maurice to teach drawing in an academy at Paris. At what time he came to England is not very clear; none of his works done here are dated, says Vertue, later than 1635. From the paucity of English heads engraved by Crispin, and other circumstances, lord Orford seems inclined to doubt whether he ever was in England, and thinks it not improbable that drawings were sent to him from this country, as we know was the case afterwards with Houbraken, when he was employed on the "Illustrious Heads."

How long he lived is not known. His fame was at its highest from 1610 or sooner to 1643. In this last year, when probably very old, he published at Amsterdam his famous drawing book in Italian, French, High and Low Dutch, a folio, with forty-eight plates. His next work, according to lord Orford, was entitled "*Instruction du roy en l'exercice de monter à cheval, par Messire Antoine de Pluvinel*," a work in dialogues, French and Dutch, foolish enough in itself, but adorned with many cuts admirably designed and engraved, and with many portraits. Holland's "*Heroologia*" was executed at his expence, for which he employed the best Flemish engravers, but does not mention any share he had himself in that collection of portraits. Crispin Passe's works are so numerous that it would be difficult to obtain a complete catalogue. Lord

¹ Moreri.—Dict. Hist.

Orford and Mr. Strutt have mentioned the principal, as connected with the English series; but they have omitted his *Virgil*, *Homer*, and *Ovid*, and his "*Hortus Floridus*," the latter a folio, and the other in 4to, which are much valued abroad, but very scarce. There is, or was, a complete collection of his illustrated books, and single plates, in the royal library at Paris, and many of them are in every English collector's portfolio or library.

Passe worked entirely with the graver, in a neat, clear style, which has much originality in it; and, excepting some little stiffness which frequently appears, and the want of harmony, with respect to the distribution of the light and shadow, a fault which prevailed at the time in which he lived, his best works possess a very considerable share of merit, especially his portraits, many of which he drew from the life; and the far greater part of his historical and emblematical subjects are engraved from his own compositions. He drew the human figure very correctly, and marked the extremities with a degree of exactness, not usually found in the works of those masters who employed themselves upon small subjects; when he attempted large ones he was not equally successful.

His family consisted of three sons, Crispin, William, and Simon, and a daughter Magdalen, all of whom, except perhaps the first, attained considerable fame in their father's art. William and Simon resided some time in England, and executed many portraits in the English series, but particulars of their lives are unknown.¹

PASSEMANT (CLAUDE SIMEON), an able French optician, was born in 1702, and at first brought up to trade, which he partly relinquished for the study of natural philosophy and astronomy, and being already known to his advantage by several members of the academy of sciences, he published a volume in 1738, 12mo, on the construction of a reflecting telescope from sixteen inches to six feet and a half, the latter producing the effect of a telescope 150 feet long; and some time after, he wrote "*The Description and use of Telescopes, Microscopes*," &c. of his own invention. He also constructed an astronomical pendulum, crowned with a moving sphere, which was made to represent the revolutions of the planets, in a manner that exactly corresponded with the astronomical tables. He presented

¹ Walpole and Strutt.

this machine to Lewis XV. and it was formerly to be seen in the royal apartments at Versailles. He made a similar instrument for the Turkish emperor, which shewed the rising and setting of the sun and moon. He furnished the king and other great men in France with sets of instruments for making experiments in optics, and other branches of science. In 1765 he gave some plans for making canals, by means of which ships might come up to Paris; and his proposal is inserted in M. de la Lande's work on "Navigable Canals," published 1778; but he had not the satisfaction of seeing it accomplished, being carried off in twenty-four hours, by a lethargy, November 6, 1769.¹

PASSERAT (JOHN), a celebrated professor of eloquence in the royal college at Paris, and one of the politest writers of his time, was born Oct. 18, 1531, at Troyes in Champagne. His uncle, who undertook to educate him, placed him at the college of his native city, where some harsh conduct of his master induced him to run away. Arriving at Bourges, he entered first into the service of a farrier, and afterwards waited upon a monk; but, growing in time sagacious enough to see his folly, he returned to his uncle, who pardoned him, and maintained him for three years at college, where he proceeded in his studies with so much diligence, that he became in a short time able to teach in public. In that capacity his first post was master of the second class in the college of Du Plessis, from which he removed to that of cardinal Le Moine; but being obliged to retire for some time from Paris on account of the plague, on his return he engaged in the business of teaching Latin. At length he took up a resolution to study the law; for which purpose he went to Bourges, and spent three years under Cujacius; but at last became professor of eloquence, having obtained that chair in 1572, on the vacancy which happened by the assassination of Ramus. In the discharge of this post he grew so eminent, that the most learned men of the time, and the counsellors of the supreme courts at Paris, went to hear his lectures. He was an indefatigable student, passing frequently whole days without taking any food; yet to an extraordinary erudition he joined an uncommon politeness of manners, having nothing of the mere scholar, except the gown and hood. These accomplishments brought him acquainted with all

¹ Dict. Hist.

the people of quality ; but he contracted an intimacy only with M. de Mesmes, in whose house he lived for thirty years, till his death, which was occasioned by a palsy, Sept. 14, 1602.

He was highly esteemed by Ronsard, Belleau, and Baif; and was much admired as a Latin poet; he was indeed chiefly partial to the Latin authors, and formed a dictionary of that language, which some say was incorporated in an improved edition of Calepin. His chief works are, 1. "*Chant d'allegresse pour l'entr e de Charles IX. en sa ville de Troyes,*" Troyes, 1564, 8vo. 2. "*Complainte sur la mort d'Adrien Turnebe,*" Paris, 1565, 8vo. 3. "*Sonnets sur le tombeau du Seigneur de la Ch tre,*" 1569, 8vo. 4. "*Hymne de la paix,*" Paris, 1563, 8vo. 5. "*Recueil des poesies, Fran oises et Latines,*" Paris, 1606, 8vo. 6. "*Orationes et pr fationes.*" 7. "*Conjecturarum liber.*" 8. "*De literarum inter se cognatione et permutatione.*" 9. "*Commentarii in Catullum, Tibullum, et Propertium.*" 10. "*Kalend e Januari e.*" 11. "*Oratio de C citate.*" 12. "*Not e in Petronii Arbitri satyricon.*" 13. "*Encomium Asini.*" Besides which, Gr vius tells us that he had met with academical questions by Passerat in manuscript upon some of Cicero's orations, out of which he took what was for his purpose in illustrating that author; and Pithou said that Passerat knew nothing else but Cicero.¹

PASSERI (JOHN BAPTIST), a painter and a poet, of no great merit in either line, died at Rome in 1679, at the age of about seventy. The work which is most likely to preserve his name is his "*Lives of the Painters, Sculptors, and Architects, who flourished at Rome in his own time.*" This book is full of curious and interesting anecdotes, and was published in Italian at Rome in 1772. Fuseli speaks of him as celebrated for his impartiality and acumen in this work. Though no great painter, he was a disciple of the famous Dominichino; and though his sonnets were bad, one of them is said very materially to have promoted his fortune.²

PASSERI (JOSEPH), nephew of the former, was born at Rome in 1654, and was at first a pupil of his uncle, but, soon discovering the inability of that teacher, became the disciple of Carlo Maratti. Under such a master he made

¹ Life by Le Clerc in *Bibl. Anc. et Moderne*, vol. VII.—Niceron, vol. II.—Bullart's *Academie des Sciences*.—Blount's *Censura*.

² Pilkington.

great progress, and became famous. His style of historical composition was grand, his colouring like that of his master Maratti, his invention fruitful, and his expression natural and agreeable. One of his best works is his "St. Jerome meditating on the last Judgment," at Pesaro. He died in 1714.¹

PASSERI (JOHN BAPTIST), a learned Italian antiquary and philologist, was born at Gubio in the duchy of Urbino, in Nov. 1694. His father, who was a physician at Todi, designed him for the study of the law, which accordingly he followed, but pursued with it that of antiquities, for which he had a strong genius. After residing four years at Rome he returned to Todi, and began to collect the antiquities of that city and its environs. In 1726 he turned his attention chiefly to the Etruscan antiquities, and collected a vast number of lamps, which he arranged in classes. Having lost his wife in 1738, after twelve years of happy union, he became an ecclesiastic, and was apostolic protonotary, and vicar-general of Pesaro. In February 1780, he was overturned in his carriage, and died in consequence of the fall. His works are, 1. "*Lucerne fictiles Musci Passerii*," a splendid book in 3 vols. folio. He had drawn up a fourth, on the lamps of the Christians, but this has not been published. These came out in 1732, 1743, and 1744. 2. "*Lettere Roncagliesi*," Letters from his villa at Roncaglia, on Etruscan antiquities, 1739. There were seventeen letters, and a continuation was afterwards published. 3. "*In Thomæ Dempsteri Libros de Etruria regali Paralipomena, quibus tabulæ eidem operi additæ illustrantur. Accedunt dissertatio de re numaria Etruscorum; de nominibus Etruscorum; et notæ in tabulas Eugubinas, auctore J. Baptista Passerio*," Luca, 1767, folio. 4. "*Pictura Etruscorum in vasculis, nunc primum in unum collectæ, explicationibus et dissertationibus illustratæ*," Romæ, 1767, 3 vols. folio. 5. Many learned dissertations published in several collections; as, for example, five in the third volume of Gori's *Museum Etruscum*; *De Genio domestico*, *de Ara sepulchrali*, *de funeribus Etruscorum*, *de Veleiorum familia*, *de Architectura Etrusca*. These are all full of the most recondite learning.²

PASSEROTI (BARTHOLOMEW), an artist of Bologna, was one of the pupils and assistants of Zuccari, and the first of

¹ Pilkington.—Argenville, vol. I.

² Diet. Hist.—Saxii Onomast.

Bolognese painters who introduced naked torsoes in sacred subjects. The most eminent of his altar-pieces are the Decollation of St. Paul alle Tre Fontane, at Rome, and at S. Giacomo, of Bologna, our Lady with various Saints, painted in competition with the Caracci, and honoured by their praise. His Tityus, when exhibited to the public at Bologna, was by the Dilettanti mistaken for a work of Michael Angelo. But he did not always husband his powers with equal diligence and refinement, hurried away by that frankness and facility of execution which debauched Cesari, whom he however excelled in correctness of design. In portrait, for character, dignity, and propriety of composition, he approached Titian himself, in the opinion of Guido. His power of drawing with the pen attracted Agostino Caracci to his school, who made it the guide of his line in engraving. He composed a book on symmetry and anatomy, which may be considered as a commentary on his works. He had three sons of considerable merit as artists. A sparrow, often introduced in the works of Bartholomew, is an allusion to his name. He died in 1595.¹

PASSIONEI (DOMINICK), an Italian cardinal, famous rather as a patron of letters, than as a writer, and employed by the see of Rome in many important negotiations, was born at Fossombrone in the duchy of Urbino, in 1682. He studied in the Clementine college at Rome, where he afterwards formed that vast library and curious collection of manuscripts, from which the learned world has derived so much advantage. In 1705 he attended the nuncio Gualterio, his relation, to Paris, where he formed an intimacy with the most learned men of the time, and examined every thing that deserved attention. He was particularly intimate with Mabillon, and Montfaucon. In 1708 he went into Holland, at first for the sake of literary inquiries, but afterwards as a kind of secret agent for the pope at the Hague, where he resided four years, and attended the congress at Utrecht in 1712. On his return to Rome, he passed through Paris, where he was most graciously and honourably received by Louis XIV. who gave him his portrait set with diamonds. He then proceeded to Turin to accommodate some differences between the pope and the duke of Savoy; and upon his return to Rome was declared president of the apostolic chamber. In the two

¹ Pilkington, by Fuseli.

congresses at Bale in 1714, and at Soleure in 1715, he was again employed, and strongly evinced his zeal, talents, activity, prudence, and other qualities of a great negotiator. His account of this embassy was published in 1738, in folio, under the title of "*Acta Legationis Helveticæ*," which may be considered as a model of conduct for persons employed in such services. Upon the accession of Clement XII. he was sent as nuncio to the court of Vienna, where he pronounced the funeral oration of prince Eugene. In the pontificate of Innocent XIII. which lasted from 1721 to 1724, Passionei had been made archbishop of Ephesus; he continued in favour with the successors of that pope, Benedict XIII. and Clement XII. the latter of whom, in 1738, raised him to the dignity of cardinal, having at the same time made him secretary of the briefs. Benedict XIV. in 1755 made him librarian of the Vatican, which he enriched by many important accessions; and in the same year he was admitted into the French academy, under the peculiar title of *associé étranger*. He died on the 15th of July, 1761, at the age of seventy-nine.

Cardinal Passionei did not write much besides the articles that have been already mentioned. He worked, indeed, with Fontanini, in revising the "*Liber diurnus Romanorum Pontificum*," and produced a paraphrase on the nineteenth psalm, with a few more small pieces: but he was most illustrious for his enlightened knowledge of letters, and his judicious and liberal patronage of learned men and useful works; an example but too little followed in the present age. He had one of the most valuable libraries in Rome, composed of the best, the scarcest, and most remarkable books in all sciences, and in all languages, ancient and modern. He himself was the librarian, and did the honours of it in a manner the more satisfactory to the learned, as no one was more able to second and extend their views on the subjects of their researches. "In this," says a Swedish traveller, "he was very different from the cardinals Davia, Gualterio, and Imperiali, all three also very rich in books. The first was always reading, and never wrote; the second was always writing, and never read; and the third neither read nor wrote." Cardinal Passionei's temper, however, was not equable, and Benedict XIV. delighted to put him in a rage, sometimes by taking away one of his books, and making him think it was lost, but more frequently, which was the greatest provo-

cation our cardinal could receive, by introducing a work written by a Jesuit. On one occasion when the pope did this, the cardinal opened the window, and threw the book with all his force into the square of Monte Cavallo. At this instant the pope appeared, and vouchsafed him his grand benediction. It is said, that by way of answer to this benediction, a certain gesture of the cardinal's put a stop to the pleasantry that the pope had promised himself from this scene. He most cordially hated the Jesuits; and had it depended on him, their society would have been soon dissolved. On this subject and every other on which he entered with the pope Benedict, he spoke with the firmest independence, and the pope generally found it necessary in all disputes to yield to him. Let us not forget, however, that it was this cardinal who opened the treasures of the Vatican to Dr. Kennicott, in a very handsome order signed by his name. This was at the time justly said to be an honour which no work relating to the Bible could boast of since the reformation.

His nephew, BENEDICT Passionei, rendered an important service to the learned world by publishing at Lucca, in 1763, "Inscrizioni antiche, con annotaz." a folio volume, containing all the Greek and Latin inscriptions collected by the cardinal. His valuable collection of antique urns, bas-reliefs, and other works of art, was dispersed after his death.¹

PATEL, a celebrated painter, was a native of France; but neither his Christian name, his age, nor the master under whom he studied, are known to the writers on these subjects. He has sometimes been called the French Claude, from his successful imitation of that master. In his figures he is clearly superior to him. The forms of his trees are elegant and free, his scenery rich, and his buildings and other objects designed in a very pleasing manner. His touch is light, yet firm; his colouring generally clear and natural. Two of his works have been engraved by Strange, and all of them prove that he studied nature with nice observation, and his choice from her productions was always agreeable. In France he is sometimes called, *Patel le tué*, or *le bon Patel*; and there was also a *Patel le Jeune*, of whom still less is known.²

¹ Dict. Hist.—"Anecdotes of Rome, &c. by a Swedish Traveller," 1768, in Gent. Mag. vol. XXXVIII.

² Pilkington.—Strange's Catalogue.

PATERCULUS (CAIUS VELLEIUS), an ancient Roman historian, who flourished in the reign of Tiberius Cæsar, was born in the year of Rome 735. His ancestors were illustrious for their merit and their offices. His grandfather espoused the party of Tiberius Nero, the emperor's father; but being old and infirm, and not able to accompany Nero when he retired from Naples, he ran himself through with his sword. His father was a soldier of rank, and Paterculus was a military tribune, when Caius Cæsar, a grandson of Augustus, had an interview with the king of the Parthians, in an island of the river Euphrates, in the year 753. He commanded the cavalry in Germany under Tiberius, and accompanied that prince for nine years successively in all his expeditions. He received honourable rewards from him; but we do not find that he was preferred to any higher dignity than the prætorship. The praises he bestows upon Sejanus give some probability to the conjecture, that he was looked upon as a friend of this favourite; and, consequently, that he was involved in his ruin. His death is placed by Dodwell in the year 784, when he was in his fiftieth year.

He wrote "An Abridgment of the Roman History, in two Books," in which although his purpose was, to begin from the foundation of Rome to the time wherein he lived, we find in what remains of the beginning of his first book, some account of many cities more ancient than Rome. He promised a larger history, of which this is only an outline, and had opportunities to have acquired valuable materials, during his military expeditions and travels. Even in the present work we have many particulars related, that are no where else to be found. The style of Paterculus, although injured by the carelessness of transcribers, and impossible to be restored to purity for want of manuscripts, is yet manifestly worthy of an age, which produced his celebrated contemporaries Virgil, Sallust, Livy, &c. His manner of drawing characters is one of his chief merits; yet he is condemned, and indeed with the greatest reason, for his partiality to the house of Augustus, and for his extravagant praise, not only of Tiberius, but even of his favourite Sejanus.

Of Velleius Paterculus, as of Hesychius among the Greeks, one MS. only was discovered, called the codex Murbacensis, and even that is now lost. In it, says Bentley, "the faults of the scribes are found so numerous, and

the defects so beyond all redress, that, notwithstanding the pains of the learnedest and acutest critics for two whole centuries, these books still are, and are like to continue, a mere heap of errors." No ancient author but Priscian makes mention of Paterculus: the moderns have done him infinitely more justice, and have illustrated him with notes and commentaries. He was first published, from the manuscript of Morbac, by Rhenanus, at Basil, in 1520, but under such circumstances, that this edition was considered as a spurious work. It was reprinted by Paul Manutius at Venice in 1571; afterwards by Lipsius, at Leyden, in 1581: then by Gerard Vossius, in 1639: next by Boeclerus, at Strasburg, in 1642: by Peter Burman, at Leyden, in 1719, in 8vo: by Ruhnkensius, at Leyden, 1779, 2 vols. 8vo: and lastly, by Krausius, at Leipsic, 1800, 8vo. To the Oxford edition, in 1693, 8vo, were prefixed the "*Annales Velleiani*" of Dodwell, which shew deep learning, and a great knowledge of antiquity.¹

PATERSON (SAMUEL), a gentleman who deserves honourable notice in the literary history of his country, was the son of a woollen-draper in the parish of St. Paul, Covent-garden, and born March 17, 1728. He lost his father when about the age of twelve years; and his guardian not only neglected him, but involved his property in his own bankruptcy, and sent him to France. Having there acquired a knowledge of foreign literature and publications beyond any persons of his age, he resolved to engage in the importation of foreign books; and, when little more than twenty years old, opened a shop in the Strand: the only person who then carried on such a trade being Paul Vaillant. Though, by the mis-conduct of some who were charged with his commissions in several parts of the continent, it proved unsuccessful to the new adventurer, he continued in business till 1753, when he published Dr. Pettingal's "*Dissertation on the original of the Equestrian Figure of the George and of the Garter*." At the same early period in which he engaged in business he had married Miss Hamilton, a lady of the most respectable connexions in North Britain, still younger than himself, both their ages together not making 38 years. He next commenced auctioneer in Essex-house. This period of his life tended to develope completely those extraordinary

¹ Vossius Hist. Lat.—Saxii Onomast.—Dibdin's Classics.

talents in bibliography (a science hitherto so little attended to) which soon brought him into the notice of the literary world. The valuable collection of MSS. belonging to the right hon. sir Julius Cæsar, knt. judge of the Admiralty in the reign of queen Elizabeth, and, in the reigns of James I. and Charles I. chancellor and under-treasurer of the Exchequer, had fallen into the hands of some uninformed persons, and were on the point of being sold by weight to a cheesemonger, as waste paper, for the sum of ten pounds; some of them happened to be shewn to Mr. Paterson, who examined them, and instantly discovered their value. He then digested a masterly catalogue of the whole collection, and, distributing it in several thousands of the most singular and interesting heads, caused them to be sold by auction, which produced 356*l.*; and had among the purchasers the late lord Orford, and other persons of rank. These occurrences took place in 1757.

The first person who attempted to give a sketch of universal bibliography and literary history was the learned and laborious Christopher-Augustus Hermann, professor in the university of Göttingen, in the year 1718, when he published his well known work, "*Conspectus Rei-publicæ Literariæ, sive Via ad Historiam Literariam;*" which gradually went through seven editions, the last of which was published at Hanover, 1763. Numberless other works, analogous to this, were published in the same interval, in Germany. About the period alluded to, many detailed, descriptive, and rational catalogues of books appeared in the several countries of Europe; the art and the taste of constructing libraries became more general than in any preceding age; and the only thing which appears worthy of remark, and rather unaccountable, is that, even after the progress of philosophy or bibliography, the Germans, in this department, have excelled every other people in Europe. It is universally acknowledged, that the best work of the kind that ever appeared, about that time, was the catalogue of the celebrated library of the count of Bunau, better known under the name of "*Bibliotheca Bunaviana,*" so remarkable, indeed, for number, selection, order, connexion, references, and universal interest. The only historical system of national literature exhibited in Europe was that of the Italian, by Tiraboschi. Mr. Paterson supplied some important materials towards one among ourselves, in his "*Bibliotheca Anglica Curiosa,*

1771." He was an enemy to those systems of bibliography which are now generally practised on the continent; and he set no importance even on the newly-established classification of the "Universal Repertory of Literature," published at Jena. We hope, indeed, that those among the readers themselves, who have happened to look at the above-mentioned catalogue, will not only coincide with our bibliographer's opinion, but will perhaps smile at seeing all the branches of human knowledge confined in sixteen classes, and the last of them entitled "Miscellaneous Works;" the proper meaning of which words has a tendency to destroy the whole classification! Mr. Paterson acted consistently with these ideas in all his bibliographical performances; and it is owing to the merit of an appropriate, circumstantial, and judicious classification, that his catalogues are unrivaled, and some of them are justly regarded as models. We refer the readers to the catalogues themselves, and especially to the *Bibliotheca Fleetwoodiana*, *Beauclerkiana*, *Croftsiana*, *Pinelliana*, published from time to time, as well as to those of the *Strange*, *Fagel*, and *Tyssen* libraries, which he performed within the last two years of his life; and they will perceive in each of them an admirable spirit of order, exhibited in different ways, and suggested by those superior abilities which alone can discover and appreciate these variable combinations of the several circumstances.

A man so thoroughly conversant in the history of literature could not fail to perceive that a vast number of books were held as valuable and scarce in England, which were rather common in other countries. He thought he could do his native country an essential service, and procure emolument for himself, if he should undertake a journey through some parts of the continent, and succeed in purchasing some articles of this description. With this view he set out for the continent in the year 1776, and actually bought a capital collection of books, which, on his return to England, he digested in the catalogue (the best, perhaps, of his performances) that bears the title of "*Bibliotheca Universalis Selecta*." One of the most respectable booksellers of London had been his fellow-traveler in that journey; and, being informed of his design, and relying on his good sense and excellent intention, offered him his friendly assistance. He lent him a thousand pounds, to be employed in an additional purchase

of books, in hopes that he might have the money returned to him when the speculation was carried into execution. Mr. Paterson, as usual, proved unsuccessful; and the generous friend, sympathising in his misfortunes, never claimed the return of his loan! Mr. Paterson's fame had come to the ears of the late marquis of Lansdown, who requested the learned bibliographer to arrange his elegant and valuable library, to compile a detailed catalogue of his books and manuscripts, and to accept, for the purpose, the place of his librarian, with a liberal salary. Mr. Paterson accordingly entered into the office of librarian, remained in it for some years, and perhaps expected to close his life in the same station; when, unfortunately, a misunderstanding took place between the noble lord and him, by which he was obliged to withdraw.

Mr. Paterson was a writer of some consideration, and from time to time indulged in several publications, to none of which he ever put his name. The first, in order of time, is, to our knowledge, "Another Traveller; or, Cursory Remarks made upon a Journey through Part of the Netherlands, by Coriat, jun. in 1766," in three volumes 12mo; the second is "The Joineriana: or, The Book of Scraps," in two volumes 8vo, 1772, consisting of philosophical and literary aphorisms; the third is "The Templar," a periodical paper, of which only fourteen numbers appear to have been published, and the last of them in December 1773, intended as an attack on the newspapers for advertising ecclesiastical offices, and places of trust under government; and the last is "Speculations on Law and Lawyers," 1778, tending to evince the danger and impropriety of personal arrests for debt previous to any verification. At the pressing solicitations of his friends, he consented, as soon as the *Fagel* catalogue was completed, to undertake some "Memoirs of the Vicissitudes of Literature in England during the latter Half of the Eighteenth Century;" of which it is not improbable some materials may be found among his papers.

Mr. Paterson died in his house in Norton-street, Fitzroy-square, on the 29th of October, 1802, in the 77th year of his age; and on the 4th of the subsequent November, he was buried in the parish-church of his birth, in Covent-garden. He was rather below the middle size, and thin, but well proportioned, of philanthropic looks, sonorous voice, and unassuming and polite manners. His moral

character was eminent, and unexceptionable, in every sense of the word.¹

PATIN (GUY), a French physician, wit, and free-thinker, was born Aug. 31, 1601, at Hodenc en Bray, a village near Beauvais. He appears to have been at first a corrector of the press at Paris, and in that capacity was noticed by the celebrated Riolan, who became his friend and adviser; and Patin having applied to the study of medicine, acquitted himself so ably in all his academic trials, that he received the degree of doctor in the Paris school of medicine in 1627. In this city he began practice, but became more noted for his wit and humour, both of the most sarcastic kind, while he laid himself open to the wit of others by the peculiarity of his opinions, by his censure of every thing modern, and his utter aversion to all improvement in medicine. Notwithstanding these singularities, his entertaining conversation procured him access to many families of distinction; and the president Lamoignon often diverted the cares of his professional life by the sallies and *bou-mots* of Patin. Patin was an excellent Latin scholar, and expressed himself with such elegance in that language, that all Paris flocked to his theses as to a comedy. Some fancied he had the air and countenance of Cicero, but he won more upon them by having the disposition of Rabelais.

In 1650 he was chosen dean of the faculty of medicine, and afterwards succeeded Riolan, the younger, in the professorship of medicine in the Royal-college, where he taught with great reputation. The disputes which took place in his time respecting the use of antimony roused all his spleen, as he regarded this medicine as a poison, and had even made out a list of patients, which he called the martyrology of antimony. Great, however, was his mortification when, in 1666, a majority of the faculty decided to admit emetic wine into the list of prescriptions. He was quite inconsolable.

Patin died in 1672, with the character of a man of learning. He had a good library, and knew books well, but his judgment was not equal to his erudition; he projected some works in his profession, particularly a history of celebrated physicians, but executed little, except a life of Simon Pietre, which appears not to have been printed.

¹ *Gent. Mag.* 1862.—Sketch of his Life by Mr. Duriani—and another by Mr. Mortimer in *European Mag.* 1802.

His memory is preserved by his "Letters," published in six vols. 12mo, a miscellany of literary history, criticism, and satire, mixed with many of those loose opinions which have made some rank him among the philosophers of France. His great consolation on his death-bed was that he should meet in the other world with Aristotle, Plato, Virgil, Galen, and Cicero. His "Letters" were long read with avidity, but are not to be relied on in point of fact. Every thing of that kind is disfigured by prejudice. There is a collection of his sayings among the "Ana."¹

PATIN (CHARLES), son of the preceding, and an able physician and antiquary, was born at Paris, Feb. 23, 1633. He was educated with great care by his father, and made such surprizing progress in his studies, that at the age of fourteen he defended Greek and Latin theses in philosophy, with the greatest applause in an assembly composed of thirty-four prelates, the pope's nuncio, and many other persons of distinction. Being intended for the bar, he completed his law studies, and became an advocate in the parliament of Paris, but he soon relinquished this career for the study of medicine, which in his opinion promised greater advantages. He became afterwards a considerable practitioner, and a teacher of reputation in the medical school of Paris, where he took his doctor's degree in 1656; but was about this time obliged to leave France for fear of imprisonment. The cause of this is variously related, but the most probable account is, that he had been in some way accessary to the circulation of certain libels which drew upon him the resentment of the court.

He then visited Germany, Holland, England, Switzerland, and Italy, and finally settled at Padua, where he was, in Sept. 1676, appointed professor extraordinary, in 1681 first professor of chemistry, and in 1683, professor of the practice of physic. In all these appointments he acquitted himself with such credit and ability, that the Venetian state honoured him with knighthood of the order of St. Mark; the academy "*naturæ curiosorum*" also admitted him a member, under the title of Galen I., and he was a long time chief director of the academy of the *Ricovati*. He died at Padua Oct. 2, 1693. He was a man of extensive learning, and a voluminous writer both in Latin, French, and Italian.

¹ Eloy, Dict. Hist. de Médecine.

Such of his works as relate to medicine are only inaugural orations; but those by which he is best known, relate to the medallic science, in which he was a great proficient. These are, 1. "*Familiæ Romanæ ex antiquis numismatibus ab urbe condita ad tempora D. Augusti*," 1663, folio. This is chiefly founded on the work of Fulvius Ursinus. 2. "*Introduction à l'Histoire par la Connoissance des Medailles*," 1665, 12mo. 3. "*Imperatorum Romanorum Numismata*," 1671, folio. 4. "*Thesaurus Numismatum*," 1672, 4to. 5. "*Practica delle Medaglie*," 1673, 12mo. 6. "*Suetonius ex Numismatibus illustratus*," 1675, 4to," and some other pieces. He published also the lives of the professors of Padua, with the title of "*Lycæum Patavinum, sive Icones et Vitæ Professorum Patavi, anno 1682, docentium*," Pat. 1682, 4to. His wife and two daughters were learned women, and members of the Academy of Ricovrati at Padua, in which they distinguished themselves. CHARLOTTE-CATHERINE, the eldest daughter, pronounced a Latin oration on the raising of the siege of Vienna, and published "*Tabellæ Selectæ*," which contained an explanation of forty-one engravings from the most celebrated painters. GABRIELLE-CHARLOTTE, the youngest daughter, published a panegyrical oration on Louis XIV., and a Latin dissertation on the phoenix on a medal of Caracalla, Venice, 1683. His wife was author of a collection of moral and Christian reflections.¹

PATRICK (SIMON), a learned English prelate, successively bishop of Chichester and Ely, was born at Gainsborough in Lincolnshire, Sept. 3, 1626. His father was a mercer of good credit in that place, and sent him to a school, with a view to a learned education, which was kept by one Merryweather, a good Latin scholar, and the translator of sir Thomas Browne's "*Religio Medici*." In 1644, June 25, he was admitted as a sizar of Queen's college, Cambridge, and was elected fellow March 1, 1648. He took the degree of B. A. in 1647; that of M. A. in 1651; and that of B. D. in 1658. Previous to this period he received holy orders from the celebrated Dr. Hall, bishop of Norwich, then ejected from his bishopric by the usurping powers, and living at Higham. This was probably about 1651, as in 1652 Mr. Patrick preached a sermon at the funeral of Mr. John Smith, of Queen's college, who died

¹ Eloy, Dict. Hist. de Medicines.—Gen. Dict.

Aug. 7, 1652, and was buried in the chapel of that college. He was soon after taken as chaplain into the family of sir Walter St. John of Battersea, who gave him that living in 1658. This vacated his fellowship, and the same year he took his degree of bachelor of divinity, and published his first work (if we except the funeral-sermon above mentioned), entitled "*Mensa Mystica: or a Discourse concerning the Sacrament of the Lord's Supper; to which is added, a Discourse concerning Baptism,*" Lond. 8vo. In the following year he published "*The Heart's Ease, or a remedy against all troubles; with a consolatory discourse, particularly directed to those who have lost their friends and dear relations,*" *ibid.* 1659, 12mo; this went through many editions. In 1660 appeared "*Jewish hypocrisy; a caveat to the present generation,*" &c.

In 1661, he was elected, by a majority of the fellows, master of Queen's college, in opposition to a royal mandamus, appointing Mr. Anthony Sparrow for that place: but the affair being brought before the king and council, was soon decided in favour of Mr. Sparrow; and some of the fellows, if not all, who had sided with Patrick, were ejected. His next preferment was the rectory of St. Paul's, Covent-Garden, London, in room of the celebrated non-conformist, Dr. Manton. This was given him by William earl of Bedford, in 1662. He endeared himself much to the parishioners by instruction and example, and particularly by continuing all the while among them during the plague in 1665. It is said further, that, out of a special regard to them, he refused the archdeaconry of Huntingdon. His remaining in London, however, during the plague was an instance of pious heroism which ought not to be slightly passed over. He was not indeed the only clergyman who remained at his post on this occasion; but their number was not great. We shall now present our readers with a few extracts from some letters which he wrote to his friends who importuned him to leave London, as they give a more faithful and pleasing picture of his real character than is elsewhere to be found.

In one of them, dated Sept. 9, 1665, he says, "I suppose you think I intend to stay here still: though I understand by your question, you would not have me. But, my friend, what am I better than another? Somebody must be here; and is it fit I should set such a value upon myself as my going away, and leaving another, will sig-

nify? For it will, in effect, be to say, that I am too good to be lost; but it is no matter if another be. Truly, I do not think myself so considerable to the world: and though my friends set a great price upon me, yet that temptation hath not yet made me of their mind: and I know their love makes me passe for more with them than I am worth. When I mention that word, love, I confess, it moves me much, and I have a great passion for them, and wish I might live to embrace them once again; but I must not take any undue courses to satisfy this passion, which is but too strong in me. I must let reason prevaile, and stay with my charge, which I take hitherto to be my duty, whatever come. I cannot tell what good we do their souls: though I preach to those who are well, and write to those who are ill (I mean, print little papers for them, which yet are too big to send you by the post): but I am sure, while I stay here, I shall do good to their bodies; and, perhaps, save some from perishing; which I look upon as a considerable end of my continuing. My dear friend, do not take it ill, that I cannot comply with your desires in this thing: you see what sways me, and I know you will yeild to it, and say, it ought to be stronger than the love of you. If you can convince me, that I may, with a good conscience, go, you may think it will be acceptable; but I know not upon what grounds you will make it good. Try, if you have a mind."

In another letter, dated Sept. 21, he resumes the subject of the former, "My deare friend, I must tell you, for you will heare it from other hands, that the plague is again increased, as I suspected it would, according as you would understand by my last. Our only comfort is, that we are in the hands of God, and not in the hands of men; for his mercies are very great. I am very joyfull to heare at last, that you bend your thoughts to resign me up to God. I hope it will make your life more happy, whether I die or live. You do not trouble me by your instances to leave this place, because I think most of your love, which is conspicuous therein: and I should have reflected as much without these intreaties of yours, upon the desirableness of seeing my friends once more, who, I think, I may truly say, have faster hold of me than any thing in this world. But if God will pull me from them, his will be done! I ought to esteem him my best friend, who doth not envy to me any other, and will spare my life,

unless it be better for me to die. To him I still referre myself, which I call trusting in God, (as you would have seene, if it had been fit, before this time: but I doubt you will be afraid to receive papers printed in London): but it is not to accomplish a martyrdome, as you call it (that's too high a name), but to do a little service to my neighbors, who I think would not be so well if I was not here."

One more extract will not be thought uninteresting: "There are people who rely upon pitiful things as certain tokens of its (the plague's) going away shortly. I have been told, more than once, of the falling out of the clapper of the great bell at Westminster, which, they say, it did before the great plague ended; and this they take for a very comfortable sign. Others speak of the dawes more frequenting the pallace and abbey, which, if true, is a better sign, supposing the aire to have been infected. For the bookes I read tell mee, that the goeing away of birds is the forerunner of the plague, and that one shall see few in a plague-year. The death of birds in houses where they are caged, ordinarily preceeds the death of the inhabitants; for these aiery creatures feel the alteration in that element sooner than wee. Thus you see how desirous all are for some token for good, and how they catch at the smallest shadows for it. But the best sign of all, I doubt, is much wanting: and that is, the reformation of men's manners; of which I heare little, unless that those come to church who did not before. I think often of a saying in the second book of Esdras, which describes the temper of the world exactly, chap. xvi. 19, 20. A sad thing that the event of these judgments proves no better; but so it commonly falls out, and men soon forget both their smart, and also the good resolutions which it formed. I hope, my friend, the hand of God will not be without its instruction to us, and that we shall be careful, if he let us live, to improve it as we ought. I cannot but acknowledge a great wisdom, as well as justice, in this restraint which I now suffer; and therefore I thankfully accept it, and intreat you to assist me with your prayers, that I may both understand the meaning of it, and likewise make the right use which God intends. I must ever also acknowledge a wonderful kindnesse of God to me, mixed with this; for I am well and chearful to my admiration and astonishment, when I seriously think of it."

Two of the papers mentioned in the above letters, which he circulated during the plague, were printed in the latter editions of his "Heart's Ease." Having some reason to be offended with the treatment he met with at Cambridge, he went to Oxford for his degrees in divinity; and entering himself of Christ-church, was incorporated B. D. and completed his doctor's degree in 1666, about which time he was made chaplain in ordinary to the king. In 1668 he published his "Parable of the Pilgrim," 4to, which some have thought the precursor of Bunyan's more popular work; but the difference is too strikingly marked in the reception these two "Pilgrims" have met with to admit of any comparison, or detract from the genius that predominates in the humble tinker's performance. This was followed by Dr. Patrick's "Exposition of the Ten Commandments," 1668, 8vo, and by a controversial work of some importance, printed the following year, with the title "A friendly debate betwixt two neighbours, the one a conformist, the other a non-conformist, about several weighty matters. Published for the benefit of this city. By a lover of it, and of pure religion." This consisted of two parts, to which a third was added in 1670, and was answered by some of the non-conformist writers, who were much exasperated at it*.

* Harris, the writer of the Life of Dr. Manton the non-conformist, says, that "it has been generally allowed, that Dr. Patrick wrote the first volumes of the 'Friendly Debate,' in the heat of his youth, and in the midst of his expectations; which by aggravating some weak and uncautious expressions in a few particular writers, designed to expose the non-conformist ministry to contempt and ridicule. The design was afterwards carried on by a worse hand (bishop Parker), and with a more virulent spirit: a method altogether unreasonable and unworthy, because it will be always easy to gather rash and unadvised expressions from the weaker persons of any party of men; and only serves to expose religion to the scorn and contempt of the profane. But bishop Patrick, in his advanced age, and in a public debate in the House of Lords about the Occasional Bill, took the opportunity to declare himself to this purpose; 'That he had been known to write against the Dissenters with some warmth in his younger

years; but that he had lived long enough to see reason to alter his opinion of that people, and that way of writing; and that he was verily persuaded there were some, who were honest men, and good Christians, who would be neither, if they did not ordinarily go to church and sometimes to the meeting; and on the other hand, some were honest men and good Christians, who would be neither, if they did not ordinarily go to the meetings, and sometimes to the church.' A rare instance this of retractation and moderation, which, I think, redounds greatly to his honour, and is worthy of imitation." This was, however, viewed in a different light by Wharton, who in his MS notes, says, Dr. Patrick "was a person of great learning and reputation, for goodness and wisdom, before he was made bishop; but after that, he lost his reputation through imprudent management, openly favouring the dissenters, and employing none but such."

Dr. Patrick's next publication, of the more practical kind, was his "Christian Sacrifice; a treatise showing the necessity, end, and manner of receiving the Holy Communion, &c." 1671, 8vo. This was followed by his "Devout Christian," a book of forms of prayer, 1672; "Advice to a Friend," 1677, 12mo; "Jesus and the Resurrection justified by witnesses in Heaven and Earth," 1677, 8vo; "The Glorious Epiphany," 1678, 8vo; a translation of Grotius, "De Veritate," 1680, 8vo; and various pious tracts of the popular kind, published from this date to 1703, and a considerable number of occasional sermons.

In the interim, in July 1672 he was made prebendary of Westminster, and dean of Peterborough in Aug. 1679. Here he completed the "History of the Church of Peterborough," which had been compiled by Simon Gunton, who was a native and prebendary of Peterborough. Gunton died in 1676; and Patrick published, in 1686, his manuscript in folio, with a large "Supplement," from page 225 to 332, containing a fuller account of the abbots and bishops of Peterborough, than had been given by Gunton. In 1680, the lord-chancellor Finch offered him the living of St. Martin's in the Fields; but he refused it, and recommended Dr. Thomas Tenison. In 1682, Dr. Lewis de Moulin, who had been history-professor at Oxford, and had written much against the church of England, sent for Patrick upon his death-bed, and solemnly declared, before Dr. Burnet also, his regret upon that account; which declaration being signed, was published after his death.

During the reign of James II. Dr. Patrick was one of those able champions, who defended the protestant religion against the designs of the court, and published some pieces, which were afterwards reprinted in the collection of "Controversial Tracts," 3 vols. fol. But his most remarkable service in this way was his conference with two Romish priests, of which we have the following account: "Great endeavours were used to bring Laurence Hyde, earl of Rochester, lord high treasurer in king James's reign, to embrace popery; but in vain. At length his lordship being pressed and fatigued by the king's intreaties, told his majesty, that to let him see it was not through any prejudice of education, or obstinacy, that he persevered in his religion, he would freely consent to hear some protestant divines dispute with some popish priests, and pro-

mised to side with the conquerors. On this the king appointed a conference to be held at Whitehall, at which his majesty and several persons of rank were present. The protestant champions were Dr. Patrick and Dr. William Jane, the two chaplains then in waiting. Those on the popish side were Gifford, a doctor of the Sorbonne, probably the same whom king James wished to obtrude upon Magdalen-college, and a Mr. Tilden, who, having turned papist at Lisbon, went by the name of Dr. Godden. The subject of their dispute was the 'rule of faith,' and 'the proper judge in controversies.' The conference was very long; and at last the Romish doctors were pressed with so much strength of reason and authority against them, that they were really put to silence. On this the earl of Rochester declared 'that the victory the protestant divines had gained made no alteration in his mind, being beforehand convinced of the truth of his religion, and firmly resolved never to forsake it.' The king, going off abruptly, was heard to say, he never saw a bad cause so well, nor a good one so ill maintained."

Such is the account given of this debate by Kennet in his "Complete History of England:" bishop Burnet's account is somewhat different. He says, "That the king desired of the earl, he would suffer himself to be instructed in religion. He answered, he was fully satisfied about his religion; but, upon the king's pressing it that he would hear his priests, he said he desired then to have some of the English clergy present, to which the king consented; only he excepted to Tillotson and Stillingfleet. Lord Rochester said he would take those who should happen to be in waiting; for the forms of the chapel were still kept up. And Drs. Patrick and Jane were the men." "Patrick," adds Burnet, "told me, that at the conference there was no occasion for them to say much. The priests began the attack. And when they had done, the earl said, if they had nothing stronger to urge, he would not trouble those learned gentlemen to say any thing; for he was sure he could answer all that he had heard. And so answered all with much heat and spirit, not without some scorn, saying, Were these grounds to persuade men to change their religion? This he urged over and over again with great vehemence. The king, seeing in what temper he was, broke off the conference, charging all that were present to say nothing of it."

The king had often taken pains to gain over Patrick, sent for him, treated him kindly, desired him to abate his zeal against his church, and quietly enjoy his own religion : but the dean replied, with proper courage, "That he could not give up a religion so well proved as that of the Protestants." Conformably to this principle, he opposed the reading of his majesty's declaration for liberty of conscience; and assisted Dr. Tenison in setting up a school at St. Martin's, in opposition to the popish one, opened at the Savoy, in order to seduce the youth of the town into popery; and this was the origin of the ward and parish schools of London. He had also a great share in the comprehension projected by archbishop Sancroft, in order to bring over the dissenters, which, it is well known, was unsuccessful.

At the Revolution in 1688, great use was made of the dean, who was very active in settling the affairs of the church : he was called upon to preach before the prince and princess of Orange; and was soon after appointed one of the commissioners for the review of the liturgy. He was thought to have excellent talents for devotional composition, and his part now was to revise the collects of the whole year, in which he introduced some amendments and improvements of style. In October 1689, he was made bishop of Chichester; and employed, with others of the new bishops, to compose the disorders of the church of Ireland. In July 1691, he was translated to the see of Ely, in the room of Turner, who was deprived for refusing the oaths to government. Here he continued to perform all the offices of a good bishop, as well as a good man, which he had ever proved himself on all occasions. He died at Ely, May 31, 1707, aged eighty; and was interred in the cathedral, where a monument is erected to his memory, with an inscription said to have been written by Dr. Leng, afterwards bishop of Norwich.

This prelate was one of the most learned men as well as best writers of his time. We have noticed his principal writings, but have still to add his "Paraphrases" and Commentaries upon the Old Testament, as far as the prophets, which are the result of extensive reading, and perhaps the most useful of any ever written in the English language. They were published at various times, but reprinted in 2 vols. folio; and, with Lowth on the Prophets, Arnald on the Apocrypha, and Whitby on the New Testament, have

been published, in folio, and very recently in 4to, as a regular commentary upon all the sacred books. The style of this prelate is even and easy, his compositions rational, and full of good and sound sense. Burnet ranks him among those many worthy and eminent clergymen in this nation, who deserved a high character; and were indeed an honour to the church, and to the age in which they lived.

Our prelate had a brother John Patrick, preacher at the Charter-house, according to Wharton, and one of the translators of Plutarch. Dr. Samuel Patrick, the editor of an edition of Ainsworth's Dictionary was also at the Charter-house, but whether a relation does not appear. Wharton also says he had a son, who wasted an estate left him by his father, and it was sold, after his death, "for debts and portions." Mrs. Catherine Patrick, a maiden lady of eighty-two years old, said to be our prelate's grand-daughter, died at Bury in 1792. Whiston speaks of a life of bishop Patrick, written by himself, which he had read, and which was in Dr. Knight's hands, but where now, is not known.¹

PATRIX (PETER), a French minor poet, was born at Caen in 1585, and being the son of a lawyer, was designed by his father for the same profession. This destination, which seldom suits a poetical imagination, was accordingly rejected by Patrix, who addicted himself entirely to poetry. About the age of forty, he attached himself to the court of Gaston, duke of Orleans, to whom, and to his widow, Margaret of Lorraine, he faithfully devoted his services. A Norman accent, and a certain affectation of rustic simplicity, did not prevent him from being in high favour at that little court: his wit, liveliness, and social talent, making amends for such imperfections. Towards the latter end of life, he became strongly touched with sentiments of religion, and suppressed, as far as he could, the licentious poems which he had written in his youth. He lived to the great age of eighty-eight, and died at Paris in 1672. At eighty, he had a violent illness, and when he recovered from it, his friends advised him to leave his bed; "Alas!" said he, "at my time of life, it is hardly worth while to take the trouble of dressing myself again." He proved however mistaken, as to the shortness of his subsequent

¹ Biog. Brit.—Gen. Dict.—Burnet's Own Times.—Whiston's Memoirs.—Restituta, vol. I. p. 56.—Birch's Life of Tillotson.—Cole's MS Athenæ in British Museum.

life. Of his works there are extant, 1. A collection of verses entitled "*La misericorde de Dieu sur un pecheur pénitent*," Blois, 1660, 4to. These were written in his age, yet possess some fire. 2. "*Plaints des Consonnes qui n'ont pas l'honneur d'entrer dans le nom de Neuf-ermain*," preserved in the works of Voiture. 3. Miscellaneous poems, in the collection of Barbin. The greater part of them are feeble, with the exception of a few original passages. The poem most known was made a few days before his death. It is called the Dream; and, though it is of a serious cast, a translation of it, oddly enough, possesses a place in all our English jest books, beginning, "I dreamt that buried in my fellow-clay," &c. It asserts a moral and religious axiom, which is undeniable, that death levels all conditions. The original is little known; it is this:

Je songeois cette nuit que, de mal consumé,
Côte à côte d'un Pauvre on m'avoit inhumé,
Et que n'en pouvant pas souffrir le voisinage,
En mort de qualité je lui tins ce langage :
"Retire toi, coquin ! va pourrir loin d'ici,
Il ne t'appartient pas de m'approcher ainsi."
"Coquin !" me dit il, d'une arrogance extreme,
"Va chercher tes coquins ailleurs, coquin toi-même !
Ici tous sont egaux ; je ne te dois plus rien ;
Je suis sur mon fumier, comme toi sur le tien."

PATRIZI (FRANCIS, or PATRICIUS), a platonic philosopher and man of letters, was born, in 1529, at Clissa in Illyricum, and was educated at Padua. In 1553 he began to appear as an author by some miscellaneous Italian tracts. In 1557, with the view of obtaining the patronage of the duke of Ferrara, he published a panegyrical poem on the house of Este, entitled "*L'Eridano*," in a novel kind of heroic verse of thirteen syllables. After this, for several years, he passed an unsettled kind of life, in which he twice visited the isle of Cyprus, where he took up his abode for seven years, and which he finally quitted on its reduction by the Turks in 1571. He also travelled into France and Spain, and spent three years in the latter country, collecting a treasure of ancient Greek MSS. which he lost on his return to Italy. In 1578 he was invited to Ferrara by duke Alphonso II. to teach philosophy in the university of that city. Afterwards, upon the ac-

cession of Clement VIII. to the popedom, he was appointed public professor of the Platonic philosophy at Rome, an office which he held with high reputation till his death, in 1597. He professed to unite the doctrines of Aristotle and Plato, but in reality undermined the authority of the former. He wholly deserted the obscurity of the Jewish Cabbala, and in teaching philosophy closely followed the ancient Greek writers. During his lecturing at Rome, he more openly discovered his aversion to the Aristotelian philosophy, and advised the pope to prohibit the teaching of it in the schools, and to introduce the doctrine of Plato, as more consonant to the Christian faith. His "*Discussiones Peripateticæ*," a learned, perspicuous, and elegant work, fully explains the reason on which his disapprobation of the Peripatetic philosophy was founded. He was one of the first of the moderns who attentively observed the phenomena of nature, and he made use of every opportunity, that his travels afforded him, for collecting remarks concerning various points of astronomy, meteorology, and natural history. In one of his "*Dialogues on Rhetoric*," he advanced, under the fiction of an Ethiopic tradition, a theory of the earth which some have thought similar to that afterwards proposed by Dr. Thomas Burnet. His other principal works were, "*Nova Geometria*," 1587; "*Paralleli Militari*," 1594, both of which are full of whimsical theories; and an elaborate edition of "*Oracula Zoroastris, Hermetis Trismegisti, et aliorum ex scriptis Platoniorum collecta, Græce et Latine, prefixa Dissertatione Historica*," 1591.¹

PATRU (OLIVER), a polite scholar, and memorable for being one of the first polishers and refiners of the French language, was born in 1604 at Paris, where his father was procurator to the parliament. After studying the law, and being received an advocate, he went into Italy; and, on his return to Paris, frequented the bar. "He was the first," says Voltaire, "who introduced correctness and purity of language in pleadings." He obtained the reputation of a most exact speaker and excellent writer, and was esteemed so perfectly knowing in grammar and in his own language, that all his decisions were submitted to as oracles. Vaugelas, the famous grammarian, to whom the French language was greatly indebted, for much of its

¹ Gen. Dict.—Landi Hist. Litt. d'Italie.—Brucker.—Rees's Cyclopædia.

perfection, confesses that he learned much from Patru : and Boileau applied to him to review his works, and used to profit by his opinion. Patru was an extremely rigid censor, though just ; and when Racine made some observations upon the works of Boileau a little too subtle and refined, Boileau, instead of the Latin proverb, “ *Ne sis mihi patruus,*” “ Do not treat me with the severity of an uncle,” replied, “ *Ne sis mihi Patru,*” “ Do not treat me with the severity of Patru.”

Patru was in his personal character honest, generous, sincere ; and preserved a gaiety of temper which no adversity could affect : for this famous advocate, in spite of all his talents, lived almost in a state of indigence. The love of the belles lettres made him neglect the law ; and the barren glory of being an oracle to the best French writers had more charms for him, than all the profits of the bar. Hence he became so poor, as to be reduced to the necessity of selling his books, which seemed dearer to him than his life ; and would actually have sold them for an under-price, if Boileau had not generously advanced him a larger sum, with this further privilege, that he should have the use of them as long as he lived*. His death was preceded by a tedious illness, during which he received a present of five hundred crowns from the statesman Colbert, as a mark of the esteem which the king had for him. He died Jan. 16, 1681. He had been elected a member of the French academy in 1640, by the interest of cardinal Richelieu, and made a speech of thanks on his reception, with which the academicians were so much pleased, as to order that every new member should in future make one of a similar kind on being admitted ; and this rule has been observed ever since. When M. Conrart, a member of the French academy died, one of the first noblemen at court, but whose mind was very moderately cultivated, having offered for the vacant place, Patru opened the meeting with the following apologue : “ Gentlemen, an ancient Grecian had an admirable Lyre ; a string broke, but instead of replacing it with one of catgut, he would have a silver one, and the Lyre with its silver string was no longer harmonious.” The fastidious care with which he retouched and finished every thing he wrote, did not permit him to

* This act of generosity was dramatised at Paris in 1802, in a piece entitled “ *La Bibliothèque de Patru,*” in which Boileau is made to give 30,000 livres for the library, which really cost him only 4000.

publish much. His miscellaneous works were printed at Paris in 1670, 4to; the third edition of which, in 1714, was augmented with several pieces. They consist of "Pleadings," "Orations," "Letters," "Lives of some of his Friends," "Remarks upon the French Language," &c. A very ingenious tract by him was published at Paris in 1651, 4to, with this title, "Reponse du Curé a la Lettre du Marguillier sur la conduite de M. le Coadjuteur."¹

PATTEN. See WAYNFLETE.

PATTISON (WILLIAM), an unfortunate poet, was born at Peasmarsh, in the county of Sussex, in 1706, and was the son of a farmer at that place, who rented a considerable estate of the earl of Thanet. He discovered excellent parts, with a strong propensity to learning; and his father, not being in circumstances to give him a proper education, applied to his noble landlord, who took him under his protection, and placed him at Appleby school in Westmoreland. Here he became acquainted with Mr. Noble, a clergyman of great learning and fine taste, who promoted his studies and directed his taste. Upon his leaving Appleby, he went to Sidney college in Cambridge, where he pursued the plan Mr. Noble had given him, and went through the classics, as well as all our English poets, with great advantage. Of these last, Spenser's "Fairy Queen" and Brown's "Britannia's Pastorals" are said to have given him the greatest delight. He had, however, unfortunately contracted a habit of desultory reading, and had no relish for academical studies. His temper could not brook restraint; and his tutor, he thought, treated him with great rigour. A quarrel ensued; and, to avoid the scandal of expulsion, with which he was threatened, he took his name out of the college book, and went to London. Even now his friends would have forgiven him, and procured his re-admission; but the pleasures of the town, the desire of being known, and his romantic expectations of meeting with some generous patron to reward his merit, rendered him deaf to all advice. He led a pleasurable life, frequented Button's, and became acquainted with some of the most eminent wits of the time. As he had no fortune, nor any means of subsistence, but what arose from the subscriptions for the poems he proposed to publish; and, as he wanted even common prudence to manage this pre-

¹ *Chaufepie*.—*Nicéron*, vol. VI.—*Perrault's "Les Hommes Illustres."*

carious income, he was soon involved in the deepest distress and most deplorable wretchedness. In a poem, entitled "*Effigies Authoris*," addressed to lord Burlington, he describes himself as destitute of friends, of money; a prey to hunger; and passing his nights on a bench in St. James's park. In a private letter to a gentleman, he thus expressed himself: "Spare my blushes; I have not enjoyed the common necessities of life these two days, and can hardly hold to subscribe myself," &c. Curll, the bookseller, finding some of his compositions well received, and going through several impressions, took him into his house; and, as Pope affirms in one of his letters, starved him to death. But this does not appear to be strictly true; and his death is more justly attributed to the small-pox, which carried him off in 1727, in his 21st year. His biographer says, that he had a surprising genius, and had raised hopes in all that knew him, that he would become one of the most eminent poets of the age; but such of his poems as we find in the collection published in 2 vols. 8vo, in 1728, would not in our days be thought calculated to support such high expectations.¹

PAUL OF BURGOS, a learned Jew, born in that city, in 1353, embraced Christianity, and entered the ecclesiastical profession after his wife's decease. He was appointed preceptor to John II. king of Castille; afterwards archdeacon of Trevigno, bishop of Carthagea, bishop of Burgos, and is said to have died patriarch of Aquileia, August 29, 1435, aged 82. He has left additions to Nicholas de Lyra's "*Postills*;" a treatise, entitled "*Scrutinium Scripturarum*," Mant. 1474, fol. reprinted several times; and other learned works, abounding, according to Dupin, in useful biblical criticism. His three sons were baptized with him, and recommended themselves by their merit. ALPHONSO was bishop of Burgos, and wrote an abridgment of the Spanish History, which is in the "*Hispania illustrata*," 4 vols. fol. GONSALVO, the second son, was bishop of Placentia; and ALVAREZ, the third, published a History of John II. king of Castille.²

PAUL, the DEACON, or PAULUS DIACONUS, so called because he had been a deacon of the church of Friuli, though some call him by his father's name WARNAFRIDUS, and others, from the profession he took up in his latter

¹ Life prefixed to his Poems.

² Dupin.—Moreri.—Dict. Hist.

years **PAULUS MONACHUS**, was originally a Lombard, born in the city of Friuli, in the eighth century, and educated in the court of the Lombard kings at Pavia. After Desiderius, the last king of the Lombards, was taken prisoner by Charlemagne, and carried to France, tired of the tumult of the public world, he retired from the busy scenes he had been engaged in, and became a monk in the famous monastery of Monte Casino, where he wrote his history of the Lombards, in six books, from their first origin down to the reign of Luitprandus, who was their eighteenth king that reigned in Italy, and died in the year 743. He was an eye-witness of many of the transactions he relates; and as he was a Lombard, we may suppose him well informed of the affairs of his own nation, and had read the history of the Lombards, written in the same century in which they began to reign in Italy, by Secundus Tridentinus, originally a Lombard, but a native of the city of Trent, who flourished, according to Baronius, in the year 615; but his history is now lost. He often quotes his authority, and though he sometimes falls into trivial mistakes, about foreign affairs, and such as happened long before his time, as Grotius learnedly evinces, yet, in the transactions of his own nation, he is, generally speaking, very exact. He died in the year 799. His history was printed at Hamburgh in 1611, and is besides to be found in the eighteenth volume of Muratori's *Rerum Italic. Scriptores*.¹

PAUL of **SAMOSATA**, so named from the place of his birth, flourished in the third century, and was among the first who entertained the opinions since known by the name of Socinian, or Unitarian. In the year 260 he was chosen bishop of Antioch, and having begun to preach against the divinity of Jesus Christ, he was admonished, in a council assembled at Antioch, in the year 264: but, in another, held in the year 269 or 270, sentence of deposition was passed. To this he refused to submit, and was supported in his disobedience by Zenobia the consort of Odenatus. At length, when this queen was driven from Antioch, the emperor Aurelian expelled Paul in the year 272 or 273. It is not known what became of him afterwards; nor are any of his writings extant. His morals appear to have been as obnoxious as his doctrines. Dr. Lardner has endeavoured to defend both, yet it appears evident that he

¹ Dupin.—Moreri.

had the whole Christian world against him, and queen Zenobia only for him. His wealth, says Gibbon, was a sufficient evidence of his guilt, since it was neither derived from the inheritance of his fathers, nor acquired by the arts of honest industry. His followers were for a considerable time called Paulianists, but have since been known by many other names, according to the shades of difference in their opinions.¹

PAUL DE VINCENT (St.), a worthy ecclesiastic of the Romish church, was born April 24, 1576, and studied at Toulouse, where he was ordained a priest in 1600. On his return to Narbonne from Marseilles, his ship was taken by the Turks, and he remained for a considerable time in slavery, under three masters, the last of whom he converted. Returning at length to France, Louis XIII. made him abbot of St. Leonard de Chaulme, and he had afterwards the care of the parish church of Clichy, which he completely repaired and furnished at his own expence. Towards the end of 1609, he went to reside in the house of Emmanuel de Goudy, as tutor to his children, but does not appear to have remained here long. He then obtained the curacy of Châtillon-les-Dombes, which he kept only five months. Compelled by the solicitations of numberless persons of the highest distinction, to return to the Goudy family, he resigned himself wholly to his natural desire of relieving the poor and afflicted. Louis XIII. being made acquainted with his zeal, appointed him almoner-général of the gallies, 1619; and the following year, St. Francis de Sales, because, as he says, he "knew not a worthier priest in the church," made him superintendant of the nuns of the visitation. On madame de Goudy's decease, M. Vincent retired to the college des Bon Enfans, of which he was principal, and which he never quitted, but to perform the office of a missionary. Some years after, he accepted the house de St. Lazare, though with great reluctance. His life was a continued series of good works, and it is scarcely to be conceived how one man could plan so many, still less, how he could execute them. Among these were missions in all parts of France, as well as in Italy, Scotland, Barbary, Madagascar, &c.; ecclesiastical conferences, at which the most eminent bishops of the kingdom were present; spiritual retirements, as they

¹ Lardner.—Milner's Church Hist.—Gibbon's Hist.—Cave, vol. I.

were called, which were also gratuitous; an Hospital for Foundlings, for which his humane applications procured an income of 40,000 livres; the foundation of the Charitable Virgins, for the relief of sick poor; to which we may add, the hospitals de Bicêtre, de la Salpêtrière, de la Pitié; those of Marseilles for galley-slaves; of St. Reine for pilgrims, and of le Saint Nom de Jesus, for old men, which are principally indebted to him for their establishment. In times of the greatest distress, he sent above two millions of livres into Lorraine in money and effects; nor did Picardy and Champagne experience much less of his bounty, when the scourges of heaven had reduced those provinces to the most deplorable indigence. During ten years that M. Vincent presided in the council of conscience, under Anne of Austria, he suffered none but the most worthy to be presented to benefices. Being a zealous patron of nunneries, he supported the establishment of the nuns de la Providence, de Sainte Genevieve, and de la Croix. He laboured with success for the reform of Grammont, Premontré, and the abbey of St. Genevieve, as well as for the establishment of the great Seminaries. Even those, who have doubted whether his talents were very extensive, have openly acknowledged that he was one of the most pious priests in the kingdom, and more useful to the poor and to the church, than most of those who are considered as great geniuses. This excellent man died loaded with years, labour, and mortifications, Sept. 27, 1660, aged near 85. He was canonized by Clement XII. on July 16, 1737. Those who wish to know more of St. Vincent de Paul, may consult his Life by M. Collet, 2 vols. 4to, and "*l'Avocat du Diable*," 3 vols. 12mo.¹

PAULINUS, an ecclesiastical writer of the fifth century, was descended from an illustrious family of Roman senators, and born at Bourdeaux about the year 253. He was directed in his studies by the famous Ausonius; and applied himself so earnestly to the best Latin authors, that he acquired a style not unlike theirs. He was advanced afterwards to the most considerable offices of the empire. Ausonius says, that Paulinus was consul with him; but his name not being found in the *Fasti Consulares*, it is probable he obtained that dignity only in the room of some other person, who died in the office, and perhaps in the year 378, after the

¹ Dict. Hist.—Mosheim.

death of Valens. He married Therasia, an opulent Spanish lady, who proved instrumental in converting him to Christianity; and he was baptized in the year 389. He dwelt four years in Spain, where he embraced voluntary poverty; selling his goods by degrees, and giving them to the poor. The inhabitants of Barcelona, where he resided, conceived such an esteem for him, that they would have him ordained a priest; to which, after a long resistance, he consented, upon condition that he should not be obliged to remain in Barcelona, because his design was to withdraw to Nola. This ordination was performed in the year 393, and the next year he left Spain to go into Italy. In his way he saw St. Ambrose at Florence, who shewed him marks of respect; and was kindly received at Rome both by the quality and the people: but the clergy there growing jealous of him, he left that city quickly, and went to Nola, where he dwelt in a country-house about half a league from the town. He lived there sixteen years with his wife Therasia, in the study and exercises of a monastic life; and then, in the year 409, was chosen and ordained bishop of Nola. The beginning of his episcopate was disturbed by the incursions of the Goths, who took that city; but the assault being over, he enjoyed it peaceably to his death, which happened in the year 431.

His works consist of "Poems," and "Letters," and are written with much art and elegance; his manner of expression being close and clear, his words pure and well chosen, and his sentences strong and lively. All his writings are short, but pretty numerous, and composed with great care. Ausonius highly commends his poems; yet they cannot pass for perfect, especially those which he made after his conversion. He was esteemed, beloved, and caressed by all the great men of that age, of what party soever they were; and corresponded with them all, without falling out with any. He was, in truth, like Titus, the delight of his times. Milner says that he appears, through the mist of superstition, which clouds his narrative, to have been one of the best Christians of the age. He was a mirror of piety, liberality, and humility, worthy of a more intelligent age, and of more intelligent writers, than of those who have recorded his life. The first edition of his works was at Paris, in 1516, by Badius; the second at Cologne, by Grævius: Roswedius caused them to be printed at Antwerp, in 1622; and the last edition of them was at

Paris, in 2 vols. quarto, the former of which contains his genuine works. Du Pin wishes, that "the booksellers had taken as much care to have it upon good paper, and in a fair character, as the editor did to make it correct and useful."¹

PAULINUS, patriarch of Aquileia in the eighth century, and one of the best bishops of his time, owes his fame in a great measure to his zeal in behalf of the doctrine of the Trinity. He was born near Friuli, in the year 726, and became greatly distinguished by his laborious application, and zeal for the advancement of learning and science. The emperor Charlemagne bestowed on him various substantial marks of his favour, and, towards the close of the year 776, promoted him to the patriarchate of Aquileia, where he died in the year 804. A complete edition of all his works, with learned notes and commentaries, was published at Venice, in 1737, by John Francis Madrisi, a priest of the congregation of the Oratory.²

PAULLI (SIMON), a Danish professor and physician, was born at Rostock, in the circle of Lower Saxony, April 6, 1603, and died at Copenhagen, April 25, 1680. He published some medical treatises, and in 1639 a Latin quarto, on medicinal plants, entitled *Quadripartitum Botanicum*; and in 1648 a thicker volume, in Danish, with wooden cuts, called "*Flora Danica*," which, however, embraces the garden plants as well as the native ones, known in Denmark at the time of its publication. He wrote also against tobacco and tea, and his work was translated into English by the late Dr. James, in 1746. The most remarkable circumstance attending it is his contending, with the positiveness, usual to those who are in the wrong, that the Chinese Tea is no other than our European *Myrica gale*; an error which Bartholin very cautiously and respectfully corrects, in his *Acta Medica*, v. 4. 1, where the true tea is, not very accurately, figured. The *Paullinia*, in botany, is so named in honour of him, by Linnæus.³

PAULMIER DE GRENTESMENIL (JAMES LE), more commonly known to the learned by his Latinized name

¹ Dupin.—Milner, vol. II. p. 485 and 528.—Cave, vol. I.—Saxii *Onomast.*

² Dupin.—Cave, vol. I.—Milner's *Church Hist.* vol. III. p. 211.

³ Eloy, *Dict. Hist. de Médecine*.—Rees's *Cyclopædia*.

Palmerius, was born in the territory of Auge, in 1587, the son of Julien le Paulmier, who was a physician of eminence. He was bred a protestant, embraced a military life, and served with credit in Holland and in France. After a time, he retired to Caen, where he gave himself up entirely to the study of letters and antiquity; and was the first promoter of an academy in that city, which has since been considered as a valuable institution. He died at Caen, Oct. 1, 1670, being then eighty-three. His works are, 1. "*Observationes in optimos auctores Græcos*," Lugd. Bat. 1668, 4to. 2. "*Græciæ antiquæ Descriptio*," Lugd. Bat. 1678, 4to. This work contains a very learned and useful digest of what the ancients have written concerning Greece. Prefixed to it is a life of the author, written at some length, but in a very affected style, by the editor Stephen Morinus. 3. Some poems in the Greek, Latin, French, Italian, and Spanish languages. These, however, are the worst part of his works. He versified in too many languages to be very excellent in any.¹

PAULO (MARK), a celebrated traveller, was the son of Nicholas Paulo, a Venetian, who went with his brother Matthew, about 1225, to Constantinople, in the reign of Baudoin. While they were on this expedition Marco was born. On their return through the deserts they arrived at the city where Kublai, grand khan of the Tartars, resided. This prince was highly entertained with the account which they gave him of the European manners and customs, and appointed them his ambassadors to the pope, in order to demand of his holiness a hundred missionaries. They accordingly came to Italy, obtained from the Roman pontiff two Dominicans, the one an Italian, and the other an Asiatic, and carried with them young Marco, for whom the Tartar prince expressed a singular affection. This youth was at an early period taught the different dialects of Tartary, and was afterwards employed in embassies which gave him the opportunity of traversing Tartary, China, and other eastern countries. After a residence of seventeen years at the court of the great khan, the three Venetians came back to their own country in 1295, with immense wealth. A short time after his return, Marco served his country at sea against the Genoese, his galley in a naval engagement was sunk, and himself taken prisoner and

¹ Nicéron, vols. VIII and X—Chaufepie.—Dict. Hist.

carried to Genoa. He remained there many years in confinement; and, as well to amuse his melancholy, as to gratify those who desired it of him, sent for his notes from Venice, and composed the history of his own and his father's voyages in Italian, under this title, "*Delle maraviglie del mondo da lui vidute*," &c. of which the first edition appeared at Venice in 1496, 8vo. This work has been translated into several foreign languages, and has been inserted in various collections. The best editions are one in Latin, published by Andrew Müller at Cologne in 1671, and one in French, to be found in the collection of voyages published by Bergeron, at the Hague in 1735, in two vols. In the narrative there are many things not easily believed*, but the greater part of his accounts has been verified by succeeding travellers. He not only gave better accounts of China than had been before received; but likewise furnished a description of Japan, of several islands of the East Indies, of Madagascar, and the coasts of Africa, so that from his work it might be easily collected that a direct passage by sea to the East Indies was not only possible, but practicable.¹

PAULUS (ÆGINETA), a native of the island Ægina, now Engia, whence he has his name, flourished, according to Le Clerc, in the fourth century; but with more truth he is placed by Abulfaragius, who is allowed to give the best account of those times, in the seventh. It is said that he travelled over Greece and other countries to gain information respecting the medical art; and that he studied at Alexandria before it was taken and plundered by Amrour, and there copied a part of the works of Alexander Trallian, who was his favourite author. On his return from his travels he made an abridgment of the works of Galen, and wrote several treatises, which are deservedly famous. It appears that his knowledge in surgery was very great; for Fabricius ab Aquapendente, one of the best chirurgical

* Among these, it seems difficult to believe, that as soon as the grand khan was informed of the arrival of two Venetian merchants, who were come to sell theriaca (or treacle) at his court, he sent before them an escort of 40,000 men, and afterwards dispatched these Venetian ambassadors to the pope, to beseech his holiness to send him a hundred missionaries. It

is equally difficult to believe that the pope, who doubtless had an ardent zeal for the propagation of the faith, instead of a hundred should have sent him only two missionaries.—The authors of the Universal History are of opinion that what Mark Paulo wrote from his own knowledge is both curious and true, and where he erred he was probably deceived by his father and uncle.

¹ Encycl. Britannica.—Univ. History.

writers, has thought fit to transcribe him in a great number of places.

Ægineta's principal works are, 1. "*Salubria de sanitate tuenda præcepta*," Argent. 1511, 8vo. 2. "*De re medica libri septem*," Greek, Venice, 1528, fol. and often reprinted both in Greek, Latin, and other languages, with commentaries. 3. "*De crisi et diebus criticis, eorumque signis*," Basil. 1529, 8vo. He appears to have been particularly skilful in the disorders of the female sex, and is the first in antiquity who deserves the title of accoucheur.¹

PAUSANIAS, an ancient Greek writer, who has left us a curious description of Greece, lived in the second century, but very few particulars of his life are known. Suidas mentions two of this name: one of Laconia, who wrote concerning the Hellespont, Laconia, the Amphyc-tions, &c.; another, who was a sophist or rhetorician of Cæsarea in Cappadocia, lived at the same time with Aristides, and is mentioned by Philostratus, in his *Lives of the Orators*. This last is supposed to be our Pausanias. He was, according to the same Philostratus, "a disciple of the famous sophist Herodes Atticus, whom he imitated in many respects, but especially in composing without premeditation. His pronunciation was according to the manner of the Cappadocians, who had a way of lengthening short syllables, and shortening long ones. The character of his composition was negligent, yet not without force. He declaimed a long time at Rome, where he died very old, though he continued all the while a member of the college at Athens." His work is properly an account of a journey through Greece, in which the author noted every thing that was remarkable. All public monuments, as temples, theatres, tombs, statues, paintings, &c. came within his design: he took the dimensions of cities, which had formerly been great and famous, but were then in ruins; nor did he hastily pass over places that were memorable for illustrious transactions of old. By these observations he throws much light upon the history and antiquities of Greece; and clears up many passages in ancient authors, which would otherwise have remained very perplexed and obscure. His work has been recommended to modern travellers, and it is well known that Spon and Wheler made great use of it.

¹ Eloy, Dict. Hist. de Médecine.

Pausanias was first published at Venice in 1516, fol. by Aldus, who was assisted by Marcus Musurus: Musurus wrote a preface in Greek, which is prefixed to this edition, and addressed to John Lascaris, a learned Greek of the same age. Afterwards, in 1547, Romulus Amaseus published a Latin version of this work at Rome; and, three years after, an edition was printed at Basil, with a new Latin version by Abr. Loescherus. A better edition than had yet appeared, with the Greek text of Aldus corrected by Xylander, and the Latin version of Amaseus by Sylburgius, came out at Francfort, 1583, in folio; from which that of Hanover, 1613, in folio, was printed word for word. But the best of all is that of Leipsic, 1696, in folio, with the notes of Kuhniius. This learned man had already given proof, by his critical labours upon Ælian, D. Laertius, and Pollux, that he was very well qualified for a work of this nature; and his notes, though short, are very good. When he undertook this edition of Pausanias he proposed great advantages from four manuscripts in the king of France's library; but, upon consulting them on several corrupt and obscure passages, he found that they did not vary from Aldus's copy. The main succours he derived were from some manuscript notes of Isaac Casaubon, upon the margin of Aldus's edition; and, by the help of these, and his own critical skill, he was enabled to correct and amend an infinite number of places. A new edition, in 4 vols. 8vo, was published at Leipsic, in 1794—1797, by Jo. Frid. Facius, which by the few who have had an opportunity of examining it, is thought excellent. It has very correct indexes, and some aid from a Vienna and a Moscow manuscript. An English translation was published in 1794 by Mr. Thomas Taylor. ¹

PAUTRE (ANTHONY LE), a Parisian architect of the seventeenth century, and one of a family of artists, excelled in the ornaments and decorations of buildings, and was architect to Louis XIV. and monsieur his only brother. He planned the cascades, which are so justly admired, at the castle of St. Cloud, and built the church of the nuns of Port-royal, at Paris, in 1625. Le Pautre was received into the royal academy of sculpture, December 1, 1671, and died some years after. His "*Œuvres d'Architecture*" are engraved in one vol. folio, sometimes bound up in five.

¹ Vossius de Hist. Græc.—Fabric. Bibl. Græc.—Saxii Onomast.

JOHN le Pautre, his relation, born in 1617, at Paris, was placed with a joiner, who taught him the first rudiments of drawing; but he soon surpassed his master, and became an excellent designer, and skilful engraver. He perfectly understood all the ornamental parts of architecture, and the embellishments of country houses, such as fountains, grottos, jets-d'eau, and every other decoration of the garden. John le Pautre was admitted a member of the royal academy of painting and sculpture April 11, 1677, and died February 2, 1682, aged sixty-five. His "*Œuvres d'Architecture*," Paris, 1751, 3 vols. fol. contains above 782 plates, which were much valued by the chevalier Bernin. PETER le Pautre, related to the two preceding, was born at Paris, March 4, 1659, and excelled so much in statuary as to be appointed sculptor to his majesty. He executed at Rome, in 1691, the beautiful group of Æneas and Anchises, which is in the grand walk at the Thuilleries; and completed, in 1716, that of Arria and Pætus (or rather of Lucretia stabbing herself in presence of Collatinus) which Theodon had begun at Rome. Several of his other works embellish Marly. This ingenious artist was professor and perpetual director of St. Luke's academy, and died at Paris, January 22, 1744, aged eighty-four.¹

PAUW (CORNELIUS DE), a native of Amsterdam, who distinguished himself by his philosophical writings, was born there in 1739; no particulars of his early life are given in our authority, but it appears that he was educated for the church, and held a canonry in some part of Germany. He died July 7, 1799, at Xantem, near Aix-la-Chapelle. He was uncle to the famous, or rather infamous, Anacharsis Cloots, who was the idol of the lowest of the mob of Paris about the time of the revolution, and his opinions were in some respects as singular; but he had far more learning, and more skill in disguising them. He is principally known for his "*Recherches philosophiques*, 1. sur les Grecs; 2. sur les Américains, les Egyptiens, et les Chinois," Paris, 1795, 7 vols. 8vo. In this his countrymen seem willing to allow that he asserts more than he proves; that his object is to contradict all preceding historians, and to lessen the character of the nations he describes. His style is agreeable, but he is full of paradoxes, and of those bold opinions which were once in vogue in France, and recom-

mended him much to Frederick the Great of Prussia, while they rendered him obnoxious to the ministers of religion.¹

PAYS (RENE' LE), sieur of Villeneuve, a French poet, born at Nantes in 1636, was for a considerable time comptroller-general of the imposts in Dauphiné and Provence; yet he mingled the flowers of poetry with the thorns of that occupation, and became celebrated at court by a miscellaneous publication of prose and verse, entitled "*Amitiés, Amours, et Amourettes*," published in 1685. This publication gained him particularly the favour of the ladies; and the duke of Savoy honoured him with the title of chevalier of St. Maurice, and he was made a member of the academy of Arles. The latter part of his life was embittered by a law-suit, which obliged him to pay for the dishonesty of one of his associates in office. He died April 30, 1690, at the age of fifty-four. His remaining works are, 1. "*Zelotide*," a novel of gallantry, which was admired in the country, but despised at Paris. 2. A collection of poetry, containing eclogues, sonnets, stanzas, &c. published at Paris in 1672, in 2 vols. 12mo, under the title of "*Nouvelles Oeuvres*." These contain rather the fancies of a minor wit, than the efforts of real genius.²

PEACHAM (HENRY), a writer of considerable note in his day, appears to have been the son of Mr. Henry Peacham of Leverton, in Holland, in the county of Lincoln, and was born in the latter part of the seventeenth century, unless he was the Henry Peacham who published "*The Garden of Eloquence*," a treatise on rhetoric, in 1577, 4to, and then he must be referred to the early part of the reign of queen Elizabeth. But we are more inclined to think, with Mr. Malone, that the "*Garden of Eloquence*" was a production of his father's. Very little is known with certainty of his history, and that little has been gleaned from his works, in which he frequently introduces himself. In his "*Compleat Gentleman*," he says he was born at North Mims, near St. Alban's, where he received his education under an ignorant schoolmaster. He was afterwards of Trinity college, Cambridge, and in the title to his "*Minerva*," styles himself master of arts. He speaks of his being well skilled in music, and it appears that he resided a considerable time in Italy, where he learnt music of Orazio Vecchi. He was also intimate with

¹ Dict. Hist.

² Moreri.—Gen. Dict.—Dict. Hist.

all the great masters of the time at home, and has characterized their several styles, as well as those of many on the continent. His opinions, says Dr. Burney, concerning their works are very accurate, and manifest great knowledge of all that was understood at the time respecting practical music.

He informs us also of his skill in painting; that he could take likenesses, and on one occasion took his majesty's (James I.) as he sat at dinner. He also *made*, perhaps engraved, a map of Cambridge. Lord Orford mentions his engraving of a good print, after Holbein, of sir Thomas Cromwell, knight, afterwards earl of Essex. From his "Gentleman's Exercise" we learn that he either kept school, or had private pupils. Lord Orford says that he was tutor to the children of the earl of Arundel, whom he accompanied to the Low Countries. In the same work, Peacham says he translated king James's "Basilicon Doron" into Latin verse, and presented it to prince Henry, to whom he also dedicated his "Minerva Britannica" in 1612. He also published in 1615, "Prince Henry revived; or a poem upon the birth of prince H. Frederick, heir apparent to Frederick Count Palatine of the Rhine." The only other particulars we derive from his own hints are, that he lived for some time in St. Martin's in the Fields, and was addicted to melancholy. It is said that he was reduced to poverty in his old age, and wrote penny pamphlets for bread. This last is asserted in a MS note by John Gibbon, Bluemantle, on a copy of one of Peacham's tracts sold at Mr. West's sale. It is entitled "A Dialogue between the cross in Cheap and Charing crosse. Comforting each other, as fearing their fall, in these uncertain times. By Ryhen Pameach" (Henry Peacham). The chief merit of this, Mr. Gough says, is that its wooden frontispiece exhibits the ruined shaft of Charing Cross, and the entire cross of Cheap. It has no date. Cheapside cross, we know, was taken down in 1640.

The work by which Peacham is best known is his "Complete Gentleman," a 4to volume, printed in 1622, and reprinted in 1627, 1634, 1654, and 1661. This last edition received some improvements in the heraldic part from Thomas Blount, author of the "Jocular Tenures." It treats of "nobilitie in generall; of dignitie and necessitie of learning in princes and nobilitie; the time of learning; the dutie of parents in their children's education; of a

gentleman's carriage in the universitie; of style in speaking, writing, and reading history; of cosmography; of memorable observation in the survey of the earth; of geometry; of poetry; of musicke; of statues and medalls; of drawing and painting in oyle; of sundry blazones both ancient and modern; of armory or blazing armes; of exercise of body; of reputation and carriage; of travaile; of warre; of fishing."

His other works are, 1. "Minerva Britannica, or a garden of Heroical Devises," &c. 1612, 4to. This is a collection of emblems in verse, with a plate to each. Mr. Ellis has selected several specimens from this curious volume. 2. "The period of Mourning, in memory of the late prince. Together with Nuptial Hymnes in honour of this happy marriage betweene Frederick count Palatine and Elizabeth daughter of our Sovereigne," 1613, 4to. 3. "A most true relation of the affairs of Cleve and Gulick," &c. 1614, 4to, in prose. 4. "Thalia's Banquet," a volume of epigrams," 1620, 12mo. 5. "The Valley of Varietie," 1638, 12mo. 6. "The Duty of all true subjects to their king; as also to their native country in time of extremity and danger," in two books, 1639, 4to. 7. "The worth of a penny, or a caution to keep money; with the causes of the scarcity and misery of the want thereof, in these hard and merciless times; as also how to save it, in our diet, apparel, recreations, &c." 4to. This piece of humour, which appeared first in 1647, was reprinted in 1667, 1677, and 1695, and perhaps oftener. 8. "The Gentleman's Exercise; or an Exquisite Practise as well for drawing all manner of beasts in their true portraiture, as also the making of colours for limning, painting, tricking, and blazoning of coats of arms, &c." 1630, and 1634, 4to. All these are works of considerable merit, Peacham being a man of general knowledge, good taste, and acute observation, and were very popular during the seventeenth century. His "Complete Gentleman" particularly was in high estimation with the gentry of that age. Sir Charles Sedley, who had been guilty of an offence against good manners, and was indicted for it, was asked on his trial by the chief justice, sir Robert Hyde, whether he had ever read the "Complete Gentleman"?¹

¹ Cole's MS Athenæ in Brit. Mus.—Hawkins's Hist. of Music.—Gough's Topography.—Dr. Burney in Rees's Cyclopædia.—Ellis's Specimens.—Walpole's Engravers.

PEACOCK, or **PECOCK** (**REYNOLD**), bishop of St. Asaph, and Chichester, in the reign of Henry VI. is supposed to have been born in Wales about 1390. He was educated in Oriel college, Oxford, of which he was chosen fellow in October 1417, in the room of Richard Garsdale, S. T. P. who was then elected provost of the college. Having studied with a view to the church, he was ordained deacon and priest in 1420 by Fleming, bishop of Lincoln. In 1425 he took his degree of bachelor of divinity, and about this time is supposed to have left the university. Humphrey, duke of Gloucester, was now protector of the kingdom, and being a great patron of learned men, invited Mr. Peacock to court, where he was enabled to make a very considerable figure by his talents. In 1431, he was elected master of the college of St. Spirit and St. Mary, founded by sir Richard Whittington; and with it was appointed to the rectory of St. Michael in Riola, now St. Michael Royal, situated in the street called Tower Royal in Vintry ward. This situation he resigned in 1444, on being promoted to the bishopric of St. Asaph. To whom he owed this preferment seems uncertain, as his patron the duke of Gloucester was now declining in court interest, but perhaps the estimation he was held in at court may account for it. He now was honoured with the degree of D. D. at Oxford, in his absence, and without performing any exercises, an omission for which he was reproached afterwards by his enemies, although it was not then uncommon. In 1447 he preached a sermon at Paul's cross, in which he maintained that bishops were not under obligation to preach or to take the cure of souls, and that their duties consist entirely in the various acts of church government. This doctrine was not very palatable even then, and he was under the necessity of explaining himself to the archbishop of Canterbury; but it showed, what appeared more clearly afterwards, that he was accustomed to think for himself, and to pay little deference to authority or custom.

In 1449, he was translated to the see of Chichester, and now began to give opinions which were ill suited to the times in which he lived. Although he had taken great pains both in his preaching and writings to defend the established church against the disciples of Wickliffe, now called Lollards, he gave it as his opinion, that the most probable means of reclaiming them was by allowing them the use of

their reason, and not insisting on the infallibility of the church. The clergy, we may suppose, were not satisfied with such doctrine; and many of the learned men of the universities were so highly offended with it, and with his writing in the English language on subjects which ought to be concealed from the laity, that they at last prevailed with the archbishop of Canterbury to cite him. The archbishop accordingly issued his mandate, in Oct. 1457, ordering all persons to appear who had any thing to allege against the bishop of Chichester; and his books being found to contain various heretical opinions, he read a recantation, first in the archbishop's court at Lambeth, and afterwards at St. Paul's cross, where his books were burnt, as they also were at Oxford. He was likewise deprived of his bishopric, and confined in Thorney abbey, in Cambridgeshire, where it is supposed he died about 1460. His biographer has given an ample account of his writings, all of which remain in MS. except his "Treatise of Faith," published by Wharton in 1688, 4to. He appears to have been a man of learning, and an acute reasoner. The opinions for which he suffered were not perhaps so decided as to procure him admittance to the list of reformers; but it is evident that he was one of the first who contended against the infallibility of the Romish church, and in favour of the holy scriptures being the principal guide. In 1744 the rev. John Lewis, of Margate, published "The Life" of this prelate, which, as he justly styles it, forms a "sequel to the Life" of Wickliff, and is an useful introduction to the history of the English reformation.¹

PEARCE (ZACHARY), a learned English prelate, was born at London, Sept. 8, 1690. He was the son of Thomas Pearce, a distiller, in High Holborn, who having acquired a competent fortune by his business, purchased an estate at Little Ealing, in Middlesex, to which he retired at the age of forty, and where he died in 1752, aged eighty-eight. His son, after some preparatory education at a school at Ealing, was removed in 1704 to Westminster school, where he was soon distinguished for his merit, and in 1707 was elected one of the king's scholars. He remained at this school till the year 1710, when he was twenty years old. This long continuance of his studies has been attributed to the high opinion Dr. Busby enter-

¹ Life as above.

tained of him, who was accustomed to detain those boys longer under his discipline, of whose future eminence he had most expectation. That Dr. Busby had such a custom is certain, and that it was continued by his successor is probable, but Mr. Pearce could not have been under the tuition of Busby, who died in 1695. To this delay, however, without doubt, Mr. Pearce was greatly indebted for the philological reputation by which he was very early distinguished.

He was elected to Trinity college, Cambridge, in 1710, and during his first year's residence, amused himself occasionally with the lighter species of composition. Among these were a letter in the *Guardian*, No. 121, signed *Ned Mum*; and two *Spectators*, No. 572, and 633; specimens of that easy humour which characterizes these periodical works. In 1716 the first fruits of his philological studies appeared at the university press, in an excellent edition of Cicero "*De Oratore*," with very judicious notes and emendations. This volume, at the desire of a friend, he dedicated to lord chief justice Parker, afterwards earl of Macclesfield, to whom he was then a stranger, but who became his patron. The first favour he bestowed on Mr. Pearce, was to apply to Dr. Bentley for his interest in the election of a fellowship, for which he was a candidate, and which he accordingly obtained. Soon after this he paid a visit to the chief justice, who received him in the kindest manner, invited him to dinner at Kensington, and gave him a purse of fifty guineas. From that time an intimacy commenced, which was dissolved only by his lordship's death.

In 1717 Mr. Pearce was ordained a deacon by Dr. Fleetwood, bishop of Ely, and in the following year, priest, by the same prelate. It had always been his intention to devote himself to the church; but, as he himself informs us, "he delayed to take orders till he was twenty-seven years of age; and, as he thought, had taken time to prepare himself, and to attain so much knowledge of that sacred office, as should be sufficient to answer all the good purposes for which it is designed." In 1718 he went to reside as domestic chaplain with lord Parker, then lord Chancellor, who in 1719 gave him the rectory of Stapleford Abbots, in Essex, and in the following year that more valuable one of St. Bartholomew Exchange. When he attempted to return his thanks to the chancellor for this

last preferment, his lordship said, "You are not to thank *me* so much as Dr. Bentley, for this benefice." "How is that, my lord?" "Why," added his lordship, "when I asked Dr. Bentley to *make* you a fellow of 'Trinity college, he consented so to do but on this condition, that I would promise to *unmake* you again as soon as it lay in my power; and now he, by having performed his promise, has bound me to give you this living."

Not long after this, Mr. Pearce was appointed chaplain to his majesty; and in 1723 was presented by the chancellor to the vicarage of St. Martin's in the Fields, on which he resigned St. Bartholomew's. The parish, of which he was now vicar, being large, and honoured with the residence of the royal family in it, the chancellor represented to Mr. Pearce the propriety of taking the degree of doctor in divinity; and as he was not of sufficient standing in the university*, that honour was obtained for him by application to the archbishop of Canterbury. In 1724 he increased his reputation, as a critic, both at home and abroad, by his edition of Longinus "*De Sublimitate*," with a new Latin version and learned notes. This appeared first in an elegant 4to, but has since been reprinted in 8vo, and remained the best edition, until the publication of that of Toup.

In 1739, in consequence of the late queen Caroline's having recommended him to sir Robert Walpole, Dr. Pearce was appointed dean of Winchester. He informs us in his memoirs of what led to this promotion. When vicar of St. Martin's, lord Sundon was one of his parishioners, and one of the members of parliament for Westminster. These two circumstances brought them acquainted together, and Dr. Pearce was sometimes invited to dinner, where he became acquainted with lady Sundon, queen Caroline's favourite, and by her means was introduced to her majesty, who frequently honoured him with her conversation at the drawing-room. The subjects which her majesty started were not what are often introduced in that circle. One day she asked him if he had read the pamphlets published by Dr. Stebbing, and Mr. Foster, upon the sort of heretics meant by St. Paul, whom in Titus iii. 10, 11, he represents as *self-condemned*. "Yes, madam," replied the doc-

* He was at this time only of fourteen years standing; but nineteen are required. It ought to be added, that

he refused to accept a degree by royal mandate, as proposed by the chancellor, and preferred the Lambeth degree.

tor, "I have read all the pamphlets written by them on both sides of the question." "Well," said the queen, "which of the two do you think to be in the right?" The doctor answered, "I cannot say, madam, which of the two is in the right, but I think that both of them are in the wrong." She smiled, and said, "Then what is your opinion of the text?" "Madam," said the doctor, "it would take up more time than your majesty can spare at this drawing-room, for me to give my opinion and the reasons of it; but if your majesty should be pleased to lay your commands upon me, you shall know my sentiments of the matter in the next sermon which I shall have the honour to preach before his majesty." "Pray do then," said the queen, and he accordingly prepared a sermon on that text, but the queen died a month before his term of preaching came about, and before he was promoted to the deanry of Winchester. In 1744 the dean was elected prolocutor of the lower house of convocation for the province of Canterbury, the archbishop having signified to some of the members, that the choice of him would be agreeable to his grace.

In 1748 dean Pearce was promoted to the see of Bangor, but the history of this and of his subsequent translation to Rochester, will be best related in his own words: "In the year 1746," says he, "archbishop Potter being alone with dean Pearce one day at Lambeth, said to him, 'Why do you not try to engage your friend lord Bath * to get you made a bishop?' 'My lord,' said the dean, 'I am extremely obliged to your grace for your good opinion of me, and for your kind intentions in my favour; but I have never spoken to him on that subject, nor ever thought of doing so, though I believe he would do what lies in his power; but I will tell your grace very frankly, that I have no thoughts of any bishopric. All that I have in view is this: I am now dean of Winchester; and that deanry is worth upwards of 600*l.* a year; my vicarage of St. Martin's is about 500*l.* a year, and this last I should be glad of an opportunity of resigning, on account of the great trouble and little leisure which so large a parish gives me; but if I should out-live my father, who is upwards of eighty years

* His acquaintance with Mr. Pul-
teney arose in 1724, at an interview
with him respecting the re-building of
St. Martin's church, and gradually

improved into a friendship that lasted
very nearly forty years, and till the
death of this statesman, who sat then
in the house of lords as earl of Bath.

old, I shall come to his estate, being his eldest son, which will enable me to resign my vicarage; and the profits of the deanry alone, with my father's estate, will make me quite contented.' The archbishop smiled, and said, "Well, if you will not help yourself, your friends must do it for you." Accordingly he spoke to the earl of Bath, and they two agreed to try what they could do to make the dean of Winchester a bishop.

"In 1748 the bishopric of Bangor became vacant. The dean was then at Winchester, and received there a letter from Mr. Clark (afterwards sir Thomas, and master of the rolls) informing him, that lord chancellor Hardwicke wished to see dean Pearce thought of on that occasion, and that he hoped the dean would answer Mr. Clarke's letter in such a way, as when seen, might be approved of by the ministry. Dean Pearce answered the letter with acknowledgment of the favour thought of for him; but assuring Mr. Clark, who, as he perceived, was to communicate the answer to lord Hardwicke, that he had long had no thoughts of desiring a bishopric, and that he was fully satisfied with his situation in the church; and that as to the ministry, he was always used to think as favourably of them as they could wish him to do, having never opposed any of the public measures, nor designing so to do. In truth, the dean had then fixed upon a resolution to act no otherwise than as he had told the archbishop he should do, upon his father's death. The dean received no answer to this letter written to Mr. Clark, and he thought that there was an end of that matter.

"About a fortnight after this, the dean went up to his parish in Westminster; but in his way thither, lay one night at his father's house, in Little Ealing, near Brentford; where, the next morning early, a letter was brought to him from the duke of Newcastle by one of his grace's servants, signifying that his grace had his majesty's order to make the dean of Winchester an offer of the bishopric of Bangor, and desiring to see him at the cockpit the next day at 12 o'clock. Accordingly he waited upon him, when, with many kind expressions to the dean, the duke signified the gracious offer of his majesty, which he had the order to make him. The dean asked his grace, whether he might be permitted to hold his deanry of Winchester in *commendam* with Bangor, to which the answer was, No; but that he might hold the vicarage of St. Mar-

tin's with it. The dean said, that he was desirous to quit the living, which was troublesome to him, and would be more so as he was growing in years ; but if that could not be indulged him, he rather chose to continue in his present situation. The duke used some arguments to persuade the dean to accept of the offer with a *commendam* to hold the living. He could not, however, prevail with the dean any farther, than that he would take three days' time to consider of it. During that time, the dean had brought his father and lord Bath to consent, that he might decline to accept of that bishopric without their displeasure ; but before the dean saw the duke a second time, lord Hardwicke, then chancellor, sent for him, and desired him to be, without fail, at his house, that evening. He went, and lord Hardwicke told him, that he found, by the duke of Newcastle, that he made difficulties about accepting the bishopric which was so graciously offered him. The dean gave his lordship an account of all that had passed between the duke and him ; upon which his lordship used many arguments with the dean to induce him to accept the offer, as intended. Among other things, he said, ' If clergymen of learning and merit will not accept of the bishoprics, how can the ministers of state be blamed, if they are forced to fill them with others less deserving ? ' The dean was struck with that question, and had nothing ready in his thoughts to reply to it. He therefore promised lord Hardwicke to consent, the next day, when he was to see the duke of Newcastle. ' Well then,' said lord Hardwicke, ' when you consent, do it with a good grace.' The dean promised to do that too ; and accordingly he declared to the duke, the next day, his ready acceptance of his majesty's offer, with such acknowledgments of the royal goodness as are proper on the occasion ; and on Feb. 21, 1748, he was consecrated bishop of Bangor.

" In the year 1755, the bishop of Bangor being with archbishop Herring at Croydon, and walking with him in his garden, he said, ' My Lord, you know that the bishop of Rochester, Dr. Wilcocks, is very ill, and probably will not live long ; will you accept of his bishopric and the deanry of Westminster, in exchange for yours of Bangor ? ' The bishop excused himself, and told him plainly, that his father being dead, and his estate come to him, he had now nothing in view, but to beg his majesty's leave to resign the see of Bangor, and to retire to a private life in the year

1757; that so long, he was contented to continue in the possession of the bishopric of Bangor; but that then he designed to try if he could obtain leave to resign, and live upon his private fortune. The archbishop replied, 'I doubt whether the king will grant it, or that it can be done.' A second time, at another visit there, he mentioned the same thing, and a second time the bishop gave him the same answer. But in a short time after, upon another visit, when the archbishop mentioned it a third time, he added, 'My lord, if you will give me leave to try what I can do to procure you this exchange, I promise you not to take it amiss of you, if you refuse it, though I should obtain the offer for you.' 'This is very generous in your grace,' said the bishop, 'and I cannot refuse to consent to what you propose to do.'

"Sometime after, in the same year (the bishop of Rochester declining very fast), the duke of Newcastle sent to the bishop of Bangor, and desired to see him the next day. He went to him, and the duke informed him, that he was told, that the chancellorship of Bangor was then vacant, and he pressed the bishop so much to bestow it upon one whom he had to recommend, that the bishop consented to comply with his request. 'Well, my lord,' said the duke, 'now I have another favour to ask of you.' 'Pray, my lord duke,' said the bishop, 'what is that?' 'Why,' said the duke, 'it is, that you will accept of the bishopric of Rochester, and deanry of Westminster, in exchange for Bangor, in case the present bishop of Rochester should die.' 'My lord,' said the bishop, 'if I had thoughts of exchanging my bishopric, I should prefer what you mention before any other dignities.' 'That is not,' said the duke, 'an answer to my question: will you accept them in exchange, if they are offered to you?' 'Your grace offers them to me,' said the bishop, 'in so generous and friendly a manner, that I promise you to accept them.' Here the conversation ended; and Dr. Wilcocks dying in the beginning of the year 1756, the bishop of Bangor was promoted to the bishopric of Rochester and deanry of Westminster."

On the death of Dr. Sherlock, bishop of London, lord Bath spoke to the bishop of Rochester, and offered to use his endeavours with his majesty for appointing him to succeed that eminent prelate; but Dr. Pearce told him, that from the earliest time that he could remember himself to have considered about bishoprics, he had determined never

to accept the bishopric of London, or the archbishopric of Canterbury, and he begged his lordship not to make any application in his behalf for the vacant see of London. Lord Bath repeated his offer on the death of Dr. Osbaldiston in 1763, but Dr. Pearce again declined the proposal, and was indeed so far from desiring a higher bishopric, that he now meditated the resignation of what he possessed. This is one of the most remarkable circumstances in the life of Dr. Pearce. Being now (1763) seventy-three years old, and finding himself less fit for the duties of bishop and dean, he informed his friend lord Bath of his intention to resign both, and to live in a retired manner upon his own private fortune; and after much discourse upon the subject at different times, he prevailed upon his lordship at last to acquaint his majesty with his intention, and to desire, in the bishop's name, the honour of a private audience from his majesty for that purpose. This being granted, Dr. Pearce stated his motives as he had done to lord Bath, adding that he was desirous to retire for the opportunity of spending more time in his devotions and studies; and that he was of the same way of thinking with a general officer of the emperor Charles V. who, when he desired a dismissal from that monarch's service, told him, "Sir, every wise man would, at the latter end of life, wish to have an interval between the fatigues of business and eternity." The bishop then shewed the king, in a written paper, instances of its having been done several times, and concluded with telling his majesty, that he did not expect or desire an immediate answer to his request, but rather that his majesty would first consult some of his ministers as to the propriety and legality of it. This the king consented to do; and about two months after, he sent for the bishop and told him, that he had consulted with two of his lawyers, lord Mansfield and lord Northington, who saw no objection to the proposed resignation, and in consequence of their opinion, his majesty signified his own consent. The interference, however, of lord Bath, in requesting that his majesty would give the bishopric and deanry to Dr. Newton, then bishop of Bristol, alarmed the ministry, who thought that no dignities in the church should be obtained from the crown, but through their hands. Lord Northington suggested to his majesty some doubts on the subject, and represented that the bishops in general disliked the design; and at length Dr. Pearce was told by his majesty, that he must think no more about resigning

the bishopric; but "that he would have all the merit of having done it." In 1768, however, he was permitted to resign his deanry, which was nearly double in point of income to the bishopric which he was obliged to retain.

With respect to Dr. Pearce's earnest desire of resigning his preferments, his biographer observes, that it gave occasion to much disquisition and conjecture. "As it could not be founded in avarice, it was sought in vanity; and Dr. Pearce was suspected as aspiring to the antiquated praise of contempt of wealth, and desire of retirement." But his biographer, who had the best opportunities of judging, is of opinion, that his motives were what he publicly alleged, a desire of dismission from public cares, and of opportunity for more continued study. To a private friend the bishop declared that "as he never made a sinecure of his preferments, he was now tired of business, and being in his 74th year, he wished to resign while his faculties were entire, lest he might chance to outlive them, and the church suffer by his infirmities."

Being now disengaged from his deanry, bishop Pearce seemed to consider himself as freed from half his burthen, and with such vigour as time had left him, and such alacrity as hope continued to supply, he prosecuted his episcopal functions and private studies. It redounds greatly to his honour, that in the disposal of ecclesiastical preferments, he never gave occasion to censure, except in the single instance of a young man*, on whom he bestowed the valuable rectory of Stone, in consideration of his being great grandson of his first patron, the earl of Macclesfield, whose favours, conferred forty years before, his gratitude did not suffer him to forget.

In 1773, by too much diligence in his office, bishop Pearce had exhausted his strength beyond recovery. Having confirmed at Greenwich, seven hundred persons, he found himself, the next day, unable to speak, and never regained his former readiness of utterance. This happened on the first of October, and from that time, he

* The reverend Thomas Heathcote. "This appointment gave so much offence to one, named by himself Clericus Roffensis, who seemed to think the rights of seniority violated, that he wrote against his diocesan, a pamphlet filled with the acrimony of disappointment; but which must conduce more to raise the character of the man at-

tacked, than many panegyrics; because it shews, that he who desired to say evil, had at last nothing to say." With respect to lord Macclesfield, the reader will find one of the ablest vindications of that nobleman from the pen of bishop Pearce, in the "Life" published by Mr. Derby.

remained in a languishing state; his paralytic complaint increased, and at length his power of swallowing was almost lost. Being asked by one of his family, who constantly attended him, how he could live with so little nutriment, "I live," said he, "upon the recollection of an innocent and well-spent life, which is my only sustenance." After some months of lingering decay, he died at Little Ealing, June 29, 1774, aged eighty-four, and was buried by his wife in the church of Bromley in Kent, where a monument is erected to his memory with an epitaph written by himself, merely rehearsing the dates of his birth and death, and of his various preferments. A cenotaph was afterwards erected in Westminster-abbey, with a Latin inscription.

Bishop Pearce married, in Feb. 22, the daughter of Mr. Adams, an eminent distiller in Holborn, with a considerable fortune, and lived with her upwards of fifty-one years in the highest degree of connubial happiness. Their children all dying young, he made his brother William Pearce, esq. his heir and executor. He bequeathed his library to the dean and chapter of Westminster, except such books as they already had. His manuscripts, with the books not left to Westminster, and the copy-right of all his works, except the *Longinus* sold to Mr. Tonson, he gave to his chaplain, the rev. John Derby. Besides some legacies to individuals, and some to various public charities, he left a noble bequest of five thousand pounds Old South Sea Annuities, towards the better support of the twenty widows of clergymen, who are maintained in the college of Bromley, the funds of which had become too scanty for that kind of genteel provision intended by the founder, bishop Warner. Bishop Pearce's benefaction raised the widow's pensions to 30*l.* per ann. and the chaplain's salary to 60*l.* His heir, William Pearce, esq. who died in 1782, left a reversionary legacy of 12,000*l.* for the purpose of building ten houses for clergymen's widows, in addition to bishop Warner's college, and endowing them. This legacy falling in a few years ago, the houses were completed in 1802.

The diligence of bishop Pearce's early studies, says his biographer, appeared by its effects; he was first known to the public by philological learning, which he continued to cultivate in his advanced age. Cicero "*De Oratore*" was published by him, when he was bachelor of arts, and Cicero "*De Officiis*," when he was dean of Winchester,

in 1745. The edition of Cicero undertaken by Olivet, produced a correspondence between him and Dr. Pearce, in which Olivet expresses, in terms of great respect, his esteem of his learning, and his confidence in his criticism. But Dr. Pearce did not confine his attention to the learned languages: he was particularly studious of Milton's poetry, and when Dr. Bentley published his imaginary emendations of the "Paradise Lost," wrote in opposition to them a full vindication of the established text. This was published in 1733, 8vo, under the title of "Review of the Text of Paradise Lost," and is now become very scarce; but many, both of the conjectures and refutations, are preserved in bishop Newton's edition.

In his domestic life he was quiet and placid, not difficult to be pleased, nor inclined to harass his attendants or inferiors by peevishness or caprice. This calmness of mind appeared in his whole manner and deportment. His stature was tall, his appearance venerable, and his countenance expressive of benevolence.

In his parochial care he was punctually diligent, and very seldom omitted to preach; but his sermons had not all the effect which he desired, for his voice was low and feeble, and could not reach the whole of a numerous congregation. Those whom it did reach were both pleased and edified with the good sense and sound doctrine which he never failed to deliver. When advanced to the honours of episcopacy, he did not consider himself as placed in a state that allowed him any remission from the labours of his ministry. He was not hindered by the distance of Bangor from annually resorting to that diocese (one year only excepted), and discharging his episcopal duties there, to 1753; after which, having suffered greatly from the fatigue of his last journey, he was advised by his physician and friend, Dr. Heberden, and prevailed upon, not to attempt another. When he accepted the bishopric of Bangor, he established in himself a resolution of conferring Welsh preferments or benefices only on Welshmen; and to this resolution he adhered, in defiance of influence or importunity. He twice gave away the deanry, and bestowed many benefices, but always chose for his patronage the natives of the country, whatever might be the murmurs of his relations, or the disappointment of his chaplains. The diocese of Rochester conjoined, as had been for some time usual, with the deanry of Westminster, afforded him a

course of duty more commodious. He divided his time between his public offices, and his solitary studies. He preached at Bromley or Ealing, and by many years labour in the explication of the New Testament, produced the "Commentary," &c. which was offered to the public after his decease. It was bequeathed to the care of the rev. John Derby, his lordship's chaplain, who published it in 1777, in 2 vols. 4to, under the title of "A Commentary, with notes, on the Four Evangelists and the Acts of the Apostles, together with a new translation of St. Paul's first epistle to the Corinthians, with a paraphrase and notes. To which are added other Theological pieces." Prefixed is an elegant dedication to the king, in the name of the editor, but from the pen of Dr. Johnson; and a life written by the bishop himself, and connected in a regular narrative by paragraphs, evidently by Dr. Johnson's pen. This life is highly interesting, and contains many curious particulars which we have been obliged to omit.

Dr. Pearce published in his life-time nine occasional sermons, a discourse against self-murder, which is now in the list of tracts distributed by the Society for promoting Christian knowledge; and soon after the publication of his "Commentary," his editor gave the public a collection of the bishop's "Sermons on various subjects," 4 vols. 8vo. Besides what have been already specified, our author published in 1720, a pamphlet entitled "An Account of Trinity college, Cambridge;" and in 1722, "A Letter to the Clergy of the Church of England," on occasion of the bishop of Rochester's commitment to the Tower. He had also a short controversy with Dr. Middleton, against whom he published "Two Letters," and fully convicted that writer of disingenuousness in quotation. His editor, Mr. Derby, who had married his neice, did not long survive his benefactor, dying Oct. 8, 1778, only five days after the date of his dedication of the bishop's "Sermons."¹

PEARSALL (RICHARD), a pious dissenting divine, was born at Kidderminster in Warwickshire, Aug. 29, 1698, and received his education at a dissenting academy at Tewkesbury, in Gloucestershire, under Mr. Jones, who was likewise the master of this school when Messrs. Butler and Secker, afterwards the well-known prelates, were educated at it. Mr. Pearsall having been admitted into the ministry

¹ Life as above.

among the dissenters, was settled for ten years at Bromyard, in Herefordshire, and afterwards for sixteen years at Warminster, in Wiltshire. His last charge, for about fifteen years, was at Taunton, in Somersetshire, where he died Nov. 10, 1762. He is known in the religious world by two works of considerable reputation, his "Contemplations on the Ocean," &c. in 2 vols. 12mo, which are mentioned with respect by Hervey in the third volume of his "Theron and Aspasio;" and his "Reliquiæ Sacræ," which were published by Dr. Gibbons, 1765, 2 vols. 12mo. They consist of meditations on select passages of scripture, and sacred dialogues between a father and his children. He is much an imitator of Hervey, particularly in his "Contemplations," but has less imagination, although enough to catch the attention of young readers.¹

PEARSON (JOHN), a very learned English bishop, was born Feb. 12, 1612, at Snoring in Norfolk; of which place his father was rector. In 1623 he was sent to Eton school; whence he was elected to King's college, Cambridge, in 1632. He took the degree of B. A. in 1635, and that of master in 1639; in which year he resigned his fellowship of the college, and lived afterwards a fellow-commoner in it. The same year he entered into orders, and was collated to a prebend in the church of Sarum. In 1640 he was appointed chaplain to Finch, lord-keeper of the great seal; by whom in that year he was presented to the living of Torrington, in Suffolk. Upon the breaking out of the civil war he became chaplain to the lord Goring, whom he attended in the army, and afterwards to sir Robert Cook in London. In 1650 he was made minister of St. Clement's, Eastcheap, in London. In 1657 he and Gunning, afterwards bishop of Ely, had a dispute with two Roman catholics upon the subject of schism. This conference was managed in writing, and by mutual agreement nothing was to be made public without the consent of both parties; yet a partial account of it was published in 1658, by one of the Romish disputants, *cum privilegio*, at Paris, with this title, "Schism unmasked; a late conference," &c.* In 1659

¹ Gibbons's Preface.

* To the piece is, "A Preface of the Catholic disputants, containing the proceedings of both parties on matter of fact." There is an account of this publication in a piece entitled "A Gag for the Quakers; with an Answer

to Mr. Den's Quaker no Papist, by Mr. Thomas Smith, of Christ's-college in Cambridge," Lond. 1659. The conference was reprinted at Oxford during the reign of king James II. under this title, "The Schism of the Church of

he published "An Exposition of the Creed," at London, in 4to; dedicated to his parishioners of St. Clement's, Eastcheap, to whom the substance of that excellent work had been preached several years before, and by whom he had been desired to make it public. This "Exposition," which has gone through twelve or thirteen editions, is accounted one of the most finished pieces of theology in our language. It is itself a body of divinity, the style of which is just; the periods, for the most part, well turned; the method very exact; and it is, upon the whole, free from those errors which are too often found in theological systems. There is a translation of it into Latin by a foreign divine, who styles himself "Simon Joannes Arnoldus, Ecclesiarum balliviæ, sive præfecturæ Sonnenburgensis Inspector;" and a very valuable and judicious abridgment was in 1810 published by the rev. Charles Burney, LL. D. F. R. S.

In the same year (1659) bishop Pearson published "The Golden Remains of the ever-memorable Mr. John Hales, of Eton;" to which he wrote a preface, containing the character of that great man, with whom he had been acquainted for many years, drawn with great elegance and force. Soon after the restoration he was presented by Juxon, then bishop of London, to the rectory of St. Christopher's, in that city; created D. D. at Cambridge, in pursuance of the king's letters mandatory; installed prebendary of Ely, archdeacon of Surrey, and made master of Jesus college, Cambridge; all before the end of 1660. March 25, 1661, he succeeded Dr. Love in the Margaret professorship of that university; and, the first day of the ensuing year, was nominated one of the commissioners for the review of the liturgy in the conference at the Savoy, where the nonconformists allow he was the first of their opponents for candour and ability. In April 1662, he was admitted master of Trinity college, Cambridge; and, in August resigned his rectory of St. Christopher's, and prebend of Sarum. In 1667 he was admitted a fellow of the royal society. In 1672 he published, at Cambridge, in 4to, "Vindiciæ Epistolarum S. Ignatii," in answer to mons. Daillè; to which is subjoined, "Isaaci Vossii epis-

England demonstrated in four Arguments," &c. which was soon after animadverted upon by William Saywell, D. D. master of Jesus-college, Cambridge, in a pamphlet printed at Cam-

bridge in 1688, 4to, under this title, "The Reformation of the Church of England justified, &c. being an Answer to a paper reprinted at Oxford, called, 'The Schisme,'" &c.

tolæ duæ adversus Davidem Blondellum." Upon the death of Wilkins, bishop of Chester, Pearson was promoted to that see, to which he was consecrated Feb. 9, 1673. In 1684 his "*Annales Cyprianici, sive tredecim annorum, quibus S. Cyprian. inter Christianos versatus est, historia chronologica,*" was published at Oxford, with Fell's edition of that father's works. Dr. Pearson was disabled from all public service by ill health, having entirely lost his memory, a considerable time before his death, which happened at Chester, July 16, 1686. Two years after, his posthumous works were published by Dodwell at London, "*Cl. Joannis Pearsoni Cestriensis nuper Episcopi opera posthuma, &c. &c.*" There are extant two sermons published by him, 1. "No Necessity for a Reformation," 1661, 4to. 2. "A Sermon preached before the King, on Eccles. vii. 14, published by his majesty's special command," 1671, 4to. An anonymous writer in the *Gentleman's Magazine* (1789 p. 493) speaks of some unpublished MSS. by bishop Pearson in his possession. His MS notes on Suidas are in the library of Trinity college, Cambridge, and were used by Kuster in his edition.

Our prelate was reckoned an excellent preacher, very judicious and learned, particularly accurate and exact in chronology, and well versed in the fathers and the ecclesiastical historians. Dr. Bentley used to say that bishop Pearson's "very dross was gold." In bishop Burnet's opinion he "was in all respects the greatest divine of his age." Bishop Huet also, to whom he communicated various readings on some parts of Origen's works, gives him a high character. But, as Burnet reminds us, he was an affecting instance "of what a great man can fall to; for his memory went from him so entirely, that he became a child some years before he died." He had a younger brother Richard, professor of civil law in Gresham college, and under-keeper of the royal library at St. James's, of whom Ward gives some account, but there is nothing very interesting in his history.¹

PECHANTRE (NICOLAS DE), a French wit, the son of a surgeon of Toulouse, where he was born in 1638, wrote several Latin poems, which were reckoned good, but applied himself chiefly to the poetry of his native country.

¹ Biog. Brit.—Cole's MS Athenæ in Brit. Museum.—Ward's Gresham Professors.—Burnet's Own Times.

Having been three times honoured with the laurel at the academy of the Floral games, he wrote a tragedy called *Gela*, which was acted, in 1687, with applause, in consequence of which he published it, with a dedication to the first prince of the blood. He wrote also "*Le sacrifice d'Abraham*;" and "*Joseph vendu par ses Freres*," two singular subjects for tragedies; but received with favour. He produced besides a tragedy called "*La Mort de Neron*," concerning which an anecdote is related, which nearly coincides with one which is current here, as having happened to our dramatic poet Fletcher. He wrote usually at public-houses, and one day left behind him a paper, containing his plan for that tragedy; in which, after various marks and abbreviations, he had written at large, "*Ici le roi sera tué*:" Here the king is to be killed. The tavern-keeper, conceiving that he had found the seeds of a plot, gave information to the magistrate. The poet was accordingly taken up; but on seeing his paper, which he had missed, in the hands of the person who had seized him, exclaimed eagerly, "*Ah! there it is; the very scene which I had planned for the death of Nero*." With this clue, his innocence was easily made out, and he was discharged. Pechantre died at Paris in 1709, being then seventy-one; he had exercised the profession of physic for some time, till he quitted it for the more arduous task of cultivating the drama.¹

PECHMEJA (JOHN DE), a man of letters in France, who was for some time professor of eloquence in the royal college of la Fleche, was born in 1741, at Villa Franca in Rouergue. He was a disinterested scholar, a plain, modest, and virtuous man. His eulogium on the great Colbert received the public approbation of the French academy in 1773. His principal fame has arisen from a poem (as he calls it) in prose, named "*Telephus*," in twelve books. It was published in octavo in 1784, and is said to have been translated into English. The piece is well written, and contains, among other things, a beautiful picture of true friendship, of which he himself afforded a noble example. Pechmeja, and M. du Breuil, an eminent physician of the time, were the Pylades and Orestes of their age. The former had a severe illness in 1776, when his friend flew to his assistance, and from that time they were inseparable,

¹ Moreri.—Dict. Hist.

and had every thing in common. A person once inquired of Pechmeja what income he possessed, "I have," said he, "1200 livres a-year." Some wonder being expressed how he could subsist on so little, "Oh," said he, "the doctor has plenty more." The doctor died first of a contagious disorder, through which his friend attended him, and died only twenty days after, a victim to the strength of his friendship. He died about the end of April 1785, at the age of only forty-four.¹

PECK (FRANCIS), a learned antiquary, the younger son of Robert and Elizabeth Peck, was born in the parish of St. John the Baptist, at Stamford, in Lincolnshire, May 4, and baptized May 12, 1692. His mother's maiden name was Jephson. It does not appear at what seminary he received the early part of his education; but it was probably at the grammar-school of his native town. He completed his studies at Trinity-college, Cambridge, where he took the degree of B. A. 1715; and of M. A. 1727.

The first work discovered of his writing is "Το ἔπος ἁγίων; or an Exercise on the Creation, and an Hymn to the Creator of the World; written in the express words of the Sacred Text; as an attempt to shew the Beauty and Sublimity of Holy Scripture," 1716, 8vo. This was followed by a poem, entitled "Sighs on the Death of Queen Anne," published in 1719; subjoined to which are three poems, viz. 1. "Paraphrase on part of the cxxxixth Psalm." 2. "The Choice." 3. "Verses to Lady Elizabeth Cecil, on her Birth-day, Nov. 23, 1717." At the end of this work he mentions, as preparing for the press, "The History of the two last Months of King Charles I." and solicits assistance; but this never was published. He also mentions a poem on Saul and Jonathan, not then published. During his residence at the university, and perhaps in the early part of it, he wrote a comedy called the "Humours of the University; or the Merry Wives of Cambridge." The MS. of this comedy is now in the possession of Octavius Gilchrist, esq. of Stamford, who has obliged the editor with a transcript of the preface*.

¹ Dict. Hist.

* "It may be necessary to inform the reader, that the university characters in this play are of those despicable wretches only who dishonour a college, and are generally expelled as soon as discovered. For I should take

no pleasure in drawing those descriptions which scandalize the place of my education, were it not to inform the libertine that a college is sacred in a double sense; to learning, and what is beyond it, to religion.

In August 1719, he occurs curate of King's Cliff, in Northamptonshire, and in 1721 he offered to the world proposals for printing the history and antiquities of his native town. In 1723, he obtained the rectory of Godeby Maureward, by purchase, from Samuel Lowe, esq. who at that time was lord of the manor, and patron of the advowson. In 1727, he drew up a poetical description of Belvoir and its neighbourhood, which is printed in Mr. Nichols's History of Leicestershire; and in that year his first considerable work appeared, under the title of "*Academia Tertia Anglicana; or, The Antiquarian Annals of Stamford, in Lincoln, Rutland, and Northampton Shires; containing the History of the University, Monasteries, Gilds, Churches, Chapels, Hospitals, and Schools there,*" &c. ornamented with XLI plates; and inscribed to John duke of Rutland, in an elaborate dedication, which contains a tolerably complete history of the principal events of that illustrious family, from the founder of it at the Conquest. This publication was evidently hastened by "*An Essay on the ancient and present State of Stamford, 1726,*" 4to, by Francis Hargrave, who, in the preface to his pamphlet, mentions a difference which had arisen between him and Mr. Peck, because his publication forestalled that intended by the latter. Mr. Peck is also rather roughly treated, on account of a small work he had formerly printed, entitled "*The History of the Stamford Bull-running.*" In 1729, he printed a single sheet, containing, "*Queries concerning the Natural History and Antiquities of Leicestershire and Rutland,*" which were afterwards reprinted in 1740. He was elected a Fellow of the Society of Antiquaries, March 9, 1732, and in that year he published the first volume of "*Desiderata Curiosa; or, A Collection of divers scarce and curious Pieces, relating chiefly to matters of*

"Wit ceases to be so when it plays upon religion or good manners, and, in my opinion, he hath but an awkward genius who can't exert himself without affronting God, or the most valuable part of mankind.

"Wherefore the good and virtuous man hath no reason to be angry with him who shows him the pictures of some persons who dishonour that sacred place, more by their scandalous behaviour than any writer can by the discovery of shameful truths, or descriptions of villainous falsehoods.

"The university then is not intended to be affronted, or the nobility and gentry discouraged from sending their sons thither for education. The satire is just, and no man need quarrel, but he who knows it to be his own character.

"To conclude, I was incapable of drawing a man of fine sense, in so much perfection as he is frequently met with in the university; and therefore waved that graceful part for fear of doing injustice to it, thro' the faintness of my strokes, and the weakness of my descriptions."

English History; consisting of choice Tracts, Memoirs, Letters, Wills, Epitaphs, &c. Transcribed, many of them, from the originals themselves, and the rest from divers ancient MS Copies, or the MS Collations of sundry famous Antiquaries, and other eminent Persons, both of the last and present age: the whole, as nearly as possible, digested into order of time, and illustrated with ample Notes, Contents, additional Discourses, and a complete Index." This volume was dedicated to lord William Manners; and was followed, in 1735, by a second volume, dedicated to Dr. Reynolds, bishop of Lincoln. There being only 250 copies of these volumes printed, they soon became scarce and high-priced, and were reprinted in one volume, 4to, by subscription, by the late Mr. Thomas Evans, in 1779, without, however, any improvements, or any attempt, which might perhaps have been dangerous by an unskilful hand, at a better arrangement. In 1735, Mr. Peck printed, in a quarto pamphlet, "A complete Catalogue of all the Discourses written both for and against Popery, in the time of King James the Second; containing in the whole an account of four hundred and fifty-seven Books and Pamphlets, a great number of them not mentioned in the three former Catalogues; with references after each title, for the more speedy finding a further Account of the said Discourses and their Authors in sundry Writers, and an Alphabetical List of the Writers on each side." In 1736, he obtained, by the favour of bishop Reynolds, the prebendal stall of Marston St. Lawrence, in the cathedral church of Lincoln. In 1739, he was the editor of "Nineteen Letters of the truly reverend and learned Henry Hammond, D. D. (author of the Annotations on the New Testament, &c.) written to Mr. Peter Stainnough and Dr. Nathaniel Angelo, many of them on curious subjects," &c. These were printed from the originals, communicated by Mr. Robert Marsden, archdeacon of Nottingham, and Mr. John Worthington. The next year, 1740, produced two volumes in quarto; one of them entitled "Memoirs of the life and actions of Oliver Cromwell, as delivered in three Panegyrics of him written in Latin; the first, as said, by Don Juan Roderiguez de Saa Meneses, Conde de Penguiiao, the Portugal Ambassador; the second, as affirmed by a certain Jesuit, the lord ambassador's Chaplain; yet both, it is thought, composed by Mr. John Milton (Latin Secretary to Oliver Cromwell), as was the

third : with an English version of each. The whole illustrated with a large Historical Preface ; many similar passages from the *Paradise Lost*, and other works of Mr. John Milton, and Notes from the best historians. To all which is added, a Collection of divers curious Historical Pieces relating to Cromwell, and a great number of other remarkable persons (after the manner of *Desiderata Curiosa*, vol. I. and II.)” The other, “New Memoirs of the Life and Poetical Works of Mr. John Milton ; with, first, an Examination of Milton’s Style ; and, secondly, Explanatory and Critical Notes on divers passages in Milton and Shakspeare, by the Editor. Thirdly, *Baptistes ; a sacred Dramatic Poem in Defence of Liberty*, as written in Latin by Mr. George Buchanan, translated into English by Mr. John Milton, and first published in 1641, by order of the House of Commons. Fourthly, *The Parallel, or archbishop Laud and cardinal Wolsey compared, a vision*, by Milton. Fifthly, *The Legend of sir Nicholas Throckmorton, knt. Chief Butler of England, who died of poison, anno 1570, an Historical Poem*, by his nephew sir Thomas Throckmorton, knt. Sixth, *Herod the Great*, by the Editor. Seventh, *The Resurrection, a Poem, in imitation of Milton*, by a Friend. And eighth, a *Discourse on the Harmony of the Spheres*, by Milton ; with Prefaces and Notes.” Of these his “Explanatory and Critical Notes on divers passages of Shakspeare” seem to prove that the mode of illustrating Shakspeare by extracts from contemporary writers, was not entirely reserved for the modern commentators on our illustrious bard, but had occurred to Mr. Peck. The worst circumstance respecting this volume is the portrait of Milton, engraved from a painting which Peck got from sir John Meres of Kirkby-Beler in Leicestershire. He was not a little proud to possess this painting, which is certainly not genuine ; and what is worse, he appears to have known that it was not genuine. Having asked Vertue whether he thought it a picture of Milton, and Vertue peremptorily answering in the negative, Peck replied, “I’ll have a scraping from it, however : and let posterity settle the difference.”

In 1742, Mr. Peck published his last work : “Four Discourses, viz. 1. Of Grace, and how to excite it. 2. Jesus Christ the true Messiah, proved from a consideration of his miracles in general. 3. The same proved from a consideration of his resurrection in particular. 4. The ne-

cessity and advantage of good laws and good magistrates : as delivered in two visitation and two assize-sermons." At this time he had in contemplation no less than nine different works ; but whether he had not met with encouragement for those which he had already produced, or whether he was rendered incapable of executing them by reason of his declining health, is uncertain ; none of them, however, ever were made public. He concluded a laborious, and it may be affirmed, an useful life, wholly devoted to antiquarian pursuits, Aug. 13, 1743, at the age of sixty-one years. He was buried in the church of Godeby, with a Latin inscription. There are two portraits of him ; one in his " Memoirs of Milton ; the other prefixed to the second edition of his " *Desiderata Curiosa*," inscribed, " Francis Peck, A. M. natus Stanfordiæ, 4 Maii, MDCXCII." By his wife, the daughter of Mr. Curtis of Stamford, he had two sons, Francis, a clergyman, who died in 1749, rector of Gunby in Lincolnshire ; and Thomas, who died young ; and a daughter, Anne, widow (in 1794) of Mr. John Smalley, farmer at Stroxtun in Lincolnshire.

The greater part of Mr. Peck's MSS. became the property of sir Thomas Cave, bart. Among others, he purchased 5 vols. in 4to, fairly transcribed for the press, in Mr. Peck's own neat hand, under the title of " *Monasticon Anglicanum*." These volumes were, on the 14th of May, 1779, presented to the British Museum, by the last sir Thomas Cave, after the death of his father, who twenty years before had it in contemplation to bestow them on that excellent repository. They are a most valuable and almost inestimable collection, and we hope will not be neglected by the editors of the new edition of Dugdale. Mr. Peck's other literary projects announced in the preface to his " *Desiderata*," and at the end his " *Memoirs of Cromwell*," are, 1. " *Desiderata Curiosa*," vol. III. Of this Mr. Nichols has a few scattered fragments. 2. " *The Annals of Stanford continued*." 3. " *The History and Antiquities of the Town and Soke of Grantham, in Lincolnshire*." 4. " *The Natural History and Antiquities of Rutland*." 5. " *The Natural History and Antiquities of Leicestershire*." The whole of Mr. Peck's MSS. relative to this work, were purchased by sir Thomas Cave, in 1754, whose grandson, with equal liberality and propriety, presented them to Mr. Nichols for the use of his elaborate history of that county. It appears from one of Mr. Peck's MSS. on

Leicestershire, that he meditated a chapter on apparitions, in which he cordially believed. 6. "The Life of Mr. Nicholas Ferrar, of Little Gidding, in the county of Huntingdon, gent. commonly called the Protestant St. Nicholas, and the pious Mr. George Herbert's Spiritual Brother, done from original MSS." This MS. of Ferrar is now in the possession of Mr. Gilchrist of Stamford, before mentioned, who informs us that there is nothing in it beyond what may be found in Peckard's Life of Ferrar. 7. "The Lives of William Burton, esq. author of the Antiquities of Leicestershire, and his brother Robert Burton, B. D. student of Christ-church, and rector of Seagrave, in Leicestershire, better known by the name of Democritus jun." Mr. Nichols had also the whole of this MS. or plan, which was merely an outline. 8. "New Memoirs of the Restoration of King Charles the Second (which may be considered also as an Appendix to secretary Thurloe's Papers), containing the copies of Two Hundred and Forty-six Original Letters and Papers, all written annis 1658, 1659, and 1660 (none of them ever yet printed). The whole communicated by William Cowper, esq. Clerk of the Parliament." In 1731, Mr. Peck drew up a curious "Account of the Asshebys and De la Launds, owners of Bloxham, in the county of Lincoln," a MS. in the British Museum. Mr. Gilchrist has a copy of Langbaine's Lives, carefully interlined by him, whence it should seem that he meditated an enlargement of that very useful volume. Mr. Peck also left a great many MS sermons, some of which are in the possession of the same gentleman, who has obligingly favoured us with some particulars of the Stamford antiquary.¹

PECKHAM (JOHN), archbishop of Canterbury in the reign of Edward I. was born in the county of Sussex, about 1240, and educated in the monastery at Lewes, whence he was sent to Oxford, and became a minorite friar. His name occurs in the registers of Merton-college, which was founded in his time, but not with sufficient precision to enable us to say that he was educated there. He was, however, created D. D. at this university, and read public lectures. Pits says he was professor of divinity, and afterwards provincial of his order in England. He appears to have been twice at Paris, where he also read lectures with great applause. He went from Paris, after his second

¹ Nichols's Leicestershire—and Bowyer.—Warton's Milton, p. 545.

visit, to Lyons, where he obtained a canonry in the cathedral, which Godwin and Cave inform us was held with the archbishopric of Canterbury for two centuries after. Fuller says it was a convenient half-way house between Canterbury and Rome. He then went to Rome, where the pope appointed him auditor or chief judge of his palace, but Leland calls the office which the pope bestowed upon him that of Palatine lecturer or reader, "lector, ut vocant, Palatinus." In 1278, this pope consecrated him archbishop of Canterbury, on Peckham's agreeing to pay his holiness the sum of 4000 marks, which there is some reason to think he did not pay; at least it is certain he was so slow in remitting it, that the pope threatened to excommunicate him.

On his arrival in England, he summoned a convocation at Lambeth, reformed various abuses in the church, and punished several of the clergy for holding pluralities, or for being non-residents; nor did he spare the laity, of whatever rank, if found guilty of incontinence. In 1282 he went in person to the prince of Wales, then at Snowdon, in order to bring about a reconciliation between him and the king (Edward I.) but was unsuccessful, and therefore, when on his return he passed through Oxford, he excommunicated the prince and his followers. He died at Mortlake, in 1292, and was buried in Canterbury cathedral, near the remains of St. Thomas à Becket. Godwin represents him as a man of great state and outward pomp, but easily accessible and liberal, except to the Jews, whom he persecuted severely. He founded a college at Wingham, in Kent, which at the dissolution had an annual revenue of 84*l*. Wood, in his "Annals," makes frequent mention of Peckham's attention to the interests of the university of Oxford; and in some of his regulations he showed his taste and learning in censuring certain logical and grammatical absurdities which prevailed in the schools, and appears to have always promoted discipline and good morals. Tanner enumerates a great number of his works on divinity, which show him accomplished in all the learning of his age. These remain, however, in manuscript, in our different libraries, except some of his letters published by Wharton, and his statutes, institutions, &c. in the "Concil. Mag. Brit. et Hib. vol. II." Two only of his works were published separately, and often reprinted; viz. his "Collectanea Bibliorum libri quinque," Colon. 1513, 1591; Paris,

1514; and his "*Perspectiva Communis*," Venice, 1504; Colou. 1592, Norimb. 1542, and Paris, 1556, 4to.¹

PECOCK. See PEACOCK.

PECQUET (JOHN), a learned anatomist, and a native of Dieppe, a considerable author of the seventeenth century, has rendered his name famous by his discovery of the thoracic duct, and the receptacle of the chyle; with which, however, some alledge that Bartholomeus Eustachius was acquainted before him. But the world is obliged to Pecquet for shewing, beyond all contradiction, that the lacteal vessels convey the chyle to this receptacle; and for proving that it is thence carried, by particular vessels, through the thorax, almost as high as the left shoulder, and there thrown into the left subclavian vein, and so directly carried to the heart. He died at Paris, in February 1674. The work in which he published the discovery was entitled "*Experimenta nova Anatomica, quibus incognitum hactenus Chyli Receptaculum, et ab eo per Thoracem in Ramos usque subclavios Vasa lactea deleguntur*;" to which was subjoined a dissertation, "*De Circulatione Sanguinis et Chyli Motu*," 1651. It was reprinted in 1654, together with an essay "*De Thoracis lacteis*," in answer to Riolan; and many subsequent editions have appeared.²

PEDRUSI, or PEDRUZZI (PAUL), a learned antiquary, was born of a noble family at Mantua, in 1646. He entered himself among the Jesuits, and became distinguished for his deep knowledge of history and antiquities. His private character too was such as made him beloved by every person who knew him. He was chosen by Rannuncio, duke of Parma, to arrange his rich and curious cabinet of medals, of which, in 1694, he began to publish an account under the title of "*I Cæsari in oro raccolti nel Farnese Musæo o publicati colle loro congrue interpretazioni*;" and he continued his labours till his death, Jan. 20, 1721. This work, in its complete form, consists of ten vols. folio, and bears the title of "*Museo Farnese*;" but is not held in so much estimation on the continent as to bear a high price.³

PEELE (GEORGE), an English poet, who flourished in the reign of queen Elizabeth, was a native of Devonshire. He was first educated at Broadgate's Hall, but was some time afterwards made a student of Christ Church college, Oxford, about 1573, where, after going through all the

¹ Tanner.—Cave.—Wharton's *Anglia Sacra*.—*Archæologia*, vol. X.

² Eloy.—*Dict. Hist. de Medicine*.

³ Moreti.—*Dict. Hist.*

several forms of logic and philosophy, and taking all the necessary steps, he was admitted to his master of arts degree in 1579. After this it appears that he removed to London, became the city poet, and had the ordering of the pageants. He lived on the Bank-side, over against Black-friars, and maintained the estimation in his poetical capacity which he had acquired at the university, which seems to have been of no inconsiderable rank. He was a good pastoral poet; and Wood informs us that his plays were not only often acted with great applause in his life-time, but did also endure reading, with due commendation, many years after his death. He speaks of him, however, as a more voluminous writer in that way than he appears to have been, mentioning his dramatic pieces by the distinction of tragedies and comedies, and has given us a list of those which he says he had seen; but in this he must have made some mistake, as he has divided the several incidents in one of them, namely, his "Edward I." in such manner as to make the "Life of Llewellyn," and the "Sinking of Queen Eleanor," two detached and separate pieces of themselves; the error of which will be seen in the perusal of the whole title of this play. He moreover tells us, that the last-mentioned piece, together with a ballad on the same subject, was, in his time, usually sold by the common ballad-mongers. The real titles of the plays written by this author, of which five only are known, are, 1. "The Arraignment of Paris," 1534, 4to. 2. "Edward the First, 1593," 4to. 3. "King David and Fair Bethsabe," 1599, 4to. 4. "The Turkish Mahomet and Hyren the Fair Greek." 5. "The Old Wives Tale," a comedy, 1595, 4to.

Wood and Winstanley, misguided by former catalogues, have also attributed to him another tragedy, called "Alphonsus, emperor of Germany." But this, Langbaine assures us, was written by Chapman, he himself having the play in his possession, with that author's name to it. About 1593 Peele seems to have been taken into the patronage of the earl of Northumberland, to whom he dedicated in that year, "The Honour of the Garter, a poem gratulatorie, the Firstling, consecrated to his noble name." He was almost as famous for his tricks and merry pranks as Scoggan, Skelton, or Dick Tarleton; and as there are books of theirs in print, so there is one of his called "Merrie conceited Jests of George Peele, gent. sometime student in Oxford; wherein is shewed the course of his

life, how he lived," &c. 1627, 4to. These jests, as they are called, might with more propriety be termed the tricks of a sharper. Peele died before 1598, of the consequences of his debaucheries. Oldys says he left behind him a wife and a daughter. He seems to have been a person of a very irregular life; and Mr. Steevens, with great probability, supposes, that the character of George Pieboard, in "The Puritan," was designed as a representative of George Peele. See a note on that comedy, as published by Mr. Malone.¹

PEGGE (SAMUEL), an eminent and laborious antiquary, descended from an ancient family in Derbyshire, was the son of Christopher Pegge, a woollen-draper, and was born at Chesterfield, Nov. 5, 1704. He was admitted a pensioner of St. John's college, Cambridge, May 20, 1722, and in November was elected a scholar upon Lupton's foundation. In Jan. 1725 he took his degree of B. A. and in March 1726 was elected to a fellowship, which he did not hold long, owing to a singular circumstance. His fellow competitor was Mr. Michael Burton, who had the superior right as being a-kin to the founder of the fellowship, but this claim was set aside, owing to his being deficient in literature. He now artfully applied to the college for a testimonial, that he might receive orders, and undertake some cure in the vicinity of Cambridge; and this being unadvisedly granted, he immediately appealed to the visitor (Dr. Thomas Greene, bishop of Ely), representing that, as the college had, by the testimonial, thought him qualified for ordination, it could not, in justice, deem him unworthy of becoming a fellow of the society. The consequence was, that the visitor found himself reluctantly obliged to eject Mr. Pegge, and Burton took possession of the fellowship. The visitor, however, recommended Mr. Pegge in such a manner to the master and seniors of the college, that he was from that time considered as an honorary member of the body of fellows (*tanquam socius*), and kept his seat at their table and in the chapel, being placed in the situation of a fellow-commoner. Feeling yet more the indignity of the trick played upon them by Burton, they chose Mr. Pegge to a Platt-fellowship in 1729.

Classical criticism being one of his earliest studies, it is thought that he had before this time meditated an edition

¹ Biog. Dram.—Warton's Hist. of Poetry.—Ath. Ox. vol. I. new edit.—Censura Literaria, vol. II. and III.

of Xenophon's "Cyropædia" and "Anabasis," from a collation of them with the Duport MS. in the library of Eton, to convince the world that he had not been unjustly preferred to Burton; but this undertaking was probably prevented by the appearance of Hutchinson's edition. Having taken the degree of M. A. in July 1729, he was ordained deacon in December, and priest in February following, on both occasions by Dr. Baker, bishop of Norwich. His first clerical employment was as curate to the Rev. Dr. John Lynch, at Sandwich, in Kent. This he held from Lady Day 1730, to Midsummer 1731, when he removed to Bishopsbourne, another living belonging to Dr. Lynch, who at the end of the same year procured for him the living of Godmersham.

Being now possessed of a living, and of some independent personal property inherited from his mother, he married, in April 1732, miss Anne Clarke, the only daughter of Benjamin Clarke, esq. of Stanley, near Wakefield, in Yorkshire. While he resided in Kent, which was for the space of twenty years, he made himself universally acceptable by his general knowledge, his agreeable conversation, and his vivacity. Having an early propensity to the study of antiquities as well as of the classics, he here laid the foundation of what in time became a considerable collection of books, and his cabinet of coins grew in proportion; by which two assemblages, so scarce among country gentlemen in general, he was qualified to pursue those collateral studies, without neglecting his parochial duties, to which he was always assiduously attentive. Here, however, the placid course of his life was interrupted by the death of Mrs. Pegge, whom he lamented with unfeigned sorrow; and now meditated on some mode of removing himself, without disadvantage, to his native country, either by obtaining a preferment tenable with his present vicarage, or by exchanging this for an equivalent. Having been induced to reside for some time at Surrenden, to superintend the education of Sir Edward Dering's son, that baronet obtained for him the perpetual curacy of Brampton, near Chesterfield, in the gift of the dean of Lincoln; but the parishioners insisting that they had a right to the presentation, law proceedings took place, before the termination of which in favour of the dean of Lincoln, Mr. Pegge was presented by the new dean of Lincoln, Dr. George, to the rectory of Whittington, near Chesterfield. He was ac-

cordingly inducted Nov. 11, 1751, and resided here upwards of forty-four years without interruption. About a fortnight after, by the interest of his friend sir Edward Dering with the duke of Devonshire, he was inducted into the rectory of Brinhill, or Brindle, in Lancashire, on which he resigned Godmersham. Sir Edward also obtained for him in the same year a scarf from the marquis of Hartington (afterwards the fourth duke of Devonshire) who was then called up to the house of peers by the title of baron Cavendish of Hardwick. In 1758 Mr. Pegge was enabled, by the acquiescence of the duke of Devonshire, to exchange Brinhill for Heath, alias Lown, which lies within seven miles of Whittington; a very commodious measure, as it brought his parochial preferments within a smaller distance of each other. The vicarage of Heath he held till his death. His other preferments were, in 1765, the perpetual curacy of Wingerworth; the prebend of Bobenhull, in the church of Lichfield, in 1757; the living of Whittington in Staffordshire, in 1763; and the prebend of Louth, in Lincoln church, in 1772. Towards the close of his life he declined accepting a residentiaryship in the church of Lichfield, being too old to endure, with tolerable convenience, a removal from time to time. His chief patron was archbishop Cornwallis, but he had an admirer, if not a patron, in every dignitary of the church who knew him; and his protracted life, and his frequent and almost uninterrupted literary labours, made him very generally known. In 1791, when on a visit to his grandson, sir Christopher Pegge, of Oxford, he was created LL. D. by that university. He died, after a fortnight's illness, Feb. 14, 1796, in the ninety-second year of his age, and was buried, according to his own desire, in the chancel of the church of Whittington, near Chesterfield, where his son placed a mural tablet of black marble, over the east window, with a short inscription.

Dr. Pegge's manners were those of a gentleman of liberal education, who had seen much of the world, and had formed them upon the best models within his observation. Having in his early years lived in free intercourse with many of the principal and best-bred gentry in various parts of Kent, he ever after preserved the same attention, by associating with superior company, and forming honourable attachments. In his avocations from reading and retirement, few men could relax with more ease and cheer-

fulness, or better understood the *desipere in loco*: and as he did not mix in business of a public nature, he appeared to most advantage in private circles; for he possessed an equanimity which obtained the esteem of his friends, and an affability which procured the respect of his dependents. His habits of life were such as became his profession and station. In his clerical functions he was exemplarily correct, performing all his parochial duties himself, until the failure of his eye-sight rendered an assistant necessary; but that did not happen till within a few years before his death. As a preacher, his discourses from the pulpit were of the didactic and exhortatory kind, appealing to the understandings rather than to the passions of his auditory, by expounding the Holy Scriptures in a plain, intelligible, and unaffected manner. Though he had an early propensity to the study of antiquities, he never indulged himself much in it, as long as more essential and professional occupations had a claim upon him; for he had a due sense of the nature and importance of his clerical functions, and had studied divinity in all its branches with much attention.

As an antiquary, by which character chiefly he will hereafter be known, he was one of the most laborious of his time. He was elected a fellow of the Society of Antiquaries in 1751, the year in which the charter of incorporation was granted; and when their "*Archæologia*" began to be published, he contributed upwards of fifty memoirs, many of which are of considerable length, being by much the greatest number hitherto contributed by any individual member of that learned body. He also wrote seven curious memoirs for the "*Bibliotheca Topographica Brit.*" and many hundred articles in the *Gentleman's Magazine* from the year 1746 to 1795. His principal signatures were *Paul Gemsege*, (Samuel Pegge), and *T. Rowe*, (the rector of Whittington), and sometimes *L. E.* the final letters of his name. Numerous as these articles are, there is scarcely one of them which does not convey some curious information, or illustrate some doubtful point in history, classical criticism, or antiquities; and if collected together, with some kind of arrangement, might form a very interesting and amusing volume, or volumes.

His independent publications on numismatical, antiquarian, and biographical subjects were also very numerous: 1. "A Series of Dissertations on some elegant and very valuable Anglo-Saxon Remains," 1756, 4to. 2. "Me-

moirs of Roger de Weseham, dean of Lincoln, afterwards bishop of Lichfield, and the principal favourite of Robert Grossetete, bishop of Lincoln," 1761, 4to. 3. "An Essay on the Coins of Cunobelin: in an epistle to the right rev. bishop of Carlisle (Dr. Lyttelton), president of the society of antiquaries," 1766, 4to. 4. "An assemblage of coins fabricated by authority of the archbishops of Canterbury. To which are subjoined two Dissertations," 1772, 4to. 5. "Fitz-Stephen's Description of the city of London," &c. 1772, 4to. 6. "The Forme of Cury. A roll of ancient English cookery, compiled about the year 1390, temp. Rich. II. with a copious index and glossary," 1780, 8vo. The original of this curious roll was the property of the late Gustavus Brander, esq. who presented it afterwards to the British Museum. Prefixed to this publication is his portrait, engraved at the expence of Mr. Brander. 7. "Annales Eliæ de Trickenham, monachi ordinis Benedictini. Ex Bibliotheca Lamethana." To which is added, "Compendium compertorum; ex bibliotheca ducis Devonix," 1789, in 4to. Both parts of this publication contain copious annotations by the editor. The former was communicated by Mr. Nichols, to whom it is inscribed, "ad Johannem Nicolsium, celeberrimum typographum;" and the latter was published by permission of the duke of Devonshire, to whom it is dedicated. 8. "The Life of Robert Grossetete, the celebrated bishop of Lincoln," 1793, 4to. This has very justly been considered as the *chef-d'œuvre* of the author. Seldom has research into an obscure period been more successful. It is a valuable addition to our literary history. 9. "An historical account of Beauchief Abbey, in the county of Derby, from its first foundation to its final dissolution," 1801, 4to. 10. "Anonymiana; or Ten centuries of observations on various authors and subjects," 1809, 8vo, a very entertaining assemblage of judicious remarks and anecdotes. It is needless to add that these two last publications were posthumous.

In the way of his profession, Dr. Pegge published, in 1739, a pamphlet on a controversy excited by Dr. Sykes, entitled "The Inquiry into the meaning of Demoniacs in the New Testament; in a Letter to the author," 8vo. He afterwards published two occasional sermons, and three small tracts for the use of his flock, which he distributed among them gratis, on the subjects of confirmation, the

church catechism, and the Lord's Prayer. The late Dr. Farmer attributed to Dr. Pegge, a pamphlet printed in 1731, and entitled "Remarks on the Miscellaneous Observations upon Authors ancient and modern. In several letters to a Friend." A short address to the reader says, that "These letters are now made public, in order to stop the career, and to curb the insolence, of those Goths and Vandals the minor critics of the age, the Marklands, the Wades, and the Observators." From this we should suppose the work to be ironical.

Dr. Pegge left many MSS. a considerable part of which are in the possession of his grandson. While vicar of Godmersham, he collected a good deal relative to the college at Wye, in that neighbourhood, which he thought of publishing, and engraved the seal, before engraved in Lewis's seals. He had "Extracts from the rental of the royal manor of Wye, made about 1430, in the hands of Daniel earl of Winchelsea;" and "Copy of a survey and rental of the college, in the possession of sir Windham Knatchbull, 1739." He possessed also a MS "Lexicon Xenophonticum" by himself; a Greek Lexicon in MS.; an "English Historical Dictionary," in 6 vols. fol.; a French and Italian, a Latin, a British and Saxon one, in one volume each; all corrected by his notes; a "Glossarium Generale;" two volumes of collections in English history; collections for the city and church of Lincoln, now in Mr. Gough's library at Oxford; a "Monasticon Cantianum," 2 vols. folio; and various other MS collections, which afford striking proofs of unwearied industry, zeal, and judgment.¹

PEGGE (SAMUEL), son of the preceding, was born in 1731. He studied law, and became a barrister of the Middle Temple; one of the grooms of his majesty's privy-chamber, and one of the esquires of the king's household. He was, like his father, a frequent contributor to the Gentleman's Magazine. He was also author of "Curialia; or an historical account of some branches of the Royal Household," part I, 1782; part II, 1784, and part III, 1791. He had been several years engaged in preparing the remaining numbers of the "Curialia" for the press; the materials for which, and also his very amusing "Anecdotes of the English Language," he bequeathed to Mr. Nichols, who published the "Anecdotes" in 1803, 8vo, a second edition in 1814; and the fourth and fifth numbers of the

¹ Life by his Son in Gent. Mag. vol. LXVI.—and in Nichols's Bowyer.

"Curialia" in 1806. He also assisted Mr. Nichols in publishing his father's "History of Beauchief Abbey," and wrote his father's life, to which we have referred in the preceding article. He died May 22, 1800, aged sixty-seven, and was buried on the west side of Kensington church-yard. By his first wife, he had one son, Christopher Pegge, M. D. F. R. S. knighted in 1799, and now regius professor of physic at Oxford.¹

PEGUILON. See BEAUCAIRE.

PEIRCE (JAMES), an eminent dissenting minister, distinguished for his zealous defence of the principles of non-conformity, and a no less zealous latitudinarian in opinion, was born in 1673, at Wapping in London, of reputable parents. By his mother, who died last, when he was about seven years old, he, with a brother and sister, both older than himself, was committed to Mr. Matthew Mead, the famous dissenting minister at Stepney, as his guardian, at whose house he lived for some time after his mother's death, and was taught by the same tutors Mr. Mead kept for his own sons. He was afterwards, by Mr. Mead's direction, put to other grammar-schools, and at last sent to Utrecht in Holland, where he had his academical institution, and studied under Witsius, Leydecker, Grævius, Leusden, De Vries, and Luyts, and was well known to the celebrated Mr. Hadrian Reland, who was then his fellow student, and afterwards when he was professor corresponded with Mr. Peirce. The latter part of his time abroad Mr. Peirce spent at Leyden, where he attended Perizonius and Noodt especially, hearing Gronovius, Mark and Spanheim, occasionally; and with some of these professors in both universities he afterwards held a correspondence. After he had spent above five years in these two places, he lived privately in England, for some time at London, among his relations, and for some time at Oxford, where he lodged in a private house, and frequented the Bodleian library. After this, at the desire of his friends, he preached an evening lecture on Sundays at the meeting-house in Miles-lane, London, and occasionally in other places, until he settled at Cambridge, where he was treated with great respect and civility by many gentlemen of the university. In 1713 he was removed to a congregation at Exeter, where he continued till 1718, when a controversy arising among the dissenters about the doctrine of the Trinity,

¹ Nichols's Bowyer.

from which some of them were at this time departing, three articles were proposed to him, and Mr. Joseph Hallet, senior, another dissenting minister in Exeter, in order to be subscribed; which both of them refused, and were ejected from their congregation. After this a new meeting was opened March 15, 1618-9, in that city, of which Mr. Peirce continued minister till his death, which happened March 30, 1726, in the 53d year of his age. His funeral sermon was preached April the 3d following by Mr. Joseph Hallet, jun. and printed at London, 1726, in 8vo; in which he was restrained by Mr. Peirce himself from bestowing any encomiums on him; but Mr. Hallet observes in a letter, that "he was a man of the strictest virtue, exemplary piety, and great learning; and was exceedingly communicative of his knowledge. He would condescend to converse on subjects of learning with young men, in whom he found any thirst after useful knowledge; and in his discoursing with them would be extremely free, and treat them as if they had been his equals in learning and years."

His works have been divided into four classes. Under the philosophical class, we find only his "*Exercitatio Philosophica de Homoeomeria Anaxagorea*," Utrecht, 1692. But he was more voluminous in the controversy between the church of England and the dissenters. Of the latter he has been esteemed a great champion. In their defence he published, 1. "Eight Letters to Dr. Wells," London, 1706 and 1707. 2. "Consideration on the sixth Chapter of the Abridgment of the London Cases, relating to Baptism and the sign of the Cross," London, 1708. 3. "*Vindiciæ Fratrum Dissidentium in Angliâ*," London, 1710, 8vo. 4. "An Enquiry into the present duty of a Low Churchman," London, 1711, 8vo. 5. "Vindication of the Dissenters," London, 1717, 8vo. 6. "A Letter to Dr. Bennet, occasioned by his late treatise concerning the Nonjurors' Separation," &c. London, 1717, 8vo. 7. "Preface to the Presbyterians not chargeable with King Charles's death," Exeter, 1717, in 8vo. 8. "Defence of the Dissenting Ministry and Ordination," in two parts, London, 1718, 8vo. 9. "The Dissenters' Reasons for not writing in behalf of Persecution. Designed for the satisfaction of Dr. Snape, in a letter to him," London, 1718, 8vo. 10. "Interest of the Whigs with relation to the Test-Act," London, 1718, 8vo. 11. "Reflections on Deau Sherlock's Vindication of the Corporation and Test Acts,"

London, 1718, 8vo. 12. "Charge of misrepresentations maintained against Dean Sherlock," London, 1719, 8vo. 13. "Loyalty, integrity, and ingenuity of High Church and the Dissenters compared," London, 1719, 8vo.—Relative to his controversy at Exeter, which produced his ejection, were published by him, 1. "The Case of the Ministers ejected at Exon," London, 1719, 8vo. 2. "Defence of the Case," London, 1719, 8vo. 3. "Animadversions on the true Account of the Proceedings at Salter's Hall: with a Letter to Mr. Eveleigh," London, 1719, 8vo. 4. "A Second Letter to Mr. Eveleigh, in answer to his Sober Reply," Exeter, 1719, 8vo. 5. "A Letter to a subscribing Minister in Defence of the Animadversions," &c. London, 1719, 8vo. 6. "Remarks upon the Account of what was transacted in the assembly at Exon," London, 1719, 8vo. 7. "An Answer to Mr. Enty's Defence of the Assembly," London, 1719, 8vo. 8. "The Western Inquisition," London, 1720, 8vo. 9. "The Security of Truth, in answer to Mr. Enty," London, 1721, 8vo. 10. "Inquisition-honesty displayed," London, 1722, 8vo.—On the doctrine of the Trinity he published, 1. "A Letter to a Dissenter in Exeter," London, 1719, 8vo. 2. "Plain Christianity defended," in four parts, London, 1719, 1720, 8vo. 3. "Thirteen Queries propounded to the Rev. Mr. Walrond, in an appendix to the Innocent vindicated," London, 1719, 8vo. There was an Answer to these queries printed in 1721, under the title of "An Answer to some Queries printed at Exon, relating to the Arian Controversy," and ascribed to Dr. Daniel Waterland. Mr. Peirce had some thoughts of writing a reply, but changing his purpose, Mr. Joseph Hallet, jun. wrote a defence of them, printed at London in 1736, 8vo, with this title: "The Truth and Importance of the Scripture Doctrine of the Trinity and Incarnation demonstrated: in a defence of the late learned Mr. Peirce's thirteen Queries, and a Reply to Dr. W——'s, and a gentleman's Answer to them," &c. 4. "Propositions relating to the Controversy concerning the Trinity, in a Letter to the Rev. Mr. Enty," London, 1720, 8vo. 5. "An Answer to a pamphlet, entitled Texts of Holy Scripture compared, &c." London, 1721, 8vo. 6. "A Reply to Mr. Enty's late piece, entitled Truth and Liberty consistent," &c. London, 1721, 8vo.—His most valuable works, however, are his commentaries on the Scripture: 1. "A Paraphrase and Notes on the Epistle of

St. Paul to the Colossians. With an Appendix upon Ephes. iv. 8." London, 1725, 4to. 2. "A Paraphrase and Notes on the Epistle of St. Paul to the Philippians," Lond. 1725, 4to. 3. "A Paraphrase and Notes on the Epistle to the Hebrews," 1727, 4to. Theological: 1. "An essay in favour of giving the Eucharist to Children," 1728, 8vo. 2. "Fifteen Sermons, and a Scripture Catechism," 1728, 8vo.¹

PEIRESC (NICOLAS CLAUDE FABRI DE), a very learned Frenchman, was descended from an ancient and noble family, seated originally at Pisa in Italy, and born in 1580. His father, Renaud Fabri, lord of Beaugensier, sent him at ten years of age to Avignon, where he spent five years on his classical studies in the Jesuits' college, and was removed to Aix in 1595, for the study of philosophy. In the mean time, he attended the proper masters for dancing, riding, and handling arms, all which he learned to perform with expertness, but rather as a task, than a pleasure, for even at that early period, he esteemed all time lost, that was not employed on literature. It was during this period, that his father being presented with a medal of the emperor Arcadius, which was found at Beaugensier, Peiresc begged to have it: and, charmed with decyphering the characters in the exergue, and reading the emperor's name, in that transport of joy he carried the medal to his uncle; who for his encouragement gave him two more, together with some books upon that subject. This incident seems to have led him first to the study of antiquities, for which he became afterwards so famous. In 1596, he was sent to finish his course of philosophy under the Jesuits at Tournon, where he also studied mathematics and cosmography, as being necessary in the study of history, yet all this without relaxing from his application to antiquity, in which he was much assisted by one of the professors, a skilful medallist; nor from the study of belles lettres in general. So much labour and attention, often protracted till midnight, considerably impaired his constitution, which was not originally very strong. In 1597, his uncle, from whom he had great expectations, sent him to Aix, where he entered upon the law; and the following year he pursued the same study at Avignon, under a private master, whose name was Peter David; who, being well skilled likewise in antiqui-

¹ Life in Prot. Diss. Magazine, vol. II.—Gen. Dict.

ties, was not sorry to find his pupil of the same taste, and encouraged him in this study as well as that of the law: Ghibertus of Naples, also, who was auditor to cardinal Aquaviva, much gratified his favourite propensity, by a display of various rarities, and by lending him Goltzius's "Treatise upon Coins." He also recommended a visit to Rome, as affording more complete gratification to an antiquary than any part of Europe. Accordingly, his uncle having procured a proper governor, he and a younger brother set out upon that tour, in Sept. 1599; and passing through Florence, Bologna, Ferrara, and Venice, he fixed his residence at Padua, in order to complete his course of law. He could not, however, resist the temptation of going frequently to Venice, where he formed an acquaintance with the most distinguished literati there, as Sarpi, Molinus, &c. in order to obtain a sight of every thing curious in that famous city. Among others, he was particularly caressed by F. Contarini, procurator of St. Mark, who possessed a curious cabinet of medals, and other antiquities, and found Peiresc extremely useful and expert in explaining the Greek inscriptions. After a year's stay at Padua, he set out for Rome, and arriving there in Oct. 1600, passed six months in viewing whatever was remarkable. After Easter he gratified the same curiosity at Naples, and then returned to Padua about June. He now resumed his study of the law; and at the same time acquired such a knowledge of Hebrew, Samaritan, Syriac, and Arabic, as might enable him to interpret the inscriptions on the Jewish coins, &c. In these languages he availed himself of the assistance of the rabbi Solomon, who was then at Padua. His taste for the mathematics was also revived in consequence of his acquaintance with Galileo, whom he first saw at the house of Pinelli at Rome; and he began to add to his other acquisitions a knowledge of astronomy and natural philosophy. From this time it was said that "he had taken the helm of learning into his hand, and begun to guide the commonwealth of letters."

Having now spent almost three years in Italy, he returned to France in the end of 1602, and arrived at Montpellier in July, where he heard the law lectures of Julius Pacius, until he returned to Aix, about the end of 1603, at the earnest request of his uncle, who having resigned to him his senatorial dignity, had, ever since the beginning of the year, laboured to get the king's patent. The de-

gree of doctor of law being a necessary qualification for that dignity, Peiresc kept the usual exercise, and took that degree Jan. 18, 1604; on which occasion he made a most learned speech, upon the origin and antiquity of the doctoral ornaments.

In 1605, he accompanied Du Vair, first president of the senate at Aix, who was very fond of him, to Paris; whence, having visited every thing curious, he crossed the water, in company with the French king's ambassador, in 1606, to England. Here he was very graciously received by king James; and having seen Oxford, and visited Camden, sir Robert Cotton, sir Henry Saville, and other learned men, he passed over to Holland; and after visiting the several towns and universities, with the literati in each, he went through Antwerp to Brussels, and thence back to Paris, returning home in Sept. 1606, on account of some family affairs.

Soon after this, he made a purchase of the barony of Rians, which he completed in 1607; and in the same year, at the solicitation of his uncle, having approved himself before that assembly, he was received a senator on the 1st of July. In the following year his uncle died. In 1616, he attended Du Vair to Paris; where, in 1618, he procured a faithful copy, and published a second edition of "The Acts of the Monastery of Maren in Switzerland." This was in defence of the royal line of France against the title of the Austrian family to the French crown by right of succession; and, upon this, he was nominated the same year, by Louis XIII. abbot of Guistres in Guienne. He remained in France till 1623, when, upon a message from his father, now grown old and sickly, he left Paris, and arrived at Aix in October. Not long after he presented to the court a patent from the king, permitting him to continue in the function of his ancient dignity, and to exercise the office of a secular or lay person, notwithstanding that, being an abbot, he had assumed the person of a churchman. The court of parliament, not assenting to this, decreed unanimously, that, being already admitted into the first rank, he should abide perpetually in it; not returning, as the custom of the court was, to the inferior auditory, in which trials are usually had of criminal cases. He obtained also, a rescript from the pope, to license him to be present at the judgment of capital causes, as even in the higher auditory some select cases of that nature were

customarily heard : but he never made use of this licence, always departing when they came to vote, without voting himself. In 1627, he prevailed with the archbishop of Aix, to establish a post thence to Lyons, and so to Paris and all Europe ; by which the correspondence that he constantly held with the literati every where, was much facilitated. In 1629, he began to be much tormented with complaints incident to a sedentary life ; and, in 1631, having completed the marriage of his nephew Claude with Margaret D'Alries, a noble lady of the county of Avignon, he bestowed upon him the barony of Rians, together with a grant of his senatorial dignity, only reserving the function to himself for three years. The parliament not agreeing to this, he procured, in 1635, letters-patent from the king, to be restored, and to exercise the office for five years longer, which he did not outlive, for, being seized June 1637, with a fever, he died, on the 24th of that month, in his fifty-seventh year.

A very honourable funeral was provided for him by his nephew Claude, in the absence of his brother, who was then at Paris ; but who, returning shortly to Provence, hastened to perform the funeral rites, and to be present at the obsequies. He also procured a block of marble from Genoa, from which a monument was made and erected to his memory, with an epitaph by Rigault. As he had been chosen in his life-time a member of the academy of the Humoristi at Rome, his eulogium was pronounced by John James Bouchier, of that learned society, in the presence of cardinal Barberini, his brother Antonio, cardinal Bentivoglio, and several other cardinals, and such a multitude of celebrated and learned men, that the hall was scarce able to contain them. Many copies of verses, in Italian, Latin, and Greek, were recited ; which were afterwards printed together, with a collection of funeral elegies in forty languages, under the title of " Panglossia." Peiresc was, in his person, of a middle size, and of a thin habit ; his forehead large, and his eyes grey ; a little hawk-nosed, his cheeks tempered with red ; the hair of his head yellow, as also his beard, which he used to wear long ; his whole countenance bearing the marks of uncommon courtesy and affability. In his diet he affected cleanliness, and in all things about him ; but nothing superfluous or costly. His clothes were suitable to his dignity ; yet he never wore silk. In like manner, the rest of his house was adorned

according to his condition, and very well furnished; but he neglected his own chamber. Instead of tapestry, there hung the pictures of his chief friends and of famous men, besides innumerable bundles of commentaries, transcripts, notes, collections from books, epistles, and such like papers. His bed was exceeding plain, and his table continually loaded and covered with papers, books, letters, and other things; as also all the seats round about, and the greatest part of the floor. These were so many evidences of the turn of his mind, which made the writer of his eulogium compare him to the Roman Atticus; and Bayle, considering his universal correspondence and general assistance to all the literati in Europe, called him "the attorney-general of the literary republic." The multiplicity of his engagements prevented him from finishing any considerable work; but he left behind him a great number of MSS. on local history and antiquities, mathematics and astronomy, the medallie science, languages, &c. Of the writings of this scholar there have been published 48 Italian letters, addressed to Paul and John Baptist Gualdo, in the "*Lettere d'uomini illustri*;" a considerable number of letters among those of Camden, and a long and learned dissertation on an ancient tripod found at Frejus, in the "*Mém. de Literature et de l'Histoire*," by Desmalets, in 1731. It is remarkable, that though Peiresc bought more books than any man of his time, yet the collection which he left was not large. The reason was, that as fast as he purchased, he kept continually making presents of them to learned men to whom he knew they would be useful. But the destruction of a multitude of his papers after his death, by some of his near relations, is mentioned by the learned with indignation and regret; they were applied to the vile uses of heating the oven and boiling the pot. Gassendi, another ornament of France, has given us his life in detail, in elegant Latin, one of those delightful works, which exhibit a striking likeness of a great and good man at full length, and shew every feature and fold of the drapery in the strongest and clearest light.¹

PELAGIUS (the Heresiarch), was born in Great Britain in the fourth century, and is said to have been abbot of the monastery of Bangor. His real name is said to be

¹ *Vita à Gassendo, Hague, 1655, 4to.*—Gen. Dict.—Moreri.—Burigny's *Life of Grotius, &c.*

Morgan, which signifying in the Celtic languages *sea-born*, from *Mór*, sea, and *gan* born, was translated into Πελάγιος, in Latin Pelagius. For the greater part of his life, he was distinguished among his brethren both for piety and learning, but towards the close of his life, he went to Rome, and began to teach certain doctrines in that city about the year 400, which occasioned no small disturbance in the church. He absolutely denied all original sin, which he held to be the mere invention of St. Augustine; and taught that men are entire masters of their actions, and perfectly free creatures; in opposition to all predestination, reprobation, election, &c. He owned, indeed, that the natural power of man needed to be assisted by the grace of God, to enable him to work out his own salvation; but, by this grace, he only meant outward assistance, viz. the doctrines of the law, and of the gospel. Though, when pressed by those words of St. Paul, “Deus est enim, qui operatur in nobis,” &c. he owned that it is God, in effect, that makes us will what is good, when he warns and excites us by the greatness of the glory we are to obtain, and by the promises of rewards; when he makes us love him by revealing his wisdom, &c. These are Pelagius’s own words, as cited by St. Augustine; who confutes him, and shews, that, besides these exterior graces, there are required other real and interior ones. He owned, that the will of man is indeed aided by a real grace; but he added, that this grace is not absolutely necessary in order to live well; but that it only helps us to do well with the more ease. Julian, one of his adherents, went farther yet; and owned that the assistance of grace was absolutely necessary to enable us to do perfect works. In effect, the grand doctrine of the Pelagians was, that a man might accomplish all the commands of God by the mere power of nature; and that the gifts of grace were only necessary to enable him to act well more easily, and more perfectly.

As the morals of Pelagius had long been irreproachable, he found it easy to gain a crowd of followers; and the heresy spread so much, that it became necessary for him to quit Rome, in the year 409, going to Sicily, and accompanied by Celestius, his chief disciple and fellow-labourer, and, as is said, his countryman. They continued in Sicily, till the report of a conference, held at Carthage between the orthodox and the donatists, induced them to go to Africa: but Pelagius did not stay long there; and, after

his departure, Celestius being accused of denying original sin by Paulinus, was condemned by a council held at Carthage in the year 412, under Aurelius, primate of Africa. Upon this, he repaired to his friend Pelagius, who had retired to Palestine.

Here they were well received by John bishop of Jerusalem, the enemy of St. Jerom, and well looked on by the better sort of people. Count Marcellinus, being desirous to know in what their doctrine, which was much talked of, consisted, applied to St. Augustin, bishop of Hippo, for information; and Pelagius, fearing to engage with so formidable an antagonist, wrote the bishop a letter full of protestations of the purity of his faith, and St. Augustin seems always unwilling to believe that Pelagius had fallen into error until the year 414, when Pelagius resolved to undertake his treatise of the natural strength of man, in support of his doctrine of free-will; which, however, he still expressed in ambiguous terms, but not so as to deceive either Augustine or Jerome, who wrote against him. In Palestine, his doctrine was approved in a council held at Diospolis in the year 415, consisting of fourteen bishops. Theodore of Mopsuestia was one of Pelagius's most powerful friends in the east, a man of profound erudition and great reputation; who, though he wrote zealously against all heresies, fell into that of Pelagius, as also of Nestorius. On the other hand, the African bishops held a council, according to custom, in the year 416, at Carthage, and decided that Pelagius and Celestius ought to be anathematized, and communicated their judgment to the pope Innocent I. in order to join the authority of the see of Rome to their own, and, prompted by St. Augustine, refute in a summary way the chief errors imputed to Pelagius, and conclude thus: "Though Pelagius and Celestius disown this doctrine, and the writings produced against them, without its being possible to convict them of falsehood; nevertheless, we must anathematize in general whoever teacheth that human nature is capable of avoiding sin, and of fulfilling the commands of God; as he shews himself an enemy to his grace." About the same time a council was held at Milevum, composed of sixty-one bishops; who, after the example of that of Carthage, wrote to pope Innocent, desiring him to condemn this heresy, which took away the benefit of prayer from adults, and baptism from infants. Besides these two synodical

letters, another was written by St. Augustin, in the name of himself and four more bishops; in which he explained the whole matter more at large, and desired the pope to order Pelagius to Rome, to examine him more minutely, and know what kind of grace it was that he acknowledged; or else to treat with him on that subject by letters, to the end that, if he acknowledged the grace which the church teacheth, he might be absolved without difficulty.

These letters were answered by Innocent in the year 417, who coincided in sentiment with his correspondents, and anathematized all who said that the grace of God is not necessary to good works; and judged them unworthy of the communion of the church. In answer to the five African bishops, who had written to him on his being suspected of favouring Pelagianism, he says, "He can neither affirm nor deny, that there are Pelagians in Rome; because, if there are any, they take care to conceal themselves, and are not discovered in so great a multitude of people." He adds, speaking of Pelagius, "We cannot believe he has been justified, notwithstanding that some laymen have brought to us acts by which he pretends to have been absolved. But we doubt the authenticity of these acts, because they have not been sent us by the council, and we have not received any letters from those who assisted at it. For if Pelagius could have relied on his justification, he could not have failed to have obliged his judges to acquaint us with it; and even in these acts he has not justified himself clearly, but has only sought to evade and perplex matters. We can neither approve nor blame this decision. If Pelagius pretends he has nothing to fear, it is not our business to send for him, but rather his to make haste to come and get himself absolved. For if he still continues to entertain the same sentiments, whatever letters he may receive, he will never venture to expose himself to our sentence. If he is to be summoned, that ought rather to be done by those who are nearest to him. We have perused the book said to be written by him, which you sent us. We have found in it many propositions against the grace of God, many blasphemies, nothing that pleased us, and hardly any thing but what displeased us, and ought to be rejected by all the world."

Celestius, upon his condemnation at Carthage in the year 412, had indeed appealed to this pope; but, instead of pursuing his appeal, he retired into Palestine. Pel-

gius, however, who had more art, did not despair of bringing Rome over to his interest, by flattering the bishop of that city, and accordingly drew up a confession of faith, and sent it to pope Innocent with a letter, which is now lost. Innocent was dead; and Zosimus had succeeded him, when this apology of Pelagius was brought to Rome. On the first notice of this change, Celestius, who had been driven from Constantinople, hastened to the west, in hopes of securing the new pope's favour, by making him his judge, and Zosimus, pleased to be appealed to in a cause that had been adjudged elsewhere, readily admitted Celestius to justify himself at Rome. He assembled his clergy in St. Clement's church, where Celestius presented him a confession of faith; in which, having gone through all the articles of the Creed, from the Trinity to the resurrection of the dead, he said, "If any dispute has arisen on questions that do not concern the faith, I have not pretended to decide them, as the author of a new doctrine; but I offer to your examination, what I have from the source of the prophets and apostles; to the end that, if I have mistaken through ignorance, your judgment may correct and set me right." On the subject of original sin, he continued, "We acknowledge that children ought to be baptized for the remission of sins, agreeably to the rule of the universal church, and the authority of the gospel; because the Lord hath declared, that the kingdom of heaven can be given to those only who have been baptized. But we do not pretend thence to establish the transmission of sin from parents to their children: that opinion is widely different from the catholic doctrines. For sin is not born with man; it is man who commits it after he is born: it does not proceed from nature, but from will. We therefore acknowledge the first, in order not to admit of several baptisms; and take this precaution, that we may not derogate from the Creator." Celestius having confirmed by word of mouth, and several repeated declarations, what was contained in this writing, the pope asked him, whether he condemned all the errors that had been published under his name? Celestius answered, that he did condemn them in conformity with the sentence of pope Innocent, and promised to condemn whatever should be condemned by the holy see. On this Zosimus did not hesitate to condemn Heros and Lazarus, who had taken upon them to be the chief prosecutors of the Pelagian doctrine. He

deposed them from the episcopal office, and excommunicated them; after which he wrote to Aurelius, and the other bishops of Africa, acquainting them with what he had done, and at the same time sending them the acts of his synod.

Soon after this, Zosimus received a letter from Praylus, bishop of Jerusalem, successor to John, recommending to him Pelagius's affair in affectionate terms. This letter was accompanied by another from Pelagius himself, together with the confession of faith before mentioned. In this letter Pelagius said, that his enemies wanted to asperse his character in two points: first, that he refused to baptize infants, and promised them the kingdom of heaven, without the redemption of Jesus Christ; secondly, that he reposed so much confidence in free-will, as to refuse the assistance of grace. He rejected the first of these errors, as manifestly contrary to the gospel; and upon the article of grace he said, "We have our free-will either to sin or not to sin, and in all good works it is ever aided by the divine assistance. We say, that all men have free-will, as well Christians as Jews and Gentiles: all of them have it by nature, but it is assisted by grace in none but Christians. In others this blessing of the creation is naked and unassisted. They shall be judged and condemned; because having free-will, by which they might arrive at faith, and merit the grace of God, they make an ill use of this liberty. The Christians will be rewarded; because they, by making a good use of their free-will, merit the grace of the Lord, and observe his commandments." His confession of faith was like that of Celestius. On baptism he said, "We hold one single baptism, and we assert that it ought to be administered to children in the same form of words as to adults." Touching grace he said, "We confess a free-will: at the same time holding, that we stand continually in need of God's assistance; and that those are as well mistaken, who say with the Manichees, that man cannot avoid sinning, as those who say with Jovinian, that man cannot sin." He concluded with these words: "Such, blessed pope, is the faith which we have learned in the catholic church, the faith which we have always held, and still continue in. If any thing contained therein shall not have been explained clearly enough, or not with sufficient caution, we desire that you would correct it; you who hold the faith, and the see of Peter. If you approve of

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my confession of faith, whoever pretends to attack it, will shew either his ignorance or his malice, or that he is not orthodox ; but he will not prove me an heretic."

For some time this defence answered its purpose, and Zosimus wrote a second letter to Aurelius, and to all the bishops of Africa, informing them that he was now satisfied with Pelagius and Celestius's confession of faith, and persuaded of their sincerity. Aurelius, however, and his brethren, were more surprised than daunted at this letter, and firmly maintained the judgment they had given, and which had been confirmed by Innocent I. At the head of their decrees they addressed a second letter to pope Zosimus, in these terms : " We have ordained, that the sentence given by the venerable bishop Innocent shall subsist, until they shall confess without equivocation, that the grace of Jesus Christ does assist us, not only to know, but also to do justice in every action ; insomuch, that without it we can neither think, say, or do any thing whatever, that belongs to true piety." They added, " That Celestius's having said in general terms, that he agreed with Innocent's letters, was not satisfactory in regard to persons of inferior understandings ; but that he ought to anathematize in clear terms all that was bad in his writings, lest many should believe that the apostolical see had approved his errors, rather than be persuaded that he had reformed them." The bishop of Africa likewise reminded pope Zosimus of his predecessor's decision, relating to the council of Diospolis ; shewed him the artifice made use of in the confession of faith which Pelagius had sent to Rome ; and refuted after their manner the cavils of the heretics : and, as Zosimus had reprimanded them for having too easily given credit to the accusers of Celestius, they justified themselves at his expence ; by shewing, that he himself had been too precipitate in this affair. They also declared plainly, that this cause arising in Africa, and having been judged there, Celestius could have no right to appeal from thence, nor the pope to take cognizance of it : to which they added a protest, to prevent Zosimus from attempting to pronounce any sentence by default, in favour of Celestius and Pelagius.

Zosimus, either through a persuasion that these heretics had dealt insincerely with him, or finding it prudent to yield to the necessity of the occasion, upon the receipt of this letter, issued out a formal condemnation of the Pela-

gians, and applied also to Honorius, requesting him to cause all heretics to be driven out of Rome; in compliance with which, the emperor gave a rescript at Ravenna, April 418, directed to the pretorian prefect of Italy, who, in consequence, issued his ordinance jointly with the pretorian prefect of the east, and the prefect of Gaul, purporting, that all such as should be convicted of this error should suffer perpetual banishment, and that all their possessions should be confiscated. The pope also vigorously prosecuting his design to extirpate the friends of Pelagius, caused all the bishops to be deposed who would not subscribe the condemnation of the new heresy, and drove them out of Italy by virtue of the laws of the empire. Atticus, bishop of Constantinople, likewise rejected their deputies. They were driven from Ephesus; and Theodotus bishop of Antioch condemned them, and drove Pelagius thence, who was lately returned from Palestine, where he had taken refuge from the emperor's rescript. We have no certain account of him after this; but there is reason to believe, that he returned to England, and spread his doctrine there; which induced the bishop of Gaul to send thither St. Germain of Auxerre, in order to refute it. However that be, it is certain that Pelagian heresy, as it is called, spread itself both in the east and west, and took so deep root, that it subsists to this day in different sects, who all go by the general name of Pelagians, except a more moderate part who are called Semi-Pelagians.

This Heresiarch wrote several things, among which are, "A Treatise upon the Trinity;" "A Commentary on St. Paul's Epistles," which oddly enough has been annexed to those of St. Jerom, and was long thought to be written by him, although a decided Anti-Pelagian; "A Book of Eclogues, or Spiritual Maxims;" several letters, among which is one addressed to a virgin, named Demetrias, which is printed in the works of St. Jerom; several pieces in his own defence; and a treatise on free-will. The History of Pelagianism by Jansenius, in his treatise called "Augustine," is thought the best.¹

PELL (JOHN), an eminent English mathematician, descended from an ancient family in Lincolnshire, was born at Southwyke in Sussex, March 1, 1610; and educated in grammar-learning at the free-school, then newly founded,

¹ Dupin.—Cave, vol. I.—Mosheim and Milner's Ch. Hist.

at Steyning in that county. At thirteen, he was sent to Trinity college in Cambridge, where he pursued his studies with unusual diligence, but although capable of undergoing any trials, and one of the best classical scholars of his age, he never offered himself a candidate at the election of scholars or fellows of this college. After taking the degree of B. A. in 1623, he drew up the "Description and Use of the Quadrant, written for the use of a friend, in two books;" the original MS of which is still extant among his papers in the Royal Society; and the same year he held a correspondence with Mr. Henry Briggs on logarithms. In 1630 he wrote "*Modus supputandi Ephemerides Astronomicas (quantum ad motum solis attinet) paradigmata ad an. 1630 accommodato;*" and "*A Key to unlock the Meaning of Johannes Trithemius, in his Discourse of Steganography;*" which key Pell the same year imparted to Mr. Samuel Hartlib and Mr. Jacob Homedæ. The same year, he took the degree of master of arts at Cambridge, and the year following was incorporated in the university of Oxford. In June he wrote "*A Letter to Mr. Edward Wingate on Logarithms;*" and, Oct. 5, 1631, "*Commentationes in Cosmographiam Al-tedii.*" July 3, 1632, he married Ithamaria, second daughter of Mr. Henry Reginolles of London, by whom he had four sons and four daughters. In 1633 he finished his "*Astronomical History of Observations of heavenly Motions and Appearances;*" and his "*Eclipticus Prognostica; or Foreknower of the Eclipses; teaching how, by calculation, to foreknow and foretell all sorts of Eclipses of the heavenly lights.*" In 1634, he translated "*The everlasting Tables of Heavenly Motions, grounded upon the observations of all times, and agreeing with them all, by Philip Lansberg, of Ghent in Flanders;*" and the same year he committed to writing, "*The Manner of deducing his Astronomical Tables out of the Tables and axioms of Philip Lansberg.*" In March 1635, he wrote "*A Letter of Remarks on Gellibrand's Mathematical Discourse on the Variation of the Magnetic Needle;* and, June following, another on the same subject. Such were the employments of the first six years of Mr. Pell's public life; during which mathematics entirely engrossed his attention. Conceiving this science of the utmost importance, he drew up a scheme for a mathematical school on an extensive scale of utility and emulation, which was much approved by Des Cartes, but so censured

by Mersenne in France, that our author was obliged to write in its defence. The controversy may be seen in Hooke's Philosophical Collections, and with Pell's "Idea of the Mathematics."

Mr. Pell's eminence, however, in mathematical knowledge, was now so great, that he was thought worthy of a professor's chair in that science; and, upon the vacancy of one at Amsterdam in 1639, sir William Boswell, the English resident with the States-general, used his interest, that he might succeed in that professorship; which was not filled up till above four years after, 1643, when Pell was chosen to it. The year following he published, in two pages 4to, "A Refutation of Longomontanus's Discourse, *De vera circuli mensura*," printed at Amsterdam in 1644. In June 1646, he was invited by the prince of Orange to be professor of philosophy and mathematics at Breda, in the college newly founded there by his highness, with the offer of a salary of 1000 guilders a year. This he accepted, but upon his removal to Breda, he found that he was required to teach mathematics only. His "Idea Mathematicos," which he had addressed to Mr. Hartlib, who in 1639 had sent it to Des Cartes and Mersenne, was printed 1650 at London, 12mo, in English, with the title of "An Idea of Mathematics," at the end of Mr. John Dury's "Reformed Library-keeper." On the death of the prince of Orange, in 1650, and the subsequent war between the English and Dutch, he left Breda, and returned to England, in 1652; and, in 1654, was sent by Cromwell as his agent to the protestant cantons in Switzerland, his instructions being dated March 30th of that year. His first speech in Latin to the deputies of Zurich was on the 13th of June; and he continued in that city during most of his employment in Switzerland, in which he had afterwards the title of resident. Being recalled by Cromwell, he took his leave of the cantons in a Latin speech at Zurich, the 23d of June, 1658; but returned to England so short a time before the usurper's death, that he had no opportunity of an audience from him. Why Cromwell employed him does not appear, but it is thought that during his residence abroad, he contributed to the interests of Charles II. and the church of England; and it is certain that, after the restoration, he entered into holy orders, although at an unusually advanced period of life. He was ordained deacon March 31, 1661, and priest in June following, by

Sanderson, bishop of Lincoln; and, on the 16th of that month, instituted to the rectory of Fobbing in Essex, given him by the king. On Dec. the 5th following, he brought into the upper house of convocation the calendar reformed by him, assisted by Sancroft, afterwards abp. of Canterbury. In 1663, he was presented by Sheldon, bishop of London, to the rectory of Laingdon in Essex; and, upon the promotion of that bishop to the see of Canterbury in the next month, became one of his grace's domestic chaplains. He was then doctor of divinity, and expected, as Wood tells us, "to be made a dean; but being not a person of activity, as others who mind not learning are, could never rise higher than a rector." The truth is, adds Wood, "he was a helpless man as to worldly affairs; and his tenants and relations dealt so unkindly by him, that they defrauded him of the profits of his rectory, and kept him so indigent, that he was in want of necessities, even ink and paper, to his dying day." He was for some time confined to the King's-bench prison for debt; but, in March 1682, was invited by Dr. Whistler to live in the college of physicians. Here he continued till June following, when he was obliged, by his ill state of health, to remove to the house of a grandchild of his in St. Margaret's church-yard, Westminster. From this too he was again removed, for we find that he died at the house (in Dyot street) of Mr. Cothorne, reader of the church of St. Giles's in the Fields, Dec. the 12th, 1685, and was interred by the charity of Busby, master of Westminster school, and Sharp, rector of, St. Giles's, in the rector's vault under that church. Besides what have been mentioned, Dr. Pell was the author of, 1. "An Exercitation concerning Easter," 1644, in 4to. 2. "A Table of 10,000 square numbers," &c. 1672, folio. 3. An Inaugural Oration at his entering upon the Professorship at Breda. 4. He made great alterations and additions to "Rhonius's Algebra," printed at London 1668, 4to, under the title of "An Introduction to Algebra; translated out of the High Dutch into English by Thomas Branker, much altered and augmented by D. P. (Dr. Pell)." Also a Table of odd numbers, less than 100,000, shewing those that are incomposite, &c. supputated by the same Thomas Branker. 5. His Controversy with Longomontanus concerning the Quadrature of the Circle, Amsterdam, 1646, 4to. He likewise wrote a Demonstration of the 2d and 10th books of Euclid; which

piece was in MS. in the library of lord Brereton in Cheshire: as also Archimedes's *Arenarius*, and the greatest part of Diophantus's six books of Arithmetic; of which author he was preparing, Aug. 1644, a new edition, with a corrected translation, and new illustrations. He designed likewise to publish an edition of Apollonius, but laid it aside, in May, 1645, at the desire of Golius, who was engaged in an edition of that author from an Arabic manuscript given him at Aleppo 18 years before. This appears from the letters of Dr. Pell to sir Charles Cavendish, in the Royal Society.

Some of his manuscripts he left at Brereton in Cheshire, where he resided some years, being the seat of William lord Brereton, who had been his pupil at Breda. A great many others came into the hands of Dr. Busby; which Mr. Hook was desired to use his endeavours to obtain for the society. But they continued buried under dust, and mixed with the papers and pamphlets of Dr. Busby, in four large boxes, till 1755; when Dr. Birch, secretary to the Royal Society, procured them for that body, from the trustees of Dr. Busby. The collection contains not only Pell's mathematical papers, letters to him, and copies of those from him, &c. but also several manuscripts of Walter Warner, the mathematician and philosopher, who lived in the reigns of James the First and Charles the First.

Dr. Pell invented the method of ranging the several steps of an algebraical calculus, in a proper order, in so many distinct lines, with the number affixed to each step, and a short description of the operation or process in the line. He also invented some mathematical characters.¹

PELLEGRIN (SIMON JOSEPH), an abbé, and an author by profession, of some celebrity at Paris, was born at Marseilles in 1663, and became a religious of the order of Servites. Being tired of this mode of life, he took some voyages as chaplain to a vessel. On his return, he wrote a poem called "An Epistle to the King on the glorious Success of his Arms," which gained the prize in the French academy in 1704. With this Epistle Pellegrin had sent an Ode on the same subject, which proved the only formidable rival to his Epistle, and for some time divided the opinions of the academy. This singular success made him known at court. Madame Maintenon took notice of

¹ Ath. Ox. vol. I.—Biog. Brit.—Martin's Biog. Philos.—Hutton's Dictionary.

him, and gained him a brevet to be translated into the order of Cluni. Pellegrin subsisted solely by the prizes he gained in several literary academies, and his other literary labours. He even kept a kind of shop, where those who wanted occasional verses, as epigrams, sonnets, madrigals, &c. were supplied at certain prices, according to the number and goodness of the lines. This trade growing slack, he began to write for the theatres, but here a new obstacle arose. The cardinal de Noailles insisted that he should either cease to write for the stage, or to officiate at the mass. He would fain have had a dispensation on this subject, but, the cardinal being inexorable, he gave up the mass, as least profitable. He would, however, have felt the loss of the latter, had not his friends procured him a salary for writing the account of the theatrical entertainments in the *Mercure*. Pellegrin deserved to be in better circumstances, for a great part of what he earned so laboriously was distributed among his relations: and his disposition was singularly candid and modest. He was, at the same time, negligent of his appearance, and had an impediment in his speech; circumstances which conspired to plunge him in that neglect he so severely experienced. He lived, however, to the age of 82; and closed this long life on the 5th of September, 1745. His works are very various; poems of all kinds, sacred and profane; versions of the Psalms and other parts of Scripture; comedies, operas, &c.; the general character of all which is, that they are seldom excellent in their plans, and that the versification is almost invariably flat and tedious.¹

PELLEGRINI. See TIBALDI.

PELLEGRINI (CAMILLO), an Italian historian and antiquary, was born in 1598, at Capua, and educated at the Jesuits' school at Naples. He entered into the clerical order, but appears to have passed his whole time in the researches of an historian and antiquary, which produced, 1. "*L'Apparato alle Antichita di Capua*," printed in 1651, in which he minutely describes all the parts of Campagna Felice, and relates its history and revolutions. 2. "*Historia Principum Longobardorum*," containing several historical pieces not yet published, illustrated with learned annotations and dissertations. This was republished in the collections of Burmann and Muratori, and with various

¹ Moreri,—Dict. Hist.

additions, at Naples, 1749, by Sig. Fr. Moria Pratilli. Pellegriani died at Naples in 1660, at the age of sixty-five.¹

PELLERIN (JOSEPH), famous for his collection of medals, and his publications respecting them, was for a long time commissary-general, and chief-clerk of the French marine. He united the knowledge of a man of letters with all the activity of a man of business; but having, after forty years of service, obtained leave to retire, he thenceforth gave himself up entirely to the study of antiquities, and wrote upon the subject after he was blind with age, by means of an invention described in the last volume of his works. His cabinet of medals, which was purchased by the king in 1776, was the richest ever formed by a private individual; and learned men of all countries highly respected the collector of so valuable a treasure. He died in August 1782, at the surprising age of ninety-nine. He enriched the science of medals by a valuable set of works on that subject, forming altogether, with the supplements, ten volumes in quarto, with many plates; these were published at different times from 1762 to 1778, and contain judicious and learned explanations of the plates, which are executed with great exactness and beauty. It is to Pellerin that we are indebted for the first plates of medals perfectly representing the originals in every flaw and irregularity of edge and impression, which is a most capital improvement, and makes the view of such plates almost equal to the coins themselves.²

PELLETIER (BERNARD), a chemist of considerable eminence, was born at Bayonne in 1761. He acquired the rudiments of pharmacy in his father's house, and afterwards studied the subject at Paris with such constant application, that at a very early age he was familiarly acquainted with chemical processes, and even with the exact state of the science. At the age of twenty-one he published a set of experiments on the arsenic acid, in which he explained the properties of Macquer's neutral arsenical salt, and demonstrated the real nature of Macquer's process. In these observations he had been anticipated by Scheele, by Bergman, by the Dijon academicians, and by Berthollet; but it was no inconsiderable merit in so young a man to have advanced as far in the subject as these masters of the science.

¹ Moreri.—Landi Hist. Lit. D'Italie.

² Dict. Hist.—Pinkerton's Essay on Medals, preface.

Soon after, he published several observations on the crystallization of sulphur and cinnabar, on the distillation of phosphorus from bones, on deliquescent salts, on oxymuriatic acid, on the formation of ethers, and particularly on muriatic and acetic ethers. His success in these encouraged him to attempt the analysis of the zeolite, at that time a much more difficult task than at present, when the mode of analyzing minerals has been reduced to a regular system. In 1785 he undertook the analysis of plumbago, a labour in which he had been anticipated by Scheele, and which was completed the year following, in the course of the celebrated experiments made upon iron and its combinations, by Berthollet, Monge, and Vandermonde. His next object was the combination of phosphorus with the metals; the existence of which had been merely pointed out by Margraff. To Pelletier we owe almost all the knowledge concerning the metallic phosphurets which we at present possess. The next object of his researches was aurum Musivum, a brownish yellow scaly powder sometimes used in painting. He demonstrated it to be a compound of sulphur and the oxide of tin, and pointed out several improvements in the method of preparing it.

In 1790, when the churches of France were stript of their bells, and it was proposed to extract the copper from them, Mr. Pelletier pointed out a method of scorifying the tin, which constitutes the other ingredient, by means of the black oxide of manganese. His first essays were made in Paris, but he demonstrated in the foundery of Romilly that his process succeeded also in the large way. Soon after he analyzed the blue pigment manufactured in England, and known in France by the name of cendres bleues d'Angleterre, and gave a process for preparing it. Nothing more was necessary than to precipitate copper from nitrous acid by means of a sufficient quantity of lime. His next set of experiments consisted in an examination of strontian, and in a comparison of it with barytes. They confirmed the previous experiments of Dr. Hope and Mr. Klaproth. He had formerly examined a small specimen of carbonat of strontian without finding in it any thing peculiar.

In 1791, on the death of Tillet, he was admitted a member of the academy of sciences, and on the abolition of the academy, he was chosen one of the original members of the national institute which was substituted in its place.

In 1792 he went to La Fere to assist at the trials of a new kind of gunpowder. Being obliged to spend the greatest part of the day in the open air, in a cold raw day, his health, naturally delicate, was considerably impaired. But he had gradually recovered almost completely, when he fell a sacrifice to the science to which he had devoted the whole of his attention. He breathed at different times, and during long periods, oxymuriatic acid gas. The consequence was a consumption, which wasted him rapidly, and at last carried him off on the 21st July 1797, in the thirty-sixth year of his age.

Short as the period of his life was, the services which he rendered to chemistry were by no means inconsiderable. His analyses are always precise, and his dissertations written with that perspicuity which marks the clear thinker, and the master of his subject. His fondness for the science was extreme; he continued his labours to the very last, and even on his death-bed spoke of them with satisfaction. His constitution was always weak, and his character marked with timidity; but his mind was remarkably active, and his conduct irreproachable.¹

PELLETIER (CLAUDE DE), one of the few who have been able to unite attention to business, with the love and cultivation of letters, was born at Paris in 1630, and bred to the law, but always in strict intimacy with Boileau, Bignon, Lamoignon, and the other great men of his time. He was first counsellor of the Châtelet, then in the parliament, afterwards president of the fourth chamber of requests, and next Prévôt des Marchands. To this place he was nominated in 1668, and signalized his situation there by building a quay at Paris, which still retains his name. Being much approved in this office, he was appointed in 1683 to succeed the famous Colbert in that of controller-general of the finances. He held this place only six years, after which he resigned it, and in 1697 retired from court entirely, to lead a life of meditation and devotion. He died in August 1711, at the age of eighty-one. Though the life of Pelletier was so much occupied by business, he either produced or was concerned in several publications. 1. Extracts and Collections from the fathers, the ecclesiastical writers, and from scripture, made with great judgment, in several volumes, 12mo. 2. Editions of the "Comes

¹ Mem. de l'Inst. Nation. in Baldwin's Lit. Journal.

Theologus," and "*Comes Juridicus*," of Peter Pithou, who was his maternal great grandfather. 3. "*Comes Senectutis*," and 4. "*Comes Rusticus*," both in 12mo, and written in imitation of the former works of Pithou, consist chiefly of the thoughts of various authors. 5. The best edition of the *Body of Canon Law*, in Latin, with the notes of Peter and Francis Pithou, in 2 vols. fol. 6. An edition of the *Observations of Peter Pithou on the Code and on the Novellæ*.¹

PELLETIER (JAQUES), a celebrated French physician, born at Mans in 1517, was eminent also as a scholar, and became principal of the colleges of Bayeux and Mans at Paris, where he died in 1582. His writings have not retained all the estimation which they possessed in his time; but they are numerous. 1. *Commentaries on Euclid*, written in Latin, 8vo. 2. "*De dimensione circuli*," Basil. 1563, fol. 3. "*Disquisitiones Geometricæ*," Lugd. 1567, 8vo, with some other works of this kind. 4. "*Dialogue de l'Orthographe à prononciation Française*," Lyon, 1555, 8vo, in which, as may be seen by the title, he proposes to write words as they are pronounced; a theoretical improvement, but attended with too many difficulties in practice to be adopted in any country. Mr. James Elphinston made similar attempts, with similar success, in England. 5. Two or three collections of very bad poetry. 6. A description of Savoy. 7. A translation of Horace's *Art of Poetry*. 8. A French *Art of Poetry* written in prose. He published also on his own profession, 9. A small treatise in Latin, on the Plague. And 10. A Concordance of several passages in Galen, with some detached treatises, 1559, one vol. 4to.²

PELLICAN (CONRAD), a learned German divine and reformer, was born Jan. 8, 1478, at Ruffach, in Alsatia. His family name was Kursiner, or Kirsner, but the name Pellican, which means the same thing in Latin as Kirsner in German, and is in neither very significant, was given him by his maternal uncle. Pellican began his studies at Ruffach in his sixth year, and under an excellent master, who inspired him with a love for literature; yet his difficulties were many, as, among other hindrances, he was obliged to write down every thing taught him, printing being then in its infancy, and no elementary treatise had issued from the press. His maternal uncle already men-

¹ Moreri.—Dict. Hist.

² Nicéron, vol. XXI.—Dict. Hist.—Eloy Dict. Hist. de Médecine.

tioned, who lived at Heidelberg, and had often been rector of the university, hearing of the progress his nephew made in his studies, sent for him to that seminary, where he applied to the belles lettres and logic for about sixteen months, which was probably as long as his uncle could afford to maintain him. He returned therefore in Sept. 1492 to his parents, who were poor, and could give him little support, but got some employment as assistant to a schoolmaster, and had, what was then of great importance to him, the power of borrowing books from the convent of the Cordeliers. His frequent visits for this purpose brought on an acquaintance with those holy fathers, who conceived a very high opinion of Pellican, now in his sixteenth year, and appear to have found little difficulty in persuading him to enter their order, which accordingly he did in January 1493, but against the consent of his relations. He then commenced his theological studies, and in the following year was admitted to the order of subdeacon. In 1496, at the request of his uncle, he was sent to Tübingen, and recommended to Paul Scriptor, a very learned professor of philosophy and mathematics, under whom he profited much, and who conceived a great affection for his pupil. In 1499, meeting with a converted Jew, who was now one of his own order, Pellican expressed his wish to learn Hebrew, and with the assistance of this Jew accomplished the elementary part, although not without great difficulty. Melchior Adam mentions his enthusiastic joy on receiving the loan of a part of the Bible in Hebrew. Reuchlin, who came to Tübingen in 1500, gave Pellican some assistance in this language; and with this, and other helps, certainly very difficult to be procured at that time, and by indefatigable industry, he at length acquired such knowledge of it, as to be accounted, after Reuchlin, the first Hebrew scholar in Germany.

In 1501, in his twenty-third year, he was ordained priest, and the following year he was appointed to teach theology in the convent of his order at Basil, and he likewise gave lectures on philosophy and astronomy. After remaining here for six years, he was in 1508 sent to Ruffach to teach the same branches, and had Sebastian Munster for one of his pupils in Hebrew and astronomy. In 1511 he was chosen guardian of the convent of Pfortzheim, where he taught theology until 1514, when Caspar Sazger, provincial of his order, engaged him as his secretary; and as this

office required his attendance on the provincial in all his journeys, Pellican had many opportunities of becoming acquainted with the learned of his time, and particularly of transcribing from the libraries whatever might add to his stock of oriental and biblical literature, which appears now to have been the fixed object of his studies. On his return from Rouen, where he had been to assist at a chapter, he stopped three months at Basil, with leave of the provincial, to superintend an edition of the Psalter in four languages, which Froben had then at press.

Melchior Adam is rather prolix * in his account of Pellican's journeys with the provincial, little of which is interesting. It appears to have been in 1519 that he was appointed guardian at Basil, and where he met with the writings of the illustrious Luther, which, some say, converted him to the protestant faith; but it would be more correct to say that they served to confirm him in certain sentiments which he had for some time entertained, and was now so little afraid of avowing, that in 1522 he was accused of Lutheranism in a chapter of his order. By what means he defended himself we are not told, but it was with such success, that he obtained permission for some of the ablest of the students and preachers to read the works of Luther. The following year the provincial Sazger paying a visit at Basil, the professors of the university and some of the canons tendered complaints against Pellican and others, as being Lutherans, and contributing to the circulation of Luther's works. Sazger was for deposing them, but the senate would not admit of it, and said that, if he obliged Pellican and his friends to leave the city for this cause, they, the senate, would take care to send every one of the order after them. Sazger took the hint, and left Basil, where Oecolampadius and Pellican being put into the situation of those professors who had been their accusers, Pellican entered on a course of lectures on the Bible, which formed the foundation of the commentaries he afterwards published in several volumes folio, from 1533 to 1537.

Pellican continued professor at Basil until 1526, when Zuinglius invited him to Zurich in the name of the senate of that city, to teach Hebrew. Although he had been for three years explaining the Hebrew Bible, yet he was

* He is not altogether to blame, however. The life given by Melchior was written by Pellican himself, and is upon the whole a very interesting one.

modest enough to doubt his abilities for this office, and would have declined it had not his friends represented to him how much more effectually he might promote the reformation at Zurich than at Basil, where he was already in some danger from the enemies of the new principles. Accordingly he consented, and at Zurich threw off the clerical dress he had usually worn for thirty-three years; and, as was generally done by the reformers, entered into the married state with a lady, who died ten years after (in 1536, when he married a second time). He continued to execute the office of professor of Hebrew at Zurich until his death, April 1, 1556, in the seventy-eighth year of his age.

Pellican was a man of extensive learning, and particularly an able biblical critic. His skill in the languages, and his critical talents, made his services of great importance in the publication of various works. Amerbach, the printer, employed him on the works of St. Augustine published in 1506, in 9 vols. folio; and he executed many translations, particularly of the Bible, or parts of it, the Chaldee paraphrases, &c. His works are said to have been published together in 7 volumes, folio; but, although they may amount, including his commentaries, to that number, there is no such collective edition.¹

PELLISSON-FONTANIER (PAUL), a French academican, and a man of genius, was descended from an ancient and distinguished family, and born at Beziers in 1624. His mother, who was left a widow very young, brought him up in the protestant religion, and sent him to Castres to learn the belles lettres of Morus, or More, a learned Scotsman, who was principal of a college of the protestants at that place, and father of the famous Alexander More. At twelve years of age he was removed to Montaubon to study philosophy; and thence to Toulouse, where he applied himself to the law. He acquired a good knowledge of the Latin, Greek, Spanish, and Italian languages; but his love for the belles lettres did not make him neglect the law, which he studied so diligently as to publish, when he was not quite one-and-twenty, "A Commentary upon the Institutes of Justinian," Paris, 1645, 12mo. Some little time after he went to Paris, where the celebrated Conrart, to whom he had been recommended by the protestants of Castres, introduced him to the gentlemen of the academy

¹ Melchior Adam.—Chaufepie.

who assembled at his house ; but Pellisson soon returned to Castres, the residence of his family, and applied himself to the business of the bar. He had excited the admiration of all about him, and was going on in a most flourishing way, when the small-pox seized him, and disfigured his countenance so much that his friend mademoiselle de Scudery told him he had abused the common liberty of men to be ugly. Having come to Paris a second time, he had contracted a friendship for this lady, and for many years, it is said, they did not fail either to see or write to each other every day. In 1652 he became secretary to the king ; and the same year read his “ History of the French Academy, from its establishment in 1635 to 1652,” to that society, who were so well pleased with it that they decreed him the first vacant place in the academy, and that, in the mean time, he should be empowered to come to all their meetings, and give his vote as an academician ; with a proviso, however, that the like favour could not hereafter be granted to any person, upon any consideration whatever. This work of Pellisson, which has always been reckoned a master-piece, was printed at Paris, 1653, in 8vo.

Fouquet, the celebrated superintendant of the finances, who well knew his merit and talents, made him his first clerk and confidant in 1657 ; and Pellisson, though much to his injury, always preserved the sincerest attachment to him. Two years after, he was made master of the accounts at Montpellier, and had scarcely returned from that place to Paris, when the disgrace of his patron Fouquet involved him in much trouble, and in 1661 he was sent to the Bastile, and confined there above four years. Though a very strict watch was set over him, he found means to correspond with his friends, and even with Fouquet himself, from whom he also received letters. He used his utmost endeavours, and employed a thousand arts to serve this minister ; and he composed in his behalf three famous pleadings, which, Voltaire says, “ resemble those of the Roman orator the most of any thing in the French language. They are like many of Cicero’s orations ; a mixture of judicial and state affairs, treated with an art void of ostentation, and with all the ornaments of an affecting eloquence.” In the mean time, the public was so convinced of his innocence, and he was so esteemed in the midst of his misfortunes, that Tanaquil Faber dedicated his edition of Lucretius to him ; and the very day that leave

was given to see him, the duke de Montausier, and other persons of the first distinction, went to visit him in the Bastile. He was set at liberty in 1666; and, two years after, had the honour to attend Louis XIV. in his first expedition against the United Provinces, of which he wrote a history. In 1670 he abjured the protestant religion, for which, it is said, he was prepared, during his imprisonment, by reading books of controversy. Voltaire says, "he had the good fortune to be convinced of his errors, and to change his religion at a time when that change opened his way to fortune and preferment." He took the ecclesiastical habit, obtained several benefices, and the place of master of the requests. The king settled on him a pension of 6000 livres; and, towards 1677, entrusted him with the revenues of some abbeys, to be employed in converting the protestants. He shewed great zeal in this work; but was averse to harsh measures. He published "*Reflexions sur les differens de la Religion*;" a new edition of which came out in 1687, augmented with an "Answer to the objections from England and Holland," in the same language. He employed also his intervals of leisure, for many years, in writing a large controversial volume upon the sacrament; but did not live to finish it, and the world has probably lost little by it. What he wrote on religious subjects does little credit to his pen. Even when he died, which was on Feb. 7, 1693, his religion was a matter of dispute; both papists and protestants claiming him for their own, while a third party thought he had no other religion than what he found necessary at court. He wrote some other works than those mentioned, both in prose and verse, but they have not been in request for many years. A selection, indeed, was published lately (in 1805), at Paris, somewhat in the manner of the compilations which appeared in this country about thirty years ago, under the name of "*Beauties*."¹

PELLOUTIER (SIMON), an historical writer, was born Oct. 17, 1694, at Leipsic, but his family were originally of Lyons. Being appointed preceptor to the prince de Montbelliard's son, with whom he spent the years 1712 and 1713, at Geneva, he had an opportunity of attending Messrs. Turretin and Pictet's theological lectures; and M. Lenfant, whose pupil he also was, consecrated him to the

¹ Gen. Dict.—Niceron, vol. II. and X.—Dict. Hist.

service of the altar. He became pastor of the French church at Berlin, counsellor to the Upper Consistory, member and librarian of the academy, and died 1757, aged sixty-three. His "*Histoire des Celtes*," printed in Holland, 1740, and 1750, in 2 vols. 42mo, was reprinted at Paris, 1770, 8 vols. 12mo, or 2 vols. 4to, and is esteemed a work of accuracy and merit.¹

PEMBERTON (HENRY), a learned physician, mathematician, and mechanist, was born at London, in 1694. After studying grammar at a school, and the higher classics under Mr. John Ward, afterwards professor of rhetoric at Gresham college, he went to Leyden, and attended the lectures of the celebrated Boerhaave, to qualify himself for the profession of medicine. Here also, as well as in England, he constantly mixed with his professional studies those of the best mathematical authors, whom he contemplated with great effect. From hence he went to Paris, to perfect himself in the practice of anatomy, to which he readily attained, being naturally dexterous in all manual operations. Having obtained his main object, he returned to London, enriched also with other branches of scientific knowledge, and a choice collection of mathematical books, both ancient and modern, from the sale of the valuable library of the abbé Gallois, which took place during his stay in Paris. After his return he assiduously attended St. Thomas's hospital, to acquire the London practice of physic, though he seldom afterwards practised, owing to his delicate state of health. In 1719 he returned to Leyden, to take his degree of M.D. where he was kindly entertained by his friend Dr. Boerhaave. After his return to London, he became more intimately acquainted with Dr. Mead, sir I. Newton, and other eminent men, with whom he afterwards cultivated the most friendly connexions. Hence he was useful in assisting sir I. Newton in preparing a new edition of his "*Principia*," in writing an account of his philosophical discoveries, in bringing forward Mr. Robins, and writing some pieces printed in the 2d volume of that gentleman's collection of tracts, in Dr. Mead's "*Treatise on the Plague*," and in his edition of Cowper on the Muscles, &c. Being chosen professor of physic in Gresham-college, he undertook to give a course of lectures on chemistry, which was improved every time he exhibited it,

¹ Dict. Hist.

and was published in 1771, by his friend Dr. James Wilson. In this situation too, at the request of the college of physicians, he revised and reformed their pharmacopœia, in a new and much improved edition. After a long and laborious life, spent in improving science, and assisting its cultivators, Dr. Pemberton died in 1771, at seventy-seven years of age.

Besides the doctor's writings above-mentioned, he wrote numerous other pieces; as, 1. "*Epistola ad Amicum de Cotesii inventis*;" demonstrating Cotes's celebrated theorem, and showing how his theorems by ratios and logarithms may be done by the circle and hyperbola. 2. "*Observations on Poetry*," especially the epic, occasioned by Glover's "*Leonidas*." 3. "*A plan of a Free State, with a King at the head*:" not published. 4. "*Account of the ancient ode printed in the preface to West's Pindar*." 5. "*On the Dispute about Fluxions*; in the 2d vol. of Robins' works. 6. "*On the Alteration of the Style and Calendar*." 7. "*On reducing the Weights and Measures to one standard*." 8. "*A Dissertation on Eclipses*. 9. "*On the Loci Plani*," &c. His numerous communications to the Royal Society, on a variety of interesting subjects, extend from the 32d to the 62d vol. of the *Philos. Trans.* He also carried on a long controversy with Philalethes Cantabrigiensis, i. e. Dr. Jurin, in "*The Works of the Learned*," vols. for 1737, 1738, and 1739.

After his death, many valuable pieces were found among his papers, viz. A short History of Trigonometry, from Menelaus to Napier. A Comment on an English translation of Newton's *Principia*. Demonstrations of the Spherics and Spherical Projections, enough to compose a treatise on those subjects. A Dissertation on Archimedes's Screw. Improvements in Gauging. In a given latitude to find the point of the Ecliptic that ascends the slowest. To find when the Oblique Ascension differs most from the arch to which it belongs. On the principles of Mercator's and Middle-latitude sailing. To find the Heliacal Rising of a Star. To compute the Moon's Parallax. To determine the Course of a Comet in a Parabolic Orbit. And others, all neatly performed. On the whole, Dr. Pemberton appears to have been a clear and industrious author, but his writings are too diffuse and laboured.¹

¹ Hutton and Shaw's Abridgment of the *Philos. Transactions*.

PEMBLE (WILLIAM), a learned divine, was born, according to Fuller, in Sussex, but more probably at Eger-ton, in Kent, in 1591, and was educated at Magdalen-college, Oxford, on one of the exhibitions of John Baker, of Mayfield, in Sussex, esq. Wood informs us that having completed his degree of bachelor by determination, in 1613, he removed to Magdalen-hall, where he became a noted reader and tutor, took the degree of M. A. entered into orders, was made divinity reader of that house, became a famous preacher, a well-studied artist, a skilful linguist, a good orator, an expert mathematician, and an ornament to the society. "All which accomplishments," he adds, "were knit together in a body of about thirty-two years of age, which had it lived to the age of man, might have proved a prodigy of learning." As he was a zealous Calvinist, he may be ranked among the puritans, but he was not a nonconformist. He died while on a visit to his tutor, Richard Capel, who was at this time minister of Eastington, in Gloucestershire, in the thirty-second year of his age, April 14, 1623. His works, all of which were separately printed after his death, were collected in 1 vol. fol. in 1635, and reprinted four or five times; but this volume does not include his Latin works, "*De formarum origine*;" "*De Sensibus internis*," and "*Enchiridion Oratorium*." Bishop Wilkins includes Pemble's Sermons in the list of the best of his age.¹

PENA (JOHN), a celebrated mathematician, who descended from an illustrious family of Aix, was born at Moustiers, in the diocese of Riez, in Provence, in 1530. He studied the belles lettres under Ramus, but is said to have afterwards instructed his master in mathematics, which science he taught with great credit in the royal college at Paris. He died Aug. 23, 1560, aged thirty. M. Pena left a Latin translation of Euclid's "*Catoptrica*," with a curious preface, and also employed his pen upon that geometrician's other works, and upon an edition of the "*Sphærica*" of Theodosius, Greek and Latin, Paris, 1558, 4to, &c.²

PENGELLY (SIR THOMAS), a learned judge, was born in Moorfields, May 16, 1675, and, as the anonymous author of his life says, was baptised by the name of Thomas son of Thomas Pengelly; but others have supposed that he was a natural son of Richard Cromwell the protector.

¹ Ath. Ox. vol. I.—Fuller's Worthies.

² Moreri.—Dict. Hist.

For this supposition we find no other foundation than that Cromwell, who lived very privately in the neighbourhood, had known Mr. Pengelly from his youth, afterwards kept up a friendship with him, and died at his seat at Cheshunt, in August 1712. Mr. Pengelly was brought up to the bar, and becoming eminent in his profession, was made a serjeant May 6, 1710; knighted May 1, 1719, and in June following appointed his majesty's prime serjeant at law, on the decease of sir Thomas Powis. He sat as member for Cockermouth, in Cumberland, in the parliaments called in 1714 and 1722. He was made chief baron of the exchequer Oct. 16, 1726, on the death of sir Jeffery Gilbert; and his conduct on the bench corresponded with the high reputation he had acquired at the bar. He died of an infectious fever, caught at Taunton assizes, April 14, 1730. He excelled in profound learning, spirit, justice, and generosity, and dared to offend the most powerful, if he thought their conduct reprehensible. He was a florid, yet convincing orator, an excellent judge, a pious Christian, and an accomplished, sprightly companion. By a humane codicil in his will, dated in 1729, he left a considerable part of his fortune to procure the discharge of persons confined for debt, which was accordingly done by his executor Mr. Webb. There is a copy of this will published in his life, but the name of his residuary legatee is for some reason omitted. The anonymous history of Oliver Cromwell, first printed in 1724, has been supposed to have been written by him, but this is doubtful. It has been also attributed to Dr. Gibson, bishop of London.¹

PENINGTON (ISAAC), a writer of considerable estimation among the people called Quakers, was the son of an alderman of London during Cromwell's time, who was lord mayor in 1642, and appointed one of the judges on the trial of the king. For this he was at the restoration prosecuted, and died in the Tower. Isaac the son, was born about 1617, and in his education is said to have had the advantages which the schools and universities of his country could give; but what school or university had the honour of his education, is not mentioned. From his father's station, we are told, he had a reasonable prospect of rising in the world, but chose a life devoted to religion and retire-

¹ Some private passages of the Life of Sir Thomas Pengelly, 1732, 8vo. — Noble's Supplement to Granger.

ment; and, as he has himself said, received impressions of piety from his childhood. He is represented by himself and his sect, as one who passed much of the early part of his life in a state of spiritual affliction, perceiving in himself, and in the world at large, a want of that vital religion and communion with the divine nature, which he believed the holy men of ancient time to have possessed. Whatever he read in the Scripture, as opened to his understanding, he determined fully to practise, and was contented to bear the reproach, opposition, and suffering which it occasioned. It appears also, that he met with opposition from his relations, and, among the rest, from his father; but he declares that his heart was preserved in love to them amidst all he suffered from them. On his first hearing of the Quakers, he thought them a poor, weak, and contemptible people, although, while his judgment seemed to reject them, the conferences which he occasionally had with them, seemed to increase his secret attachment. At length, in 1658, he became fully satisfied respecting them, partly through the preaching of George Fox; and became himself an unshaken and constant asserter of their peculiar tenets, as a minister and author.

He married about 1648 Mary Springett, a widow, whose daughter, by her former husband, became the wife of William Penn. He resided on his own estate, called the Grange, at Chalfont, in Buckinghamshire. It does not appear that he travelled much as a minister; for of six imprisonments which he suffered, during the reign of Charles II. five were in his own county. The first was in 1661, when the nation was alarmed on account of the fifth monarchy men, which occasioned much disturbance to the meetings of Dissenters. He was taken from a meeting in his own family, and committed to Aylesbury gaol, where, although a weakly man, he was kept for seventeen weeks (great part of which was in winter) in a cold room without a fire-place, by which means he became unable to turn himself in bed. In 1664, he was again taken out of a meeting, and remained a second time prisoner in the same gaol for nearly the same time. In 1665, he was taken up at Amersham as he was attending the corpse of a friend to the burial-ground of the Quakers. The concourse of that people who walked after it in the street, seems to have been construed into a conventicle, for he was committed to Aylesbury gaol for one month only, on the Con-

venticle Act, in order to banishment. It is remarkable that the justice, because it was not then convenient to send him from Amersham to Aylesbury, dismissed him on his word to come again the next day but one, when he accordingly came, and was committed: as did on the same occasion several other Quakers. The same year he was arrested in his house by a soldier without a warrant, and carried before a deputy-lieutenant, by whom he was again sent to his old quarters at Aylesbury; and, though the pestilence was suspected to be in the gaol, and no crime was laid to his charge, he was kept there till a person died of it. After about nine months' confinement he was discharged; but when he had been at home about three weeks, a party of soldiers came and seized him in bed, carrying him again to prison at Aylesbury. The cold, damp, and unhealthiness of the room, again gave him a fit of illness, which lasted some months. At length he was brought by Habeas Corpus to the bar of the King's-bench, and (with the wonder of the court that a man should be so long imprisoned for nothing) he was discharged in 1668. During one of these imprisonments his estate was seized, and his wife and family turned out of his house.

In 1670, he was imprisoned a sixth time. He was visiting some of his friends, confined at that time in Reading-gaol; on which he was taken before a justice and confined there himself. Ellwood relates, that during this confinement, which lasted a year and nine months, he incurred a premunire, as did many of the Quakers. For being from time to time examined at the assizes, it was common to tender them the oath of allegiance, which they refusing, from their scruple to swear at all, they became criminals in the view of the law when they went out of court, however innocent they might have been on their coming in. It seems probable, that the political principles of the father had some share in occasioning the sufferings of the son; who, from his writings, appears to have been of a meek and quiet spirit. He died at Goodnestone-court, Sussex, in 1679, being about sixty-three years of age. Ellwood says, that his disposition was courteous and affable; his ordinary discourse cheerful and pleasant, neither morose nor light, but innocently sweet, and tempered with such a serious gravity, as rendered his conversation both delightful and profitable. His numerous writings were collected into one volume folio, and published 1681;

afterwards reprinted in two volumes 4to, and next in 4 vols. 8vo. Some select pieces have also been reprinted, and lately, some of his letters, 1796, in octavo; many of them are dated from Aylesbury. They breathe a spirit of genuine philanthropy, but, being deeply tinctured with mysticism, have been more sought for by such as are fond of that species of writing, than by other readers.¹

PENN (WILLIAM), afterwards sir William Penn, *knt.* admiral of England, and one of the commanders at the taking of Jamaica, was born at Bristol in 1621, of an ancient family. He was addicted from his youth to maritime affairs; and before he had reached his thirty-second year, went through the various promotions of captain; rear-admiral of Ireland; vice-admiral of Ireland; admiral to the Straits; vice-admiral of England; and general in the first Dutch war, and commander in chief under the duke of York, in the signal victory over the Dutch in 1665, on which occasion he was knighted. On his return he was elected into parliament for the town of Weymouth; in 1660, commissioner of the admiralty and navy, governor of the fort and town of Kinsale, vice-admiral of Munster, and a member of that provincial council. He then took leave of the sea, but still continued his other employments till 1669; when, through bodily infirmities, he withdrew to Wanstead in Essex, and there died in 1670. Though he was thus engaged, both under the parliament and king, he took no part in the civil war, but adhered to the duties of his profession. Besides the reputation of a great and patriot officer, he acquired credit for having improved the naval service in several important departments. He was the author of several little tracts on this subject, some of which are preserved in the British Museum. The monument erected to his memory by his wife in Radcliffe church, Bristol, contains a short account of his life and promotions. But in Thurloe's State Papers there are minutes of his proceedings in America, not mentioned on his monument, which he delivered to Oliver Cromwell's council in Sept. 1655. He arrived at Portsmouth in August, and thence wrote to Cromwell, who returned him no answer: and, upon his first appearing before the council, he was committed to the Tower, for leaving his command without leave, to the hazard of the army; but soon after discharged.²

¹ Penn's and Ellwood's Testimonies, prefixed to his works.

² Biog. Brit.—Clarkson's Life of William Penn.

PENN (WILLIAM), the son of the preceding, was born in the parish of St. Catherine, near the Tower of London, Oct. 14, 1644. He was sent to school at Chigwell in Essex, which was near his father's residence at Wanstead; and afterwards, in his twelfth year, to a private school on Tower-hill; and he had also the advantage of a domestic tutor. Penn relates, in a conference he had with some religious persons on the continent, that "the Lord," as he expresses it, "first appeared to him about the twelfth year of his age; and that, between that and the fifteenth, the Lord visited him, and gave him divine impressions of himself." Wood informs us, that during the time of Penn's residence at this school at Chigwell, "being retired in a chamber alone, he was so suddenly surprized with an inward comfort, and (as he thought) an external glory in the room, that he has many times said how from that time he had the seal of divinity and immortality; that there was a God, and that the soul of man was capable of enjoying his divine communications." It appears, that before this time, he had been impressed by the preaching of one Thomas Loe, a quaker, but no particulars of the circumstance are known; it is however incidentally mentioned, that it was by the same person that he was afterwards confirmed in his design of uniting himself with that sect.

In 1660, he was entered a gentleman-commoner at Christchurch, Oxford; where, although he is said to have taken great delight, at the times of recreation, in manly sports, he, with some other students, withdrew from the national forms of worship, and held private meetings, where they both preached and prayed among themselves. This gave great offence to the heads of the college, and Penn, at the age of sixteen, was fined for nonconformity; but, having then a degree of that inflexibility, where he thought himself right, which he shewed on subsequent occasions, he not only persisted in his religious exercises, but in his zeal joined a party who tore in pieces the surplices of every student whom they met with one on: an outrage so flagrant, that he was expelled from the college.

On his return home his lot was not more easy. His father, observing his delight to be in the company of sober and religious people, such as in the gay and licentious reign of Charles II. was more likely to prevent, than to promote, his rising in the world, endeavoured by severity to divert him from his purpose. Penn, as he relates him-

self, was whipped, beaten, and finally turned out of doors, in 1662. The father, however, either relenting, or hoping to gain his point by other means, sent his son to Paris, in company with some persons of quality who were travelling that way. In France he continued some time, and returned so well skilled in the language, and in the embellishments of a polite behaviour, that he was joyfully received by his father. During his residence in Paris he was assaulted in the street one evening by a person with a drawn sword, on account of a supposed affront; but, among other accomplishments of a gay man, he had become so good a swordsman as to disarm his antagonist. In one of his writings he very rationally condemns this barbarous practice, reflecting how small a proportion the omission of a piece of respect bears to the loss of life; which in this case might have been consequent upon the rencounter.

After his return from France, he was admitted of Lincoln's Inn, with the view of studying the law, and continued there till the memorable year 1665, when the plague raged in London. In 1666, his father committed to him the care of a considerable estate in Ireland, which occasioned him, for a time, to reside in that kingdom. At Cork he was informed, by one of the people called Quakers, that Thomas Loe, whose preaching had affected him so early in life, was shortly to be at a meeting in that city. To this meeting he went. It is said that Loe, who preached in the meeting, began his declaration with these words: "There is a faith that overcomes the world, and there is a faith that is overcome by the world." The manner in which Loe enlarged upon this exordium is not known; but the effect was the conviction of young Penn, who afterwards constantly attended the meetings of the Quakers, notwithstanding all obstacles. The year after his arrival in Ireland he was, with many others, taken from a meeting at Cork, and carried before the mayor, by whom he was committed to prison; but was soon released, on application to the earl of Orrery. This was his first imprisonment, at which time he was about twenty-three years of age; and it tended to strengthen the ties of his union with a people whom he believed to suffer innocently. His father, understanding his attachment to the Quakers, remanded him home; and though there was yet no great alteration in his dress, yet his serious deportment evincing the religious state of his

mind, confirmed the fears of his father, and gave occasion to a species of conflict between them not easily described. The father felt great affection for an accomplished and dutiful son, and ardently desired the promotion of his temporal interests, which he feared would be obstructed by the way of life he had embraced. The son was sensible of the duty he owed to his parent, and afflicted in believing that he could not obey him but at the risk of his eternal welfare. At length the father would have compounded with the son, and suffered him to retain the simplicity of his manners to all others, if he would consent to be uncovered before the king, the duke (afterwards James II.), and himself. Penn desired time to consider of this requisition; and having employed it in fasting and supplication, in order, as he conceived, to know the divine will, he humbly signified to his father that he could not comply with it. After this, the father being utterly disappointed in his expectations, could no longer endure the sight of his son, and a second time drove him from his family. In this seclusion he comforted himself with the promise of Christ, to those who leave house or parents for his sake. His support, outwardly, was the charity of his friends, and some supplies privately sent him by his mother; but, by degrees, his father, becoming convinced of his integrity by his perseverance, permitted him to return to the family; and, though he did not give him open countenance, he privately used his interest to get him released, when imprisoned for his attendance at the Quakers' meetings.

In 1668, he first appeared both as a minister and an author among the Quakers. We shall not pretend to give the titles of all his numerous tracts. His first piece has this title, which is very characteristic of the man: "Truth exalted, in a short but sure testimony against all those religions, faiths, and worships, that have been formed and followed in the darkness of apostacy; and for that glorious light which is now risen and shines forth in the life and doctrine of the despised Quakers, as the alone good old way of life and salvation; presented to princes, priests, and people, that they may repent, believe, and obey. By William Penn; whom Divine love constrains, in an holy contempt, to trample on Egypt's glory, not fearing the king's wrath, having beheld the majesty of him who is invisible." The same year, on occasion of a dispute with Thomas Vincent, a Presbyterian, Penn wrote his "Sandy

foundation shaken ; which occasioned him to be imprisoned a second time in the Tower of London, where he remained about seven months ; and from which he obtained his release also, by another book entitled " Innocency with her open face," in which he vindicated himself from the charges which had been cast on him for the former treatise. In the Tower also he wrote his famous " No Cross no Crown," or rather, probably, the first edition of it, of which the title was different. It may be esteemed his master-piece, and contains a strong picture of Christian morality. The complete title is, " No Cross, no Crown ; a Discourse, shewing the nature and discipline of the holy Cross of Christ ; and that the denying of Self, and daily bearing of Christ's Cross, is the alone way to the Rest and Kingdom of God. To which are added, the living and dying testimonies of many persons of fame and learning, both of ancient and modern times, in favour of this treatise." It has gone through several editions, and has been lately translated into French. After his release, he again visited Ireland, where his time was employed, not only in his father's business, but in his own function as a minister among the Quakers, and in applications to the government for their relief from suffering ; in which application he succeeded so well, as to obtain, in 1670, an order of council for their general release from prison. The same year he returned to London, and experienced that suffering from which his influence had rescued his friends in Ireland. The Conventicle-act came out this year, by which the meetings of Dissenters were forbidden under severe penalties. The Quakers, however, believing it their religious duty, continued to meet as usual ; and when sometimes forcibly kept out of their meeting-houses, they assembled as near to them as they could in the street. At one of these open and public meetings in Gracechurch-street, Penn preached, for which he was committed to Newgate, his third imprisonment ; and at the next session at the Old Bailey, together with William Mead, was indicted for " being present at, and preaching to an unlawful, seditious, and riotous assembly." He pleaded his own cause, made a long and vigorous defence, though menaced and ill treated by the recorder, and was finally acquitted by the jury, who first brought in a verdict of " Guilty of speaking in Gracechurch-street ;" and when that was not admitted, a verdict of " Not guilty." He was, nevertheless,

less, detained in Newgate, and the jury fined. The trial was soon after published, under the title of "The People's ancient and just liberties asserted, in the Trial of William Penn and William Mead, at the Sessions held at the Old Bailey in London, the 1st, 3d, 4th, and 5th of September, 1670, against the most arbitrary procedure of that Court." This trial is inserted in his works, and at once affords a proof of his legal knowledge and firmness, and of the oppression of the times. The pretence for the detention of Penn in Newgate was for his fines, which were imposed on him for what was called contempt of court: but he was liberated by his father's privately paying these fines. His paternal kindness now seems to have returned, and flowed abundantly; for he died this year, fully reconciled to his son, and left him in possession of a plentiful estate: it is said, about 1,500*l.* per annum. Penn, in his "No Cross, no Crown," p. 473, edit. xiii. 1789), has collected some of his father's dying expressions; among which we find this remarkable one, in the mouth of a man who had so much opposed the religious conduct of his son:—"Son William, let nothing in this world tempt you to wrong your conscience: I charge you, do nothing against your conscience. So will you keep peace at home, which will be a feast to you in a day of trouble."

Near this time he held a public dispute at Wycombe, in Buckinghamshire, with a Baptist teacher, concerning the universality of the divine light. He also wrote a letter to the vice-chancellor of Oxford, on account of the abuse which his friends suffered there from the junior scholars. And during his residence this winter at Penn, in Buckinghamshire, he published his "Seasonable Caveat against Popery," though it was the religion of the queen and of the heir-apparent. This has been brought to prove the unreasonableness of the clamour that was afterwards raised against him, that he favoured Popery: an aspersion to which Burnet gave some ear, but which Tillotson retracted. Near the close of the year, he was led to his fourth imprisonment. A serjeant and soldiers waited at a meeting until he stood up and preached; then the serjeant arrested him, and he was led before the lieutenant of the Tower, by whom, on the act for restraining nonconformists from inhabiting in corporations, he was again committed, for six months, to Newgate. During his confinement, he wrote several treatises; and also addressed the parliament,

which was then about to take measures for enforcing the Conventicle Act with greater severity. Shortly after the release of Penn from this imprisonment, he travelled, in the exercise of his ministry, in Holland and Germany. Few particulars of this journey are preserved; but it is alluded to in the account of a subsequent one which he published.

In 1672, he married Gulielma Maria Springett, whose father having been killed at the siege of Bamber, in the civil wars, and her mother having married Isaac Penington of Chalfont, Bucks, in his family (which was a place of general resort for Quakers in that county) Gulielma had her education, and probably became acquainted with Penn. After his marriage he resided at Rickmansworth, in Hertfordshire. The same year he wrote several controversial pieces; and, among the rest, one against Muggleton. In this employment, about this time, he seems to have spent much of his leisure. In 1674, he ventured to write to the king, complaining of the severity of some justices, and others, to the Quakers; and some time after he presented to the king, and to both houses of parliament, a book entitled "The continued Cry of the oppressed for Justice; giving an account of the cruel and unjust proceedings against the persons and estates of many of the people called Quakers." In 1675 he held a public dispute near Rickmansworth, with the famous Richard Baxter.

In 1677, in company with George Fox and Robert Barclay, he again set sail on a religious visit to the Continent. He travelled by Rotterdam, Leyden, and Haerlem, to Amsterdam, at which place, hearing of a persecution of the Quakers at Dantzick, he wrote to the king of Poland an expostulatory letter on their behalf. He then, after some further stay at Amsterdam, proceeded by Osnabrug to Herwerden, or Herford, the residence of the princess Elizabeth, daughter of the king of Bohemia, and granddaughter of James I.

It may not be amiss to mention, that the manner in which the ministers of the people called Quakers travel in the business of their ministry is simply this: Having a view of the country in which they believe themselves divinely required to minister, they proceed from place to place, according as their minds feel disposed, by the touches of the same influence which they conceived to have drawn them from their habitations. Their employment is visiting the meetings, and often the families of their friends; and

sometimes appointing more public meetings for the information of persons of other societies, whom also they visit, at their duty or inclination leads them. This seems to have been the case with Penn and his companions, whose principal business at Herwerden was in visiting the princess and her family. She received them with great readiness, and they remained four days at her town, in which time they had many religious opportunities, both for worship and conference, with her and in her house, one of which was open to the inhabitants of the town. On leaving Herwerden, he took a circuit in Germany, by Cassel, Frankfurt, Chrisheim, Manheim, Mentz, Cologne (called by himself Cullen), Mulheim, Wesel, Cleve, and Nimeguen; and returned to Amsterdam in less than a month after he had left it. After staying about three days, he again left it, and went by Horn, Worcum, Harlingen, Leenwarden, Lippenhus, Groningen, Embden, and Bremen, to his hospitable friend the princess Elizabeth at Herwerden; whence, after another stay of about four days, a second circuit brought him to Amsterdam; and from Holland he returned home, by Harwich and London, to his wife and family at Werminghurst, in Sussex. He concludes the narrative of his journey in these words: "I had that evening (viz. of his return) a sweet meeting among them, in which God's blessed power made us truly glad together: and I can say, truly blessed are they who can cheerfully give up to serve the Lord. Great shall be the increase and growth of their treasure, which shall never end. To Him that was, and is, and is to come; the eternal, holy, blessed, righteous, powerful, and faithful One; be glory, honour, and praise, dominion, and a kingdom, for ever and ever, Amen."—Many remarkable circumstances occur in his account of the journey, particularly the religious sensibility and contrition of mind evinced by the princess, and by her friend and companion, Anna Maria, countess of Hornes. But we must refer to Penn's own account, which is in his works, and also separately extant. At the time of his return, and before his entering on this journey, his residence was at Werminghurst, in Sussex, an estate, probably, of his wife's.

About the time of his return from the continent, friends the Quakers, among other methods used at that time to harass them, were vexed by laws which had been made against Papists, and penalties of twenty pounds a month, or two-thirds of their estates (Stat. 23 and 29 Eliz.)

Mr. Penn, on this occasion, presented (as it is said) a petition of the Quakers to each House of Parliament, and was twice allowed to speak on their behalf, in a committee, probably of the Commons, for a bill for the relief of the Quakers soon after passed that house; but, before it had passed the other house, it was set aside by a prorogation of parliament.

In 1681, king Charles, in consideration of the services of his father, the admiral, and of a debt due to him from the crown at his death, which that extravagant monarch had no other means of paying, granted to Penn a province in North America, lying on the West side of the Delaware, called the New Netherlands; but, on this occasion, denominated by the king, in respect to the grantee, Pennsylvania. Penn soon after published an account of the province, with the king's patent, describing the country and its produce, and proposing easy terms of settlement to such as might be inclined to go thither. He also sent a letter to the native Indians, informing them of his desire to hold his possession, not only by the king's grant, but with their consent and *love*, acknowledging the injustice which had been done them by Europeans, and assuring them of his peaceable intentions. He then drew up, in twenty-four articles, "The Fundamental Constitution of Pennsylvania;" and the following year he published the "Frame of Government of Pennsylvania." This having all the attractions of a popular form, and promising unlimited freedom to all religious sects, and, what was most of all agreeable to them, an emancipation from the expences of an established religion, many single persons, and some families, went to the new province. They soon began to clear and improve their lands, and to build a city, which Penn, keeping in view the principle of brotherly love, which is the strength of civil society, named Philadelphia. Commissioners were also appointed to treat with the Indians; and, in 1682, he visited his newly-acquired territory. At this time he passed about two years in the province, adjusting its interior concerns, and establishing a friendly correspondence with his neighbours; but found it, at the same time, necessary to vindicate himself, in a spirited letter, from the accusation of ambition and the desire of wealth. The following year, 1683, he gave a more full description of Pennsylvania, in "A Letter addressed to the Committee of the Free Society of Traders to that province, residing in London." He mentions, that two general

assemblies had been held, and with such concord and dispatch, that they sat but three weeks, and at least seventy laws were passed, without one dissent in any material point. He also informs the traders, that the assembly had presented him with an impost on certain goods imported and exported; which impost, after his acknowledgments of their affection, he had freely remitted. He also says, after mentioning the establishment of courts of justice, that to prevent law-suits, *three peace-makers* had been chosen by every county-court, in the nature of common arbitrators. Before he left the province, he addressed an epistle of caution to his friends of the same religious persuasion settled in it; reminding them of the conspicuous station in which they were then placed; being transplanted from oppression, not only to liberty, but to power; and beseeching them to improve the opportunity which God had now put into their hands. Having thus settled his infant colony, he returned to his wife and family in England in 1684.

Not many months after the return of Penn from his colony, Charles II. died, and the respect which James II. bore to the late admiral, who had recommended his son to his care, together with that monarch's personal acquaintance with Penn himself, procured for him a free access at court. He therefore made use of the opportunity, thus afforded him, of soliciting relief for his persecuted friends, the Quakers, fifteen hundred of whom remained prisoners at the decease of Charles II. All this was meritorious; but the rest of Penn's conduct seems not quite consistent. The nation, at this time, was justly alarmed, as well knowing the king's inclination to popery; but Penn's biographers tell us, that he had no such fears. He had long been intimate with the king, and had given credit to the protestations which James had repeatedly made, of his intention to establish liberty of conscience. On his accession, therefore, Penn took lodgings at Kensington; and his ready and frequent reception at court, drew on him the suspicion of being himself a Papist. Burnet, as was hinted before, so far leaned to this opinion, as to mention it in his history, and to declare that Penn was intimate with Petre the Jesuit, and employed by James II. in Holland, in 1686. Burnet also adds the following description of Penn's character: "He was a talking vain man, who had long been in the king's favour. He had such an opinion of his own faculty of persuading, that he thought none could

stand before it, though he was singular in that opinion; for he had a tedious luscious way, that was not apt to overcome a man's reason, though it might tire his patience." Burnet, therefore, was evidently no friend to Penn. But much of this tediousness and egotism may be proved from Penn's works. Tillotson had the same suspicions as Burnet; and having mentioned them publicly, Penn, by letter, inquired of him, if he had really spread the report of his being a Papist? In this letter Penn has these words, among others: "I abhor two principles in religion, and pity them that own them: obedience upon authority, without conviction; and, destroying them that differ from me for God's sake." Tillotson, in reply, mentions the ground of his suspicion; namely, that he had heard of Penn's corresponding with some persons at Rome, and particularly with Jesuits; but professes his particular esteem of Penn's parts and temper, and says not a word of his intimacy with Petre, who was in England; which, had it subsisted, as both were public men at court, Tillotson must have known. In reply, Penn declared that he held no correspondence with any Jesuit, priest, or regular, in the world, of the Romish communion, and even that he knew not one any where; declaring himself to be a Christian whose creed was the Scripture. In conclusion, Tillotson declared himself fully satisfied, and, as in that case he had promised, he heartily begs pardon of Penn. The correspondence may be seen at length in Penn's Works*. In this year, 1686, he published "A Persuasive to Moderation to Dissenting Christians, &c. humbly submitted to the king and his great council;" soon

* The question of Penn's inclination to popery is scarcely worth contending; but his friends who have laboured this point so minutely, seem much less successful in vindicating his consistency in other matters. That Penn was not a papist is admitted; but he rejoiced in that toleration of king James II. the object of which was the extension of popery and papists into all our public establishments, schools, and seminaries, that it might ultimately be the predominant religion. If Penn did not see this consequence of king James's measures, he must have been the dupe of a man of far less capacity than himself; and the truth appears to have been that he was the dupe, either of the king, or of his own vanity and interest.

The king, by admitting him at court, and flattering and caressing him, had turned the plain meek quaker into a downright man of the world. Perhaps in all the annals of courtly trick and artifice, there cannot be found an instance more striking than Penn's interview with the president and fellows of Magdalen college, as related in Wilmot's Life of bishop Hough. The fellows seem indeed to have felt the mortification of applying to Penn, as a mediator with the king; but it is to their honour that none of his artful hints prevailed, and that they left him with the same inclination to suffer in the cause of conscience, which had been the boast of him and his sect.

after which came out the king's proclamation for a general pardon; which was followed, the next year, by his suspension of the penal laws. Penn presented an address of the Quakers on this occasion. He also wrote a book on occasion of the objections raised against the repeal of penal laws and test; and, the clamour against him continuing, he was urged to vindicate himself from it, by one of his friends, Mr. Popple, secretary to the Plantation-office, which he did in a long reply, dated 1688. But he had now to cope with more powerful opponents than rumour. The revolution took place, and an intimate of James was of course a suspected person. As he was walking in Whitehall, he was summoned before the council then sitting; and, though nothing was proved against him, he was bound to appear the first day of the following term; but, being continued to the next on the same bail, he was then discharged in open court: nothing being laid to his charge. In the beginning of 1690, he was again brought before the council, and accused of corresponding with James. They required bail of him as before; but he appealed to the king himself, who, after a long conference, inclined to acquit him; nevertheless, at the instance of some of the council, he was a second time held a while to bail, but at length discharged. Soon after this, in the same year, he was charged with adhering to the enemies of the kingdom, but proof failing, he was again cleared by the court of King's-bench. Being now, as he thought, at liberty, he prepared to go again to Pennsylvania, and published proposals for another settlement there; but his voyage was prevented by another accusation, supported by the oath of one William Fuller (a man whom the parliament afterwards declared to be a cheat and impostor); upon which a warrant was granted for arresting him, and he narrowly escaped it, at his return from the burial of George Fox. Hitherto he had successfully defended himself; but now, not choosing to expose his character to the oaths of a profligate man, he withdrew from public notice, till the latter part of 1693; when, through the mediation of his friends at court, he was once more admitted to plead his own cause before the king and council; and he so evinced his innocence, that he was a fourth time acquitted. He employed himself in his retirements in writing. The most generally known production of his seclusion, bears the title of "Fruits of Solitude, in Reflections and Maxims relating

to the conduct of human life;" and another not less valued by his sect is his "Key, &c. to discern the difference between the religion professed by the people called Quakers, and the perversions, &c. of their adversaries, &c." which has gone through twelve editions at least. Not long after his restoration to society, he lost his wife, which affected him so much, that he said all his other troubles were nothing in comparison of this; and he published a short account of her character, dying expressions, and pious end. The following year, he appeared as the eulogist of George Fox, in a long preface to Fox's Journal, then published. The preface, giving a summary account of the people whom Fox had been so much the means of uniting, has been several times printed separately, under the title of "A brief Account of the rise and progress of the people called Quakers." It has passed through many editions in English, two in French, and has been translated into German by A. F. Wenderborn. The same year he travelled as a minister in some of the western counties; and in the next, we find him the public advocate of the Quakers to parliament, before whom a bill was then depending for their ease in the case of oaths. In the early part of 1696, he married a second wife, and soon after lost his eldest son, Springett Penn, who appears, from the character given to him by his father, to have been a hopeful and pious young man, just coming of age. The same year he added one more to his short tracts descriptive of Quakerism, under the title of "Primitive Christianity revived," &c. and now began his paper controversy with the noted George Keith, who from a champion of Quakerism, and the intimate of Barclay, had become one of its violent opponents. Keith's severest tract accuses Penn and his brethren of deism. In 1697, a bill depending in parliament against blasphemy, he presented to the House of Peers, "A Caution requisite in the consideration of that Bill;" wherein he advised that the term might be so defined, as to prevent malicious prosecutions under that pretence. But the bill was dropped. In 1698, he travelled as a preacher in Ireland, and the following winter resided at Bristol. In 1699, he again sailed for his province, with his wife and family, intending to make it his future residence; but, during his absence, an attempt was made to undermine proprietary governments, under colour of advancing the king's prerogative. A bill for the purpose was

brought into parliament, but the measure was postponed until his return, at the intercession of his friends; who also gave him early information of the hostile preparations; and he arrived in England the latter part of 1701. After his arrival, the measure was laid aside, and Penn once more became welcome at court, by the death of king William, and the consequent accession of queen Anne. On this occasion, he resided once more at Kensington, and afterwards at Knightsbridge, till, in 1706, he removed to a convenient house about a mile from Brentford. Next year he was involved in a law-suit with the executors of a person who had been his steward; and, though many thought him aggrieved, his cause was attended with such circumstances, as prevented his obtaining relief, and he was driven to change his abode to the rules of the Fleet, until the business was accommodated; which did not happen until the ensuing year. It was probably at this time, that he raised 6,600*l.* by the mortgage of his province.

After a life of almost constant activity and employment, he found, at the age of sixty-five, that the infirmities of age began to visit him, and to lessen his abilities for travelling with his wonted alacrity; yet, in the year 1709, he visited the west of England, and some counties nearer his residence in the metropolis. But at length, in 1710, finding the air near the city not to agree with his declining constitution, he took a handsome seat at Rushcomb, near Twyford, in Berkshire, at which he continued to reside to the time of his decease. In 1712, he had, at distant times, three fits, thought to be of the apoplectic kind. The last of these impaired his understanding and memory, so much as to render him unfit for public action afterwards. His friend, Thomas Story, an eminent Quaker, who had been the first recorder of the corporation of Philadelphia, made him annual visits after this time, to his death. In 1713 and 1714, he found him cheerful, and able to relate past transactions, but deficient in utterance, and recollection of the names of absent persons. In 1715, his memory seemed further decayed; but both in this, and the former year, Story relates, that he continued to utter in the Quakers' meeting at Reading, short, but sound and sensible expressions. This year he also tried, but without benefit, the effect of the waters at Bath. In 1716, he seemed glad to see his friend, and at parting with him and another, he said, "My love is with you. The Lord pre-

serve you, and remember me in the everlasting covenant." In 1717, he scarce knew his old acquaintance, or could walk without leading. His decease was on the 30th of July, 1718, and his interment the 5th of the next month, at Jordan, near Beaconsfield, Buckinghamshire. Without attempting to draw up a regular character of William Penn, it must be evident from his works, that he was a man of abilities; and, from his conduct through life, that he was a man of the purest conscience. This, without acceding to his opinions in religion, we are perfectly willing to allow and to declare.¹

PENNANT (THOMAS), an eminent traveller, naturalist, and antiquary, was born June 14, 1726*, at Downing, in Flintshire, the seat of his family for several generations. He was the son of David Pennant, and his mother was the daughter of Richard Mytton of Halston. He was educated first at Wrexham, then at Mr. Croft's school at Fulham, and last at Queen's and Oriel colleges, Oxford, where, however, he took no degree, but was complimented with that of LL. D. in the year 1771, long after he had left the university.

A present of the ornithology of Francis Willoughby, made to him at the age of twelve, gave him a taste for that study, and a love for natural history in general, which he afterwards pursued with constitutional ardour, and great reputation; to such small matters do men of talents sometimes owe their prevailing bias. In 1746-7, he made a tour into Cornwall, where he contracted a strong passion for minerals and fossils. The first production of his which appeared in print, though unknown to himself, was an abstract of a letter which he wrote to his uncle, John Mytton, esq. on an earthquake which was felt at Downing, April 2, 1750. This appeared in the Philosophical Transactions. In 1754, he was elected a fellow of the Society of Antiquaries, an honour which he resigned in 1760. Accord-

* "To prevent all disputes about the place and time of my birth, be it known that I was born on June 14, 1726, old style, in the room now called the yellow room; that the celebrated Mrs. Clayton, of Shrewsbury, ushered me into the world, and delivered me

to Miss Jenny Parry, of Merton, in this parish; who, to her dying day, never failed telling me, "Ah, you rogue! I remember you when you had not a shirt to your back."

Pennant's Hist. of Whiteford and Holywell.

¹ This account, now altered in some parts, was drawn up for the last edition of this Dictionary.—A very elaborate life has lately been published by Mr. Clarkson, in 2 vols. 8vo.—See also Biog. Brit.—and Life prefixed to his Works, 1738, 2 vols. folio.

ing to his own account, his foresight at this time was small. "I had," says he, "married a most amiable woman; my circumstances were very narrow, my worthy father being alive, and I vainly thought my happiness would have been permanent, and that I never should have been called again from my retirement to amuse myself in town, or to be of use to the society."

Previous to this resignation, however, in 1754, he visited Ireland; but such was the conviviality of the country, that his journal proved as meagre as his entertainment was plentiful, "so it never was a *dish* fit to be offered to the publick." In 1756, he published in the "Philosophical Transactions," a paper on several coralloid bodies he had collected at Coalbrook-dale, in Shropshire. In 1757, at the instance of the celebrated Linnæus, he was elected of the Royal Society at Upsal, which he calls the first and greatest of his literary honours. He kept up a correspondence with Linnæus, till age and infirmities obliged the latter to desist.

In 1761, he began his "British Zoology," which, when completed, consisted of 132 plates on imperial paper, all engraved by Mazel. Edwards, the celebrated ornithologist, conceived at first a little jealousy on this attempt, but it very soon subsided, and they contracted a great intimacy, which ended only with the death of Mr. Edwards. He devoted the profits of the "British Zoology" to the Welsh charity school, in Gray's inn-lane, London, and supported the far greater part of the expence; but he lost considerably by it, and the school did not gain so much as it might if the work had been printed in a quarto, instead of a large folio size. But he confesses he was at that time inexperienced in these affairs.

In 1765, he made a short tour to the continent, where he enjoyed the company of the celebrated Buffon, who publicly acknowledged his favourable sentiments of Mr. Pennant's studies in the fifteenth volume of his "Natural History." They had afterwards a dispute on branches of their respective studies, but, adds our author, "our blows were light, and I hope that neither of us felt any material injury." At Ferney he visited Voltaire, who happened to be in good humour, and was very entertaining; but in his attempt to speak English, satisfied the visitors that he was perfect master of the oaths and curses which disgrace that language.

During this tour, Mr. Pennant visited also baron Haller, the two Gesners, the poets, and Dr. Trew, a venerable patron of natural history, who resided at Nuremberg. At the Hague, he met with Dr. Pallas, and this meeting gave rise to his "Synopsis of Quadrupeds," and the second edition, under the name of the "History of Quadrupeds," a work received by the naturalists of different parts of Europe in a manner uncommonly favourable. Mr. Pennant had proposed this plan to Pallas, but owing to the latter being promoted at the court of Petersburg, it ultimately devolved on himself. In 1767, after his return, he was elected fellow of the Royal Society. In 1768, his British Zoology was published in two volumes, 8vo, and the bookseller gave Mr. Pennant 100*l*. for permission to do so, which he immediately vested in the Welsh charity-school.

In 1769, he added a third volume, in octavo, on the reptiles and fishes of Great Britain. In the fifty-eighth volume of the Philosophical Transactions, was published his account of a new species of Pinguin, brought by captain Macbride, from the Falkland islands. In the same year, in conjunction with sir Joseph Banks, and Mr. Loten, who had been a governor in one of the Dutch islands in the Indian ocean, he published twelve plates of Indian Zoology, but that work was afterwards discontinued. In the spring of this year, he acquired one whom he calls a treasure, Moses Griffith, to whom the public are indebted for numberless scenes and antiquities, and who accompanied Mr. Pennant in all his journeys except that of the present year, which was his first tour into Scotland. "I had," says he, "the hardiness to venture on a journey to the remotest part of North Britain, a country almost as little known to its southern brethren as Kamtschatka. I brought home a favourable account of the land. Whether it will thank me or no I cannot say, but from the report I have made, and shewing that it might be visited with safety, it has ever since been *inondée* with southern visitants." This year, also, he was elected fellow of the Royal Academy at Drontheim.

In 1770, he published 103 additional plates to the British Zoology, with descriptive additions; and in 1771, he printed, at Chester, his "Synopsis of Quadrupeds," in one volume, 8vo. In May of the same year, he was honoured by the university of Oxford, with the degree of doctor of laws, conferred in full convocation. About the

close of the year, he gave to the public his "Tour in Scotland," in one 8vo volume, ornamented, as all his works are, with plates. A candid account of that country was such a novelty, that the impression was instantly bought up, and in the next year another was printed, and as soon sold. In this tour, as in all the succeeding, he laboured earnestly to conciliate the affections of the two nations, so wickedly and studiously set at variance by evil-designing people; and he received several very flattering letters on the occasion. In the Philosophical Transactions of this year, he has an account of two new species of tortoises.

On May 18, 1772, he began the longest of his journeys in our island. This was his "Second Tour in Scotland, and Voyage to the Hebrides." "My success," he observes on this occasion, "was equal to my hopes; I pointed out every thing I thought would be of service to the country: it was roused to look into its advantages; societies have been formed for the improvements of the fisheries, and for founding of towns in proper places: to all which, I sincerely wish the most happy event; vast sums will be flung away; but incidentally numbers will be benefited, and the passions of patriots tickled. I confess that my own vanity was greatly gratified by the compliments paid to me in every corporated town. Edinburgh itself presented me with its freedom, and I returned rich in civil honours."

In 1773, he published the 8vo edition of "Genera of Birds," and performed a tour through the north of England, where his companion Mr. Griffith made a great many drawings of antiquities, &c. several of which were afterwards used by Mr. Grose, in his "Antiquities of England." In this tour he contracted an acquaintance with Mr. Hutchinson, the historian of Durham, in a singular manner, which we shall give in his own words: "I was mounted on the famous stones in the church-yard of Penrith, to take a nearer view of them, and see whether the drawing I had procured, done by the rev. Dr. Tóð, had the least foundation in truth." Thus engaged, a person of good appearance, looking up at me, observed "what fine work Mr. Pennant had made with those stones." I saw he had got into a horrible scrape; so, unwilling to make bad worse, I descended, laid hold of his button, and told him, "I am the man!" After his confusion was over, I made a short defence, shook him by the hand, and we became from that moment fast friends." An account of part of

this journey, Mr. Pennant left in manuscript, illustrated with drawings by Mr. Griffith. Mr. Pennant performed all his journeys on horseback, and to that he attributed his healthy old age. He considered the absolute resignation of one's person to the luxury of a carriage, to forebode a very short interval between that, and the vehicle which is to convey us to our last stage.

In 1774, he published a third edition, with additional plates, of his "Tour in Scotland," in 4to, and his Voyage to the Hebrides in the same size. In the same year, he visited the Isle of Man, and journeyed through various parts of England. In 1775, appeared his third and last volume of the "Tour in Scotland," performed in 1772. These tours have been translated into German, and abridged in French. In 1777, he published a fourth volume of the "British Zoology," containing the *vermes*, the *crustaceous* and *testaceous* animals of our country.

After several journeys over the six counties of North Wales, in which he collected ample materials for their history, he published the first volume of them in the form of a tour in 1778; and in 1781, the second, under the title of "A Journey to Snowdon." In the same year a new edition appeared of his "Synopsis of Quadrupeds," in 2 vols. 4to, with considerable improvements. The liberties which the country gentlemen, in the character of deputy-lieutenants, and militia-officers, now and then took with their fellow-subjects, urged him about this time to publish "Free Thoughts on the Militia Laws."

In this year, 1781, he was elected an honorary member of the society of Antiquaries at Edinburgh. In the Philosophical Transactions of the same year, was published his history of the Turkey, which he made appear was a bird peculiar to America, and unknown before the discovery of that continent: also a paper on earthquakes felt in Flintshire. In 1782, he published his "Journey from Chester to London." In 1783, he was elected a member of the Societas Physiographica, at Lund, in Sweden. In 1784, appeared his "Letter from a Welch Freeholder to his Representative." The same year he published his "Arctic Zoology," two volumes, quarto, containing the classes of quadrupeds and birds. This work gave occasion to his being honoured, in the year 1791, by being elected member of the American Philosophical Society at Philadelphia.

In May 1784, he was elected member of the Royal Academy of Sciences at Stockholm; and in January 1785, an honorary member of the Edinburgh Society for promoting of natural knowledge; of the Society of Antiquaries at Perth; and the Agricultural Society at Odiam, in Hampshire. In 1787, he published a Supplement to the Arctic Zoology. As in 1777, he had again married, he discontinued his tours until the spring 1787, when he visited the dockyards, and travelled by land from Dartford, following the coast to the Land's-end.

Besides these greater works of our author, he at several times gave the public some trifles, which he collected some years ago, and printed for the amusement of his friends, thirty copies at a private press. The principal was his "History of the Patagonians;" which, with some others, he gave to the public, along with his "Literary Life."

In 1790, he published his "Account of London," the antiquities of which he had studied with great attention. Of this work he says, "I had so often walked about the several parts of London, with my note-book in my hand, that I could not help forming considerable collections of materials. The public received this work with the utmost avidity. It went through three large impressions in about two years and a half." Many additions were made to the second edition.

In 1793, he published his life, under the whimsical title of "The Literary Life of the late Thomas Pennant, Esq. by himself." In the advertisement he states, that the termination of his authorial existence took place on March 1, 1791. He came to life again, however, in 1797, and published "The History of the parishes of Whiteford and Holywell;" and in the last year of his life, he gave the public his "View of Hindostan," 2 vols. 4to, for which he thus accounts: "A few years ago I grew fond of *imaginary tours*, and determined on one to climes more suited to my years, more genial than that to the frozen north. I still found, or fancied that I found, abilities to direct my pen. I determined on a voyage to India, formed exactly on the plan of the introduction to the Arctic Zoology, which commences at such parts of the North as are accessible to mortals. From London I follow the coasts southern to part of our Island, and from Calais, along the oceanic shores of Europe, Africa, and Asia, till I have attained those of New Guinea. Respecting these I have collected

every information possible from books ancient and modern; from the most authentic, and from living travellers of the most respectable characters of my time. I mingle natural history, accounts of the coasts, climates, and every thing which I thought could instruct or amuse. They are written on imperial quarto, and, when bound, make a folio of no inconsiderable size: and are illustrated, at a vast expence, by prints taken from books, or by charts and maps, and by drawings by the skilful hand of Moses Griffith, and by presents from friends. With the bare possibility of the volume relative to India, none of these books are to be printed in my life-time; but to rest on my shelves, the amusement of my advancing age." Of these manuscripts there were in all twenty-two volumes originally; but Mr. Pennant, as we have mentioned, printed in his life-time that which relates to India. We may add, in his own words, "Happy is the age that could thus beguile its fleeting hours, without injury to any one; and, with the addition of years, continue to rise in its pursuits."

His useful life at last terminated, Dec. 16, 1798, when he left a private character in all respects irreproachable, as a son, husband, and father. He had great public spirit, and rendered himself eminently useful in his county. In his political principles he was a whig of the old school. His fortune, as well as time, was liberally devoted to learned pursuits. He married first, in 1759, the sister of the late Thomas Falconer, esq. of Chester, and of Dr. Falconer of Bath, by whom he had a son, David, and a daughter; and secondly, in 1777, to miss Mostyn, sister to the late sir Roger Mostyn, who survives him.

Few men have so unceasingly devoted themselves to the promotion of useful knowledge, or published so many volumes, especially on subjects of natural history. His works have been so generally read, and are in such high esteem with the public, that it would be unnecessary in this place to enter into their respective merits. It is seldom that works so expensive run through so many editions; but Mr. Pennant had the happy art of relieving the dullest subjects by enlivening and amusing digressions: and his tours and his account of London are distinguished by a fund of anecdote, an easy familiarity of style, and that pleasant turn for research which engages the reader's attention because it agreeably refreshes his memory, and supplies him with information at a small expence of trouble.

Dr. Johnson said of him, when some objections were made to his tours, that "he had greater variety of inquiry than almost any man; and has told us more than perhaps one in ten thousand could have done, in the time that he took." In 1800, his Son published the third and fourth volumes of "The Outlines of the Globe," the title which Mr. Pennant gave to his imaginary tours, and which were the continuation of his "View of Hindostan." This work was accompanied by an elegant tribute to his memory by his affectionate Son, who also published, in the following year, Mr. Pennant's last work, left by him nearly finished for the press, entitled "A Journey from London to the Isle of Wight," 4to.¹

PENNI (JOHN FRANCIS), a native of Florence, where he was born in 1488, was called *Il Fattore*, or the Steward, from having been intrusted with the domestic concerns of Raphael, and soon became one of his principal assistants. He more than any other helped him in the execution of the cartoons of the *Arazzi*; and in the Loggie of the Vatican painted the histories of Abraham and Isaac. After the death of his master he executed the fresco of the coronation in the stanza of Constantine. The upper part of the Assumption of the Virgin, a work of Raffaellesque grace, at Monte Lupi, in Perugia, is ascribed to him, though Vasari gives it to Perino del Vaga: the under part with the Apostles is painted by Julio. Of the works which he performed alone, no frescoes, and so few oil-pictures remain, that they may be considered as the principal rarities of galleries. Facility of conception, grace of execution, and a singular felicity in landscape, are mentioned as his characteristics. Penni wished much to unite himself with his coheir Julio, but being coldly received by him at Mantua, went to Naples, where his works and principles might have contributed much toward the melioration of style, had he not been intercepted by death in 1528, in his fortieth year. He left at Naples, with his copy of the Transfiguration, a scholar of considerable merit, *Lionardo Malatesta*, or *Grazia*, of Pistoja. He had a brother LUCAS, who having a close connection with Perino del Vaga, who had married his sister, worked with that master (see PERINO) for some years at Genoa, Lucca, and other cities of Italy, with great credit. Afterwards he went to England,

¹ Literary Life.—History of Whiteford.—Outlines of the Globe.

and was employed by king Henry VIII. for whom he painted several designs; and was also engaged by some of the merchants of London; but at last he almost entirely quitted the pencil, devoting all his time and application to engraving, as some say, but Mr. Fuseli maintains that he only furnished designs for engravers.¹

PENROSE (THOMAS), an English poet, was the son of the rev. Mr. Penrose, rector of Newbury in Berkshire, a man of high character and abilities, descended from an ancient Cornish family, who died in 1769. He was born in 1743, and being intended for the church, pursued his studies at Christ-church, Oxford, until the summer of 1762, when his eager turn for the naval and military profession overpowering his attachment to his real interest, he left his college, and embarked in the unfortunate expedition against Nova Colonia, in South America, under the command of captain Macnamara. The issue was fatal; the Clive, the largest vessel, was burnt, and although the Ambuscade escaped (on board of which Mr. Penrose, acting as lieutenant of marines, was wounded), yet the hardships which he afterwards sustained in a prize sloop, in which he was stationed, utterly ruined his constitution.

Returning to England, with ample testimonials of his gallantry and good behaviour, he finished at Hertford-college, Oxford, his course of studies; and having taken orders, accepted the curacy of Newbury, the income of which, by the voluntary subscriptions of the inhabitants, was considerable augmented. After he had continued in that station about nine years, it seemed as if the clouds of disappointment, which had hitherto overshadowed his prospects, and tintured his poetical essays with gloom, were clearing away; for he was then presented by a friend, who knew his worth, and honoured his abilities, to the rectory of Beckington and Standerwick, in Somersetshire, worth near 500*l. per annum*. This came, however, too late; for the state of Mr. Penrose's health was now such as left little hope, except in the assistance of the waters of Bristol. Thither he went, and there he died in 1779, aged thirty-six. In 1768 he married miss Mary Slocock of Newbury, by whom he had one child, THOMAS, who inherits his father's genius, taste, and personal worth. He was educated at Winchester and New-college, Oxford, of which he is now B. C. L.

¹ Pilkington, by Fuseli.

Mr. Penrose was respected for his extensive erudition, admired for his eloquence, and equally beloved and esteemed for his social qualities. By the poor, towards whom he was liberal to his utmost ability, he was venerated in the highest degree. In oratory and composition his talents were great. His pencil was as ready as his pen, and on subjects of humour had uncommon merit. In 1781 a collection of his "Poems" was published by his friend and relation James Peter Andrews, esq. who prefixed the above account of Mr. Penrose. They are distinguished by exquisite feeling and taste. His thoughts are pathetic and natural, and he seems possessed of a great portion of the fire and feeling of Collins. Such poems as "The Carousal of Odin," "Madness," and "The Field of Battle," are among the rare productions of modern genius. That these poems are so little known is unaccountable. Mr. Penrose published two occasional sermons of considerable merit.¹

PENRY (JOHN), or AP HENRY, commonly known by his assumed name of *Martin Mar-prelate*, or *Mar-priest*, was born in 1559 in Wales, and studied first at Peterhouse, Cambridge, of which he was A. B. in 1584, and afterwards at Oxford, in which latter university he took the degree of master of arts, and was ordained a priest. Afterwards, meeting with some dissatisfaction, as it is said, and being very warm in his temper, he changed his religion, and became an Anabaptist, or rather a Brownist. He was henceforward a virulent enemy to the church of England, and the hierarchy of that communion, as appears sufficiently by his coarse libels, in which he has shewn his spleen to a great degree. At length, after he had concealed himself for some years, he was apprehended at Stepney, and tried at the King's-Bench, before sir John Popham, chief-justice, and the rest of the judges, where he was indicted and condemned for felony, for papers found in his pocket, purporting to be a petition to the queen; and was executed, according to Fuller, at St. Thomas Waterings, in 1593. It appears, that some violence was put upon the laws, even as they then stood, to form a capital accusation against him. For his libels he could not be accused, the legal time for such an accusation having elapsed before he was taken: the papers upon

¹ Poems as above. The editor of the last edition of Johnson's Poets was reluctantly obliged to omit Penrose, from being unable to procure a copy.

which he was convicted, contained only an implied denial of the queen's *absolute authority* to make, enact, decree, and ordain laws; and implied, merely by avoiding to use those terms, according to the very words of the lord-keeper Puckering. His execution was therefore in a high degree unjust. His chief publications are, 1. "Martin Mar-prelate," the tract that gave so much offence. 2. "Theses Martinianæ," 8vo. 3. "A view of publicke Wants and Disorders in the service of God, in a Petition to the high court of Parliament," 1588, 8vo. 4. "An Exhortation to the Governors, and People of Wales, to labour earnestly to have the preaching of the Gospel planted among them," 1588, 8vo. 5. "Reformation no Enemy to her Majesty and the State," 1590, 4to. 6. "Sir Simon Synod's Hue and Cry for the Apprehension of young Martin Mar-priest, with Martin's Echo," 4to. Most of these, and some others, were full of low scurrility and petulant satire. Several tracts, equally scurrilous, were published against him; as, "Pappe with a Hatchet, or a Country Cuttle for the Idiot Martin to hold his Peace;" "A Whip for an Ape, or Martin displaid;" and others of the same kind. In the composition of these pamphlets, he is said to have had the assistance of John Udall, John Field, and Job Throckmorton, who published their joint effusions at a private printing press. Penry was a man of some learning and zeal for religion, but in his notions of government, both of church and state, appears to have adopted more wild theories than ever his successors, when in power, attempted to carry into practice. His sentence, however, was unjust, and the enemies of the hierarchy have therefore found it no difficult matter to place John Penry at the head of their list of martyrs.¹

PEPANUS. See DEMETRIUS.

PEPUSCH (JOHN CHRISTOPHER), one of the greatest theoretic musicians of modern times, was born at Berlin about 1667, and became so early a proficient on the harpsichord, that at the age of fourteen he was sent for to court, and appointed to teach the prince, father of the great Frederic king of Prussia. About 1700, he came over to England, and was retained as a performer at Drury-lane, and it is supposed that he assisted in composing the

¹ Brook's Lives of the Puritans.—Strype's Life of Grindal, p. 6.—Life of Whitgift, p. 289. 295. 343. 346. 409.—Ath. Ox. vol. 1.—See an excellent chapter on Martin Mar-prelate in D'Israeli's Quarrels of Authors, vol. II.

operas which were performed there. In 1707 he had acquired English sufficient to adapt Motteaux's translation of the Italian opera of "Thomyris" to airs of Scarlatti and Bononcini, and to new-set the recitatives. In 1709 and 1710, several of his works were advertised in the first edition of the *Tatlers*, particularly a set of sonatas for a flute and bass, and his first book of cantatas. In 1713 he obtained, at the same time as Crofts, the degree of doctor of music at the university of Oxford. And soon after this, upon the establishment of a choral chapel at Cannons, he was employed by the duke of Chandos as maestro di capella; in which capacity he composed anthems and morning and evening services, which are still preserved in the Academy of ancient music. In 1715 he composed the masque of "Venus and Adonis," written by Cibber; and in 1716 "The Death of Dido," by Booth, both for Drury-lane. These pieces, though not very successful, were more frequently performed than any of his original dramatic compositions. In 1723 he published an ode for St. Cecilia's day, which he had set for the concert in York-buildings. In 1724 he accepted an offer from Dr. Berkeley to accompany him to the Bermudas, and to settle as professor of music in his intended college there; but, the ship in which they sailed being wrecked, he returned to London, and married Francesca Margarita de l'Epine. This person was a native of Tuscany, and a celebrated singer, who performed in some of the first of the Italian operas that were represented in England. She came hither with one Greber, a German, and from this connection became distinguished by the invidious appellation of Greber's Peg. She continued to sing on the stage till about 1718; when having, at a modest computation, acquired above ten thousand guineas, she retired from the theatre, and afterwards married Dr. Pepusch. She was remarkably tall, and remarkably swarthy; and, in general, so destitute of personal charms, that Pepusch seldom called her by any other name than Hecate, to which she is said to have answered very readily.

The change in Pepusch's circumstances by Margarita's fortune was no interruption to his studies: he loved music, and he pursued the knowledge of it with ardour. At the instance of Gay and Rich, he undertook to compose, or rather to correct, the music for "The Beggar's Opera." His reputation was now at a great height; and in 1737 he

was chosen organist of the Charter-house, and retired, with his wife, to that venerable mansion. The wife died in 1740, before which he lost a son, his only child; so that he had no source of delight left, but the prosecution of his studies, and the teaching of a few favourite pupils, who attended him at his apartments. Here he drew up that account of the ancient genera, which was read before the Royal Society, and is published in the "Philosophical Transactions" for Oct. Nov. and Dec. 1746; and, soon after the publication of that account, he was chosen a fellow of the Royal Society.

He died the 20th of July, 1752, aged eighty-five; and was buried in the chapel of the Charter-house, where a tablet with an inscription is placed over him.

As a practical musician, though so excellent a harmonist, he was possessed of so little invention, that few of his compositions were ever in general use and favour, except one of his twelve cantatas, "Alexis," and his airs for two flutes or violins, consisting of simple easy themes or grounds with variations, each part echoing the other in common divisions for the improvement of the hand. Indeed, though only one cantata of the two books he published was ever much noticed, there is considerable harmonical merit in them all; the recitatives are in general good, and the counterpoint perfectly correct and masterly. Among all the publications of Pepusch, the most useful to musical students was, perhaps, his correct edition of Corelli's sonatas and concertos in score, published in 1732. He treated all other music in which there was fancy or invention with sovereign contempt. Nor is it true, as has been asserted, that "he readily acquiesced in Handel's superior merit." Handel despised the pedantry of Pepusch, and Pepusch, in return, constantly refused to join in the general chorus of Handel's praise.

The sole ambition of Pepusch, during the last years of his life, seems to have been the obtaining the reputation of a profound theorist, perfectly skilled in the music of the ancients; and attaching himself to the mathematician De Moivre and Geo. Lewis Scot, who helped him to calculate ratios, and to construe the Greek writers on music, he bewildered himself and some of his scholars with the Greek genera, scales, diagrams, geometrical, arithmetical, and harmonical proportions, surd quantities, apotomes, lemmas, and every thing concerning ancient harmonics, that was dark,

unintelligible, and foreign to common and useful practice. But with all his pedantry and ideal admiration of the music of the ancients, he certainly had read more books on the theory of modern music, and examined more curious compositions, than any of the musicians of his time; and though totally devoid of fancy and invention, he was able to correct the productions of his contemporaries, and to assign reasons for whatever had been done by the greatest masters who preceded him. But when he is called the most learned musician of his time, it should be said, in the music of the sixteenth century. Indeed, he had at last such a partiality for musical mysteries, and a spirit so truly antiquarian, that he allowed no composition to be music but what was old and obscure. Yet, though he fettered the genius of his scholars by antiquated rules, he knew the mechanical laws of harmony so well, that in glancing his eye over a score, he could by a stroke of his pen smooth the wildest and most incoherent notes into melody, and make them submissive to harmony; instantly seeing the superfluous or deficient notes, and suggesting a bass from which there was no appeal. His "Treatise on Harmony" has lately been praised, as it deserves, in Mr. Shield's valuable "Introduction to Harmony."

His admirable library, the most curious and complete in scarce musical authors, theoretical and practical, was dispersed after his death. He bequeathed a considerable part of his best books and manuscripts to Kelner, an old German friend, who played the double-bass in the theatres and concerts of the time; some to Travers, and these and the rest were at last sold, dispersed, and embezzled, in a manner difficult to describe or understand.¹

PEPYS (SAMUEL), secretary to the admiralty in the reigns of Charles II. and James II. and an eminent benefactor to the literature of his country, was a descendant of the ancient family of the Pepys's of Cottenham in Cambridgeshire; and probably the son of Richard Pepys, who was lord chief justice in Ireland in 1654. He was born, according to Collier, in London; but Knight, in this particular a better authority, says he was born at Brampton in Huntingdonshire, and educated at St. Paul's school. Thence he was removed to Magdalen-college, Cambridge. How long he remained here, we are not told, but it ap-

¹ Hawkins and Burney's Hist. of Music.—and Burney in Rees's Cyclopædia.

pears by the college-books, that on June 26, 1660, he was created M. A. by proxy, he being then on board of ship as secretary to the navy. He appears to have been related to general Montague, afterwards earl of Sandwich, who first introduced him into public business, and employed him first in various secret services for Charles II. and then as secretary in the expedition for bringing his majesty from Holland. His majesty being thus restored, Mr. Pepys was immediately appointed one of the principal officers of the navy, by the title of clerk of the acts. In this employment he continued until 1673; and during those great events, the plague, the fire of London, and the Dutch war, the care of the navy in a great measure rested on him alone.

In this last-mentioned year, when the king thought proper to take the direction of the admiralty into his own hands, he appointed Mr. Pepys secretary to that office, who introduced an order and method that has, it is said, formed a model to his successors. Important, however, as his services were, they could not screen him from the malevolence of party-spirit; and happening, in 1684, to be concerned in a contested election, this opportunity was taken by his opponent to accuse him of being a Papist, which the house of commons inquired into, but without finding any proof. This we learn from the journals of the house. But Collier informs us that he was confined in the Tower for some time, and then discharged, no accuser appearing against him*. After his release, the king made an alteration in the affairs of the admiralty, by putting the whole power and execution of that office into commission; and the public was thus, for some years, deprived of Mr. Pepys's services as secretary. He was not, however, unemployed; for he was commanded by his majesty to accompany lord Dartmouth in his expedition against Tangier: and at the same time he had an opportunity of making excursions into Spain, as, at other times, he had already done into France, Flanders, Holland, Sweden, and Denmark. He also sailed frequently with the duke of York into Scotland, and along the coast of England.

In April 1684, on his return from Tangier, and on the

* By Grey's debates it would appear, that Mr. Pepys was accused of having sent information to the French court of the state of the navy: a thing incredible at any time; but perhaps might find believers, when all manner

of plots and accusations were fabricated to amuse the public. The only attack on Mr. Pepys's character, in modern times, is in Harris's "Life of Charles II." and, in such a collection of calumny, seems not at all out of place.

re-assumption of the office of lord-high-admiral of England by Charles II. Mr. Pepys was again appointed secretary, and held that office during the whole of Charles's and James's reigns. During the last critical period, he restricted himself to the duties of his office, and never asked or accepted any grant of honour or profit, nor meddled with any affair that was not within his province as secretary of the admiralty. In Charles's time he procured that useful benefaction from his majesty, for placing ten of the mathematical scholars of Christ's hospital, as apprentices to masters of ships.

On the accession of William and Mary, he resigned his office; and, in 1690, published his "Memoirs" relating to the state of the royal navy of England for the ten years preceding the revolution; a well-written and valuable work. He appears to have led a retired life after this, suffering very much from a constitution impaired by the stone, for which he had been cut in his twenty-eighth year. About two years before his death he went to the seat of an old naval friend, William Hewer, esq. at Clapham, in Surrey, where he died May 26, 1703, and was interred in the same vault with his lady, who died in 1669, in the church of St. Olave, Hart-street, this being the parish in which he lived during the whole of his employment in the Admiralty.

He appears to have had an extensive knowledge of naval affairs, and to have always conducted them with the greatest skill and success. Even after his retirement he was consulted as an oracle in all matters respecting this grand defence of the nation; and, while in office, was the patron and friend of every man of merit in the service. But he was far from being a mere man of business: his conversation and address had been greatly improved by travel, and he was qualified to shine in the literary as well as the political circles. He thoroughly understood and practised music; was a judge of painting, sculpture, and architecture; and had more than a superficial knowledge in history and philosophy. His fame, indeed, was such, that in 1684 he was elected president of the Royal Society, and held that honourable office for two years. To Magdalen College, Cambridge, he left that invaluable collection of MS naval memoirs, of prints, and ancient English poetry, which has so often been consulted by poetical critics and commentators, and is indeed unrivalled in its kind. One of its most singular curiosities is, a collection of English ballads, in

five large folio volumes, begun by Mr. Selden, and carried down to the year 1700. The "Reliques of ancient English Poetry," published by Dr. Percy, are for the most part taken from this collection. His nephew, John Jackson, esq. of the Temple, was Mr. Pepys's heir to his personal property. It ought not to be omitted, that among other instances of his regard for the advancement of knowledge, he gave sixty plates to Ray's edition of Willoughby's "*Historia Piscium*," published in 1686.¹

PERAU (GABRIEL LOUIS CALABRE), a French author, whose character was not less esteemed for its candour and modesty, than his writings for their neatness of style and exactness of research, is most known for his continuation of the "*Lives of illustrious men of France*," begun by D'Auigné, but carried on by him, from the thirteenth volume to the twenty-third. He also wrote notes and prefaces to several works. His edition of the works of Bossuet was the best, till they were published by the Benedictines of St. Maur; and he was author of an esteemed life of Jerome Bignon, in 12mo, 1757. He died in March 1767, at the age of sixty-seven.²

PERCEVAL (JOHN), fifth baronet of the family, and first earl of Egmont, was born at Barton, in the county of York, July 12, 1683, and received his education at Magdalen college, Oxford. On quitting the university, in June 1701, he made the tour of England, and was admitted F. R. S. at the age of nineteen. Upon the death of king William, and the calling of a new parliament in Ireland, he went over with the duke of Ormond, and though not of age, was elected for the county of Cork, and soon after appointed a privy-counsellor. In July 1705, he began the tour of Europe, which he finished in October 1707; and returning to Ireland in May 1708, was again representative for the county of Cork. In 1713, he erected a lasting monument of his charity, in a free-school at Burton. On the accession of George I. he was advanced to the peerage of Ireland by the title of baron Perceval, in 1715, and viscount in 1722. In the parliament of 1722 and 1727, he was member for Harwich, in Essex, and in 1728 was chosen recorder of that borough. Observing,

¹ Collier's Dictionary, Supplement to vol. III.—Cole's MS. *Athenæ in Brit. Mus.*—Granger.—Knight's *Life of Colet*.—Noble's *Memoirs of Cromwell*, vol. I, p. 437.—Nichols's *Bowyer*.

² *Dict. Hist.*—*Néerologie pour année 1769*.

by the decay of a beneficial commerce, that multitudes incapable of finding employment at home, might be rendered serviceable to their country abroad, he and a few others applied to the crown for the grant of a district of land in America, since called Georgia, which they proposed to people with emigrants from England, or persecuted Protestants from other parts of Europe, by means of private contribution and parliamentary aid. The charter being granted, in June 1732, Lord Perceval was appointed first president; and the king having long experienced his fidelity to his person and government, created him earl of Egmont in Nov. 1733. Worn out by a paralytic decay, he died May 1, 1748. His lordship married Catherine, daughter of sir Philip Parker à Morley, by whom he had seven children, who all died before him, except his eldest son and successor, of whom we shall take some notice.

The first earl of Egmont, according to Mr. Lodge, appears to have been a man of an exemplary character, both in public and private life, and a writer of considerable elegance and acuteness. He published, 1. "A Dialogue between a member of the church of England and a Protestant Dissenter, concerning a repeal of the Test Act," 1732. 2. "The Question of the Precedency of the Peers of Ireland in England," 1739. Part only of this book was written by the earl of Egmont; which was in consequence of a memorial presented by his lordship to his majesty Nov. 2, 1733, upon occasion of the solemnity of the marriage of the princess-royal with the prince of Orange. 3. "Remarks upon a scandalous piece, entitled A brief account of the causes that have retarded the progress of the colony of Georgia," 1743. His lordship published several other tracts about that time, relating to the colony; and many letters and essays upon moral subjects, in a paper called "The Weekly Miscellany." His Lordship also formed a collection of the "Lives and Characters of eminent men in England, from very ancient to very modern times." Dr. Kippis appears to have had the use of this collection, when employed on the Biographia. It is in the possession of lord Arden. The earl of Egmont wrote a considerable part of a genealogical history of his own family, which was afterwards enlarged and methodized by Anderson, author of the Royal Genealogies; and by Mr. Whiston, of the Tally Court. This book, which was printed by the second earl of Egmont, is entitled "A genealogical History of the

house of Ivery," and is illustrated by a great number of portraits and plates. It was not intended for sale; but a few copies are got abroad, and sell at a very high price. Lord Orford, in the first edition of his "Royal and Noble Authors," attributed "The great Importance of a religious Life," to this nobleman, which, however, was soon discovered to be from the pen of Mr. Melmoth.¹

PERCEVAL (JOHN), second earl of Egmont, and son to the preceding, was born at Westminster, Feb. 24, 1711; and after a learned education at home, and the advantages of travelling, was chosen in 1731 (though then under age) a Burgess for Harwich; and on Dec. 31, 1741, unanimously elected representative for the city of Westminster; as he was in 1747 for Weobly in Herefordshire. In March 1747, he was appointed one of the lords of the bedchamber to Frederick prince of Wales, in which station he continued till the death of that prince. In 1754, he was elected a member of parliament for the borough of Bridgwater, in the county of Somerset; and on January 9, 1755, was sworn one of the lords of his majesty's most honourable privy-council. He was likewise appointed one of the privy-council upon the accession of his present majesty to the throne; and was again elected in April 1761, for the borough of Ilchester, in the county of Somerset, but was next day re-chosen for the borough of Bridgwater, for which place he made his election. On May 7, 1762, his lordship was called up to the house of peers in Great Britain, by the title of lord Lovel and Holland, baron Lovel and Holland, of Enmore, in the county of Somerset, two of those baronies which were forfeited by attainder of Francis viscount Lovel, in the 1st of Henry VII. On Nov. 27, 1762, the king was pleased to appoint him one of the postmasters-general, in the room of the earl of Besborough; but this he resigned on Sept. 10, 1763, in consequence of being appointed first lord of the admiralty, which office he resigned also in Sept. 1766. His Lordship died at his house in Pall Mall, Dec. 4, 1770, and was buried at Charlton, in Kent.

Mr. Coxe characterises this nobleman as "a fluent and plausible debater, warm in his friendship, and violent in his enmity." Lord Orford, after mentioning some of his foibles, among which was a superstitious veneration for the

¹ Lodge's Peerage.—Walpole's Royal and Noble Authors, by Park.

feudal system, says, that, with all these, he had strong parts, great knowledge of the history of this country, and was a very able, though not an agreeable orator. His domestic virtues more than compensated for some singularities that were very innocent: and had he lived in the age whose manners he emulated, his spirit would have maintained the character of an ancient peer with as much dignity, as his knowledge would have effaced that of others of his order.

As a writer, he deserves most credit for a very able and celebrated pamphlet, long attributed to lord Bath, entitled "Faction detected by the evidence of facts; containing an impartial view of Parties at home and affairs abroad." Of this a fifth edition was published in 1743, 8vo. The following also are said to have been written by him: 1. "An Examination of the principles, and an inquiry into the conduct of the two brothers (the Duke of Newcastle and Mr. Pelham)," 1749. 2. "A second series of facts and arguments" on the same subject, 1749. 3. "An occasional Letter from a gentleman in the country to his friend in town, concerning the Treaty negotiated at Hanau in the year 1743," 1749. 4. "Memorial soliciting a grant of the whole island of St. John, in the gulph of St. Lawrence. This was not published, but copies were given by the author to ministers and some members of both houses. Lord Orford says, that its object was to revive the feudal system in this island. 5. "A Proposal for selling part of the Forest Land and Chaces, and disposing of the produce towards the discharge of that part of the national debt due to the Bank of England; and for the establishment of a National Bank, &c." 1763, 4to.¹

PERCEVAL (SPENCER), second son to the preceding, by his second lady, was born in Audley Square, Nov. 1, 1762. His infancy was spent at Charlton, the seat of his family, in Kent, where he went through the first rudiments of learning, and also contracted an early attachment for the youngest daughter of the late Sir Thomas Spencer Wilson, bart. who afterwards became his wife. From Charlton he removed to Harrow, where he successfully prepared himself for the university. At the proper age he entered of Trinity College, Cambridge, where the present bishop of Bristol, Dr. William-Lort Mansell, was

¹ Walpole's Royal and Noble Authors, edit. in his works; and in 8vo. by Park.—Collins's Peerage.

His tutor. There unwearied application and splendid abilities led him to the highest academical honours. In 1782 he obtained the degree of master of arts, and on the 16th of December of the following year was admitted of Lincoln's Inn; where, after performing the necessary studies, he was called to the bar in Hilary Term 1786. He commenced his professional career in the Court of King's Bench, and accompanied the Judges through the Midland circuit. His chief opponents were then Mr. (now Sir S.) Romilly, Mr. Clarke, and Mr. serjeant Vaughan; and, notwithstanding a degree of modesty, which at that period almost amounted to timidity, he displayed encouraging promises of forensic excellence, on some of the first trials on which he was retained, particularly that of George Thomas, of Brackley, Northamptonshire, for forgery. In this case he was retained for the prosecution; and had the honour of contending with Mr. Law, since Lord Chief Justice Ellenborough. This trial excited much public attention; and the ability evinced by Mr. Perceval increased the number of his clients. His advancement was now both regular and rapid. In Hilary term 1796, he obtained a silk gown, and became the leading counsel on the Midland circuit, not only in point of rank, but also in quantity of business. He was soon after appointed counsel to the Admiralty; and the university of Cambridge acknowledged its sense of his merits by nominating him one of its two counsel. About this time, he had attracted the notice of an attentive observer and acute judge of men and talents, the late Mr. Pitt, by a pamphlet which he had written, to prove "that an impeachment of the House of Commons did not abate by a dissolution of parliament." This work became the foundation of his intimacy with the premier, and his subsequent connexion with the government, and caused a sudden alteration in his prospects. His object now was to obtain a seat in parliament, where he might support those measures for which the situation of the country seemed to call, and a most favourable opportunity presented itself. His first cousin, lord Compton, succeeded to the earldom of Northampton in April 1796, on the demise of his maternal uncle, and consequently vacated his seat for the borough of that name. Mr. Perceval immediately offered himself to represent the vacant borough, and was too well known, and too universally esteemed, to meet with any opposition. He had been previously appointed deputy recorder; and so

highly did his constituents approve of his political conduct and private worth, that they returned him to serve in three parliaments.

Mr. Perceval now endeavoured to become thoroughly master of every branch of policy; and particularly dedicated much of his attention to the subject of finance; and some of his plans, in that important department, are deserving of high commendation. In Hilary vacation, in 1801, at the formation of the Addington administration, Mr. Perceval, then in his 39th year, was appointed solicitor-general, on the resignation of sir William Grant, who succeeded sir Pepper Arden, afterwards lord Alvanley, as master of the rolls. In Hilary vacation, 1802, he was promoted to the situation of attorney-general, become vacant by the elevation of sir Edward Law (now lord Ellenborough) to the seat of chief justice of the Court of King's Bench.

Mr. Perceval, on receiving the appointment of solicitor-general, relinquished the Court of King's Bench, and practised only in that of Chancery. In taking this step, he was influenced chiefly by the wish of having more time to dedicate to his political duties. But it is doubtful whether he succeeded in this view. In the King's Bench, though he was occasionally engaged in conducting causes of great importance, his business had never been so great as wholly to occupy his time. Nor is this to be wondered at, when it is considered, that at that time he had to contend with, as competitors in that court, Mr. Erskine, Mr. Mingay, Mr. Law, Mr. Garrow, and Mr. Gibbs, all of them king's counsel, much older than himself, and established in great practice before even Mr. Perceval was called to the bar. It is no disgrace to him, that he did not, before the age of forty, dispossess these gentlemen of their clients. But when he came into Chancery, he found competitors less powerful; and though his disadvantages, in entering a court in the practice of which he had never been regularly initiated, were great, he advanced rapidly in practice; and long before his abandonment of the bar, he had begun to be considered as the most powerful antagonist of sir Samuel Romilly, the Coryphæus of Equity Draftsmen.

Mr. Perceval retained his situation as attorney-general, when Mr. Pitt resumed the reins of government, and continued to distinguish himself as a ready and staunch supporter of the measures of that great man. He had

honour sometimes to call down upon himself all the eloquence of the opposition, and proved a most useful partisan of the administration. On Mr. Pitt's death, a coalition took place between the Fox and Grenville parties, in which Mr. Perceval declined to share; and having resigned his office, appeared for the first time on the benches of the opposition, on which he continued until Lord Howick, in 1807, brought forward the Catholic petition, and a bill was proposed to remove the political disabilities of which the members of that sect complain. Mr. Perceval, then, alarmed for the safety of the Protestant Church, rose in its defence; and Catholic emancipation being a measure generally obnoxious, the dissolution of the administration followed. As Mr. Perceval, at this time, was considered the ablest man of his party, it might have been expected that he would have claimed one of the first places in the new ministry as his right. On the contrary, the chancellorship of the exchequer was several times rejected by him, whose only wish was to resume the situation of attorney-general. This, however, not being satisfactory to his majesty, Mr. Perceval was offered the chancellorship of the duchy of Lancaster for life, as a compensation for his professional loss, and a provision for his family, provided he should agree to fill the office to which the esteem and confidence of the monarch called him. Notwithstanding that the value of the chancellorship proposed did not much exceed 200*Q*. a year, nearly one thousand less than Mr. Perceval's profession produced per annum, his sense of public duty induced him to comply: and when, after his nomination, parliament expressed their dissatisfaction at the nature of the grant, he allowed it to be cancelled, and repeated in the house the assurance of his readiness to serve his majesty even without the chancellorship of the duchy of Lancaster, for life.

The new administration was no sooner formed, in March 1807, than it became necessary to consolidate it by an appeal to the sense of the people. Parliament was in consequence dissolved; and in the new one, Mr. Perceval found an increase of strength, which enabled him to carry on that system of public measures begun by Mr. Pitt. To recapitulate these, and notice every occasion in which he stood prominent in debate, belongs to future history. It may suffice here to mention, that he had the voice of the country with him; and that when a regency became again

necessary, and when the general expectation was that the regent would call to his councils those men who had formerly been honoured with his confidence, his royal highness preferred retaining Mr. Perceval and his colleagues in his service.

As a public speaker, Mr. Perceval rose much in reputation and excellence, after he became minister. As the leading man in the house of commons, it was necessary that he should be able to explain and defend all his measures; and this duty, arduous under all circumstances, was particularly so in his case, as there was scarcely any other member of administration, in that house, competent to the task of relieving or supporting him. He, in a short time, proved that he stood in need of no assistance: he made himself so completely acquainted with every topic that was likely to be regularly discussed, that he was never taken unawares or at a loss. In the statement of his measures he was remarkably methodical and perspicuous. By many persons he was deemed particularly to excel in his replies; in rebutting any severe remark that came unexpectedly upon him, and in turning the fact adduced, or the argument used, against his opponent. Had his life been spared, it is probable he would have risen to the highest degree of reputation for historical and constitutional knowledge, and political skill.

The death of this valuable servant of the public was occasioned by the hand of an assassin, one of those men who brood over their own injuries, or supposed injuries, until they become the willing agents of malignity and revenge. This catastrophe happened on Monday, May 11, 1812. About five o'clock in the evening of that day, Mr. Perceval was entering the lobby of the house of commons, when he was shot by a person named John Bellingham, and almost instantly expired. The murderer, when apprehended, acknowledged his guilt, but pleaded that he had claims on administration which had been neglected; and it appeared, on his trial, that he had deliberately prepared to murder some person in administration, without any particular choice; and that when he was possessed by this hellish spirit, Mr. Perceval presented himself. No marks of insanity appeared either previous to or on his trial, nor could he be brought to any proper sense of his crime. He was executed on the Monday following.

Both houses of parliament expressed their sense of Mr.

Perceval's public services and private worth by every testimony of respect, and by a liberal grant for the provision of his family, while the public at large were no less impressed with the horror which his cruel death created, and with the loss of such a minister, at a time when the reconciliation of contending political parties appeared hopeless.¹

PERCIVAL (THOMAS), an eminent physician, was born at Warrington, September 29, 1740. Having lost both his parents in one day, he was placed at the age of four years under the protection of his uncle, Dr. Thomas Percival, a learned physician, resident at the same place; but of his parental guidance he was also deprived at the age of ten, after which his education was directed with the most kind and judicious attention by his eldest sister. His literary pursuits commenced at a private school in the neighbourhood of Warrington, whence he was removed, at the age of eleven, to the free grammar-school of that town, where he exhibited great promise of talent, and much industry. In 1757 he became one of the first pupils of a dissenting academy then established at Warrington, where he pursued with unabating diligence the classical studies in which he had already made considerable progress, and in particular had attained great facility and elegance in Latin composition. The study of ethics, however, appears to have principally engaged his attention here, as it did afterwards throughout the whole of his life, and formed the basis of all his works, except those on professional subjects. It appears that before Mr. Perceval went to Warrington academy, his family was induced to quit communion with the church of England, and to espouse the tenets of protestant dissent. This was in one respect peculiarly unfortunate for him who had thoughts of entering the university of Oxford; but now, after studying the thirty-nine articles, he determined against subscription, and consequently relinquished the advantages of academical study at either English university. He therefore went in 1761 to Edinburgh, and commenced his studies in medical science, which he also carried on for a year in London. In 1765 he removed to the university of Leyden, with a view to complete his medical course, and to be admitted to the degree of doctor of physic. Having accordingly defended in the public schools his inaugural disserta-

¹ *Gent. Mag.* 1812.—Collins's Peerage by Sir E. Brydges.

tion "*De Frigore*," he was presented with the diploma of M. D. July 6, 1765. On his return, which was through France and Holland, at the close of the same year, he joined his family at Warrington, and soon after married Elizabeth, the daughter and only surviving child of Nathaniel Bassnett, esq. merchant, of London. In 1767 he removed with his family to Manchester, and commenced his professional career with an uncommon degree of success.

The leisure which Dr. Percival had hitherto enjoyed, had given him the opportunity of engaging in various philosophical and experimental inquiries, relating, for the most part, to the science of physic. The "*Essays*" which he formed on the result of his investigations, were sometimes presented to the Royal Society, and were afterwards inserted in the volumes of its Transactions; at other times they were communicated to the public through the medium of the most current periodical journals. These miscellaneous pieces were afterwards collected, and published in one volume, under the title of "*Essays medical and experimental.*" A second volume appeared in 1773, and a third in 1776, and were received by the learned world as the productions of a man of profound knowledge and sound judgment.

Extensive as Dr. Percival's practice was, he found leisure to continue those publications on which his fame is founded, and by which he was soon known throughout Europe. Among these we may mention "*Observations and Experiments on the Poison of Lead*," 1774; "*A Father's Instructions, consisting of tales, fables, and reflections, designed to promote the love of virtue, a taste for knowledge, and an early acquaintance with the works of nature*," 1775. Two years after he added another volume, completing the work, which is executed in a manner excellently adapted to its object. "*On the Use of Flowers of Zinc in epileptic cases*" (*Medical Commentaries*, vol. II.) "*Miscellaneous practical Observations*," (*ibid.* V.) "*Account of the Earthquake at Manchester*," (*ibid.*) "*The Disadvantages of early Inoculation.*" "*Experiments and Observations on Water.*" "*Moral and literary Dissertations*," 1784, 8vo. "*On the Roman Colonies and Stations in Cheshire and Lancashire*," (*Phil. Trans.* XLVII. 216.) "*Account of a double Child*," (*ibid.* 360.) "*Experiments on the Peruvian Bark*," (*ibid.* LVII. 221.) "*Experiments and Observations on the Waters of Buxton and Manches-*

ter," (ibid. LXII. 455.) "On the Population of Manchester and other adjacent places," (ibid. LXIV. 54; LXV. 322, and Supplement, LXVI. 160.) "New and cheap way of preparing Potash," (ibid. LXX. 545.)

The "Manchester Memoirs" were also frequently honoured by Dr. Percival's communications. The society, indeed, by which they were published, derived its origin from the stated weekly meetings for conversation, which Dr. Percival held at his own house; the resort of the literary characters, the principal inhabitants, and of occasional strangers. As these meetings became more numerous, it was in time found convenient to transfer them to a tavern, and to constitute a few rules for the better direction of their proceedings. The members thus insensibly formed themselves into a club, which was supported with so much success, as at length, in 1781, to assume the title of "The Literary and Philosophical Society of Manchester." Dr. Percival was appointed joint president with James Massey, esq. and his literary contributions were frequent and valuable. When acting as president, his powers both of comprehension and discourse were sometimes called forth to considerable exercise; and perhaps on no occasion were his talents more fully exerted, than when he at once guided and systematized the topics of animated discussion. Another scheme which he patronized was for the establishment of public lectures on mathematics, the fine arts, and commerce, somewhat in the manner of the institutions lately attempted in London; but that of Manchester, after two winters of unfavourable trial, was at length reluctantly abandoned, and those of the metropolis have not yet much to boast on the score of encouragement or utility. Dr. Percival experienced two other disappointments, in his endeavours to support the dissenting academy at Warrington, and to establish one at Manchester in its room, neither of which schemes was found practicable.

Dr. Percival died of an acute disease on August 30, 1804, in the sixty-fourth year of his age, universally respected and regretted. His works were collected and published in 1807, 4 vols. 8vo, by one of his sons, with a very interesting biographical memoir, from which we have borrowed the preceding particulars. For what follows of Dr. Percival's character, we are principally indebted to Dr. Magee, of Trinity college, Dublin.

* The character of Dr. Percival was in every way calcu-

lated to secure for him that eminence in his profession, and that general respect, esteem, and attachment, which he every where obtained. A quick penetration, a discriminating judgment, a patient attention, a comprehensive knowledge, and, above all, a solemn sense of responsibility, were the endowments which so conspicuously fitted him at once to discharge the duties, and to extend the boundaries, of the healing art; and his external accomplishments and manners were alike happily adapted to the offices of his profession. In social discussion, he possessed powers of a very uncommon stamp, combining the accuracy of science, and the strictest precision of method, with the graces of a copious and unstudied elocution; and to these was superadded the polish of a refined urbanity, the joint result of innate benevolence, and of early and habitual intercourse with the most improved classes of society. In few words, he was an author without vanity, a philosopher without pride, a scholar without pedantry, and a Christian without guile. Affable in his manners, courteous in his conversation, dignified in his deportment, cheerful in his temper, warm in his affections, steady in his friendships, mild in his resentments, and unshaken in his principles; the grand object of his life was usefulness, and the grand spring of all his actions was religion.

“As a literary character, Dr. Percival held a distinguished rank. His earlier publications were devoted to medical, chemical, and philosophical inquiries, which he pursued extensively, combining the cautious but assiduous employment of experiment, with scientific observation, and much literary research. His ‘*Essays Medical and Experimental*,’ obtained for the author a considerable reputation in the philosophical world, and have gone through many editions. The subjects which occupied his pen, in later years, were of a nature most congenial to his feelings; and in the several volumes of ‘*A Father’s Instructions to his Children*,’ and of ‘*Moral Dissertations*,’ which appeared at different periods, through a space of twenty-five years, and which were originally conceived with the design of exciting in the hearts of his children a desire of knowledge and a love of virtue, there is to be found as much of pure style, genuine feeling, refined taste, apt illustration, and pious reflection, as can easily be discovered, in the same compass, in any didactic composition. His last work, which he expressly dedicated as a ‘pa-

rental legacy' to a much-loved son, under the title of "Medical Ethics, or a Code of Institutes and Precepts, adapted to the professional conduct of physicians and surgeons," published in 1803, is a monument of his professional integrity, in which, while he depicted those excellencies of the medical character which he approved in theory, he unconsciously drew the portrait of himself, and described those which he every day exemplified in practice."¹

PERCY (THOMAS), a late learned prelate, a descendant of the ancient earls of Northumberland, was born at Bridgenorth in Shropshire, in 1728, and educated at Christ church, Oxford. In July 1753 he took the degree of M.A.; and in 1756 he was presented by that college to the vicarage of Easton Mauduit, in Northamptonshire, which he held with the rectory of Wilbye, in the same county, given him by the earl of Sussex. In 1761 he began his literary career, by publishing "Han Kiou Chouan," a translation from the Chinese; which was followed, in 1762, by a collection of "Chinese Miscellanies," and in 1763 by "Five Pieces of Runic Poetry," translated from the Icelandic language. In 1764 he published a new version of the "Song of Solomon," with a commentary and annotations. The year following he published the "Reliques of Antient English Poetry," a work which constitutes an æra in the history of English literature in the eighteenth century. Perhaps the perusal of a folio volume of ancient manuscripts given to the bishop by a friend in early life (from which he afterwards made large extracts in the "Reliques,") led his mind to those studies in which he so eminently distinguished himself. It appears likewise that Shenstone encouraged him in publishing the "Reliques." The same year he published "A Key to the New Testament," a concise manual for Students of Sacred Literature, which has been adopted in the universities, and often reprinted. After the publication of the "Reliques," he was invited by the late duke and duchess of Northumberland to reside with them as their domestic chaplain. In 1769 he published "A Sermon preached before the Sons of the Clergy at St. Paul's." In 1770 he conducted "The Northumberland Household Book" through the press; the same year he published "The Hermit of Warkworth," and a translation

¹ Life prefixed to his Works.—Gent. Mag. 1804.

of Mallet's "Northern Antiquities," with notes. A second edition of the "Reliques of Ancient Poetry" was published in 1775, a third in 1794, and a fourth in 1814. In 1769 he was nominated chaplain in ordinary to his majesty; in 1778 he was promoted to the deanery of Carlisle; and in 1782 to the bishopric of Dromore in Ireland, where he constantly resided, promoting the instruction and comfort of the poor with unremitting attention, and superintending the sacred and civil interests of the diocese, with vigilance and assiduity; revered and beloved for his piety, liberality, benevolence, and hospitality, by persons of every rank and religious denomination. Under the loss of sight, of which he was gradually deprived some years before his death, he steadily maintained his habitual cheerfulness; and in his last painful illness he displayed such fortitude and strength of mind, such patience and resignation to the divine will, and expressed such heartfelt thankfulness for the goodness and mercy shewn to him in the course of a long and happy life, as were truly impressive and worthy of that pure Christian spirit, in him so eminently conspicuous. His only son died in 1783. Two daughters survive him; the eldest is married to Samuel Isted, esq. of Ecton, in Northamptonshire; and the youngest to the hon. and rev. Pierce Meade, archdeacon of Dromore. In 1777 the rev. John Bowle addressed a printed letter to Dr. Percy, announcing a new and classical edition of "Don Quixote." In 1780 Mr. Nichols was indebted to him for many useful communications for the "Select Collection of Miscellany Poems." When elevated to the mitre, Mr. Nichols was also under further obligations in the "History of Hinckley," 1782. In 1786 the edition of the Tatler, in six volumes, small 8vo, was benefited by the hints suggested by bishop Percy to the rev. Dr. Calder, the learned and industrious annotator and editor of those volumes. The subsequent editions of the Spectator and Guardian were also improved by some of his lordship's notes. Between 1760 and 1764, Dr. Percy had proceeded very far at the press with an admirable edition of "Surrey's Poems," and also with a good edition of the Works of Villiers duke of Buckingham; both which, from a variety of causes, remained many years unfinished in the warehouse of Mr. Tonson in the Savoy; but were resumed in 1795, and nearly brought to a conclusion, when the whole impression of both works was unfortunately consumed by the fire in Red Lion Pas-

sage in 1808. His lordship died at his episcopal palace, Dromore, on Sept. 30, 1811, in his eighty-third year. So much of his life had passed in the literary world, strictly so called, that authentic memoirs of his life would form an interesting addition to our literary history, but nothing has yet appeared from the parties most able to contribute such information. The preceding particulars we believe to be correct, as far as they go, but we cannot offer them as satisfactory.¹

PEREFIXE (HARDOUIN DE BEAUMONT DE), a celebrated archbishop of Paris, and master of the Sorbonne, was son of a steward of the household to cardinal Richelieu, who took care of his education. He distinguished himself as a student, was admitted doctor of the house and society of the Sorbonne, preached with great applause, and was appointed preceptor to Louis XIV. and afterwards bishop of Rhodes, but resigned this bishopric because he could not reside in his diocese. In 1664, M. de Perefixe was made archbishop of Paris; and, soon after, by the advice of father Annat, a Jesuit, published a mandate for the pure and simple signature of the formulary of Alexander VII. His distinction between divine faith and human faith, made much noise, and was attacked by the celebrated Nicole. His attempt also to make the nuns of Port-Royal sign the formulary, met with great resistance, which occasioned many publications against him; but his natural disposition was extremely mild, and it was with the utmost reluctance that he forced himself to proceed against these celebrated nuns. He died December 31, 1670, at Paris. He had been admitted a member of the French academy in 1654. His works are, an excellent "*Hist. of K. Henry IV.*" Amst. 1661, 12mo. This and the edition of 1664 are scarce and in much request, but that of 1749 is more common. Some writers pretend that Mezerai was the real author of this history, and that M. de Perefixe only adopted it; but they bring no proofs of their assertion. He published also a book, entitled "*Institutio Principis*," 1647, 16to, containing a collection of maxims relative to the duties of a king in his minority.²

PERGOLESÌ (JOHN BAPTIST), one of the most excellent of the Italian composers, was born at Casoria in the

¹ Gent. Mag. vol. LXXXI.—Boswell's Life of Johnson.—Nichols's Bowyer.

² Moreri.—Dict. Hist.

kingdom of Naples, in 1704; and was educated at Naples under Gaetano Greco, a very famous musician of that time. The prince of San-Agliano, or Stigliano, becoming acquainted with the talents of young Pergolesi, took him under his protection, and, from 1730 to 1734, procured him employment in the new theatre at Naples, where his operas had prodigious success. He then visited Rome, for which place his "Olympiade" was composed, and there performed, but was by no means applauded as it deserved; after which he returned to Naples, and falling into a consumptive disorder, died in 1737, at the premature age of thirty-three. It is not true, as some authors have asserted, that he was poisoned by some of his rivals, nor indeed was the success of his productions sufficiently great to render him an object of envy. His fame was posthumous. From the style of his composition, the Italians have called him the *Domenichino* of music. Ease, united with deep knowledge of harmony, and great richness of melody, forms the characteristic of his music. It expresses the passions with the very voice of nature, and speaks to the soul by the natural force of its effects. It has been thought, by some, of too melancholy a cast, which might arise, perhaps, from the depression produced by infirmity of constitution. His principal works are, 1. The "Stabat Mater," usually considered as his most perfect work, and much better known than any other, in this country. 2. Another famous mass, beginning, "Dixit et laudate," first heard with rapture at Naples, soon after his return from Rome. 3. The mass called "Salve Regina," the last of his productions, composed at Torre del Greco, a very short time before his death, but as much admired as any of his compositions. 4. His opera of "Olympiade," set to the words of Metastasio. 5. "La serva Padrona," a comic opera. 6. His famous cantata of "Orfeo e Euridice." The greater part of his other compositions were formed for pieces written in the Neapolitan dialect, and unintelligible to the rest of Italy. Pergolesi's first and principal instrument was the violin. Dr. Burney says, that "he had, perhaps, more energy of genius, and a finer *tact*, than any of his predecessors; for though no labour appears in his productions, even for the church, where the parts are thin, and frequently in unison, yet greater and more beautiful effects are often produced in the performance than are promised in the score."—"The church-music of Pergolesi has been

censured by his countryman, Padre Martini, as well as by some English musical critics, for too much levity of movement, and a dramatic cast, even in some of his slow airs; while, on the contrary, Eximeno says, that he never heard, and perhaps never shall hear, sacred music accompanied with instruments, so learned and so divine, as the *Stabat Mater*." Dr. Burney thinks it very doubtful whether the sonatas ascribed to this author are genuine; but observes, that the progress since made in instrumental music, ought not, at all events, to diminish the reputation of Pergolesi, "which," he adds, "was not built on productions of that kind, but on vocal compositions, in which the clearness, simplicity, truth, and sweetness of expression, justly entitle him to supremacy over all his predecessors, and contemporary rivals; and to a niche in the temple of fame, among the great improvers of the art; as, if not the founder, the principal polisher of a style of composition both for the church and stage, which has been constantly cultivated by his successors; and which, at the distance of half a century from the short period in which he flourished, still reigns throughout Europe." The learned historian, for this reason, justly considers the works of Pergolesi as forming a great æra in modern music.¹

PERIERS, or PERRIERS (BONAVENTURE DES), an old French satirist, was born at Arnay-le-Duc, a small town of Burgundy, about the end of the fifteenth century. He went through his early studies with credit, and was advanced to the place of valet-de-chambre to the queen of Navarre, sister of Francis I. About this time a considerable freedom of opinion prevailed at court, and the disputes of certain theologians had occasionally furnished subjects for ridicule. Des Periers, who was young and lively, wrote his celebrated work entitled "*Cymbalum mundi*," in which the divines of the time found nothing but atheism and impiety, while others considered the satire as general and legitimate. A modern reader will perhaps discover more folly and extravagance than either impiety or wit. The work, however, was prohibited by an order of council soon after it appeared; and, according to De Bure and Brunet, but one copy is known to exist of the original edition. Des Periers did not lose his situation at court, but continued in the same favour with the queen of Navarre, and is sup-

¹ Hawkins and Burney's Hist. of Music;—and Burney in Rees's Cyclopædia.

posed to have written some part of the tales which were published under the name of that princess. Des Periers is said to have indulged in excesses which ruined his health, and in the paroxysm of a fever he committed suicide in 1544. His works are, 1. The "*Andria*" of Terence, translated into French rhyme, Lyons, 1537, 8vo. 2. "*Cymbalum mundi, en Français, contenant quatre dialogues poetiques, fort antiques, joyeux, et facétieux*," Paris, 1537, 8vo. This, which was the first edition, he published under the name of Thomas du Clevier. It was reprinted at Lyons in 1538, 8vo, also a rare edition. In 1711, Prosper Marchand published an edition in 12mo, with a long letter on the history of the work. Of this an English translation was published in 1712, 8vo. The last edition is that with notes by Falconet and Lancelot, which appeared in 1732, 12mo. 3. "*Recueil des Œuvres de B. Desperiers*," Lyons, 1544, 8vo. This is the only edition of his works which contains his poetry. 4. "*Nouvelles recreations et joyeux devis*," Lyons, 1558, 8vo, a collection of tales attributed to Des Periers, but which some think were the production of Nicolas Denisot, and James Peletier; and it is certain that there are some facts mentioned in them which did not occur until after the death of Des Periers. The reader may derive more information on this subject, if he think it interesting, from La Monnoye's preliminary dissertation to the edition of these tales published at Amsterdam (Paris) in 1735, 3 vols. 12mo.¹

PERINGSKIOLD (JOHN), a learned Northern antiquary, was born Oct. 6, 1654, at Strengnes in Sudermania, and was the son of Lawrence Frederic Peringer, professor of rhetoric and poetry. Having acquired great skill in northern antiquities, he was in 1689 appointed professor at Upsal; in 1693, secretary and antiquary to the king of Sweden, and in 1719 counsellor to the chancery for antiquities. When appointed secretary to the king he changed his name from Peringer to Peringskiold. He died March 24, 1720. His principal works, which are very much valued by Swedish historians and antiquaries, are, 1. "*Snar-ronis Sturlonidæ Hist. regum Septentrionalium*," with two translations, 1697, fol. 2. "*Historia Wilkinsium, Theodorici Veronensis, ac Niflungorum*," &c. copied from an ancient Scandinavian MS. with a translation, 1715, fol.

¹ Letter by Marchand, as above.—Biog. Universelle, art. Desperiers.

3. "Hist. Hialmari regis," from a Runic MS. : this is inserted in Hickes's Thesaurus. 4. "Monumenta Sueco-Gothica," 2 vols. fol. 1710—1719, &c. &c.¹

PERINO DEL VAGA (otherwise PIERINO BUONACCORSI), one of the most distinguished scholars and assistants of Raphael in the Vatican, was born in a Tuscan village in 1500. Vasari seems to consider him as the first designer of the Florentine school after Michael Angelo, and as the best of Raphael's pupils : it is certain, that in a general grasp of the art, none approached Julio Romano so near, equally fit to render on a large scale the historic designs of his master, to work in stucco and grotesque ornaments with Giovanni da Udine, or with Polidoro to paint chiaroscuros. The Immolation of Isaac in the Stanze, the taking of Jericho, Joseph sold by his Brethren, Jacob with the Vision, the Drowning of Pharaoh, with others among the frescos of the Loggia, are his. That he had much of the Florentine style may be seen in the works of his own invention, such as the Birth of Eve in the church of St. Marcello, at Rome, a high-wrought performance, with some Infants that have an air of life. At a monastery in Tivoli there is a St. John in the same style, with an admirable landscape, and many more in Lucca and Pisa.

But the real theatre of Perino's art is Genoa, where he arrived in 1528, to preside over the embellishments and decorations of the magnificent palace of prince Doria without the gate of St. Tommaso. Every thing in this mansion, whether executed by Pierino himself, or from his cartoons, breathes the spirit of Raphael's school, in proportion to the felicity or inferiority of execution ; a nearer approach neither his powers nor principles permitted : eager to dispatch, and greedy to acquire, he debased much of his plan by the indelicate or interested choice of his associates. It is, however, to the style he introduced, and the principles he established, that Genoa owes the foundation of its school. Perino died in 1547, aged forty-seven.²

PERION (JOACHIM), a learned doctor of the Sorbonne, was born at Cormery, in Touraine, in 1500. He took the Benedictine habit in the abbey of this name, 1517, and died there about 1559, aged near sixty. Among his writings are four "Dialogues," in Latin, on the origin of the

¹ Nicéron, vol. I.—Bibl. Germanique, vol. III. p. 255.

² Pilkington, by Fuseli. See also our article of PENNY.

French language, and its resemblance to the Greek, Paris, 1555, 8vo; some tracts in defence of Aristotle and Cicero, against Peter Ramus, 8vo; Latin translations of some books of Plato, Aristotle, St. John Damascenus, &c.; "*Loca Theologici*," Paris, 1549, 8vo. He wrote in more elegant Latin than was common with the divines of that age; but his accuracy and critical skill have been in many respects justly called in question.¹

PERIZONIUS (JAMES), a learned German, was of a family originally of Teutorp, a small town in Westphalia: their name was Voorbrock; but being changed for Perizonius (a Greek word of similar import, implying something of the nature of a girdle) by one who published an "*Epithalamium*," with this name subscribed, it was ever after retained by the learned part of the family. ANTHONY Perizonius, the father of the subject of this article, was rector of the school of Dam, professor of divinity and the Oriental languages, first at Ham, and afterwards at Deventer; at which last place he died in 1672, in his forty-sixth year. He published, in 1669, a learned treatise, "*De Ratione studii Theologici*."

James, his eldest son, was born at Dam, Oct. 26, 1651. He studied first under Gisbert Cuper, at Deventer, and was afterwards, in 1671, removed to Utrecht, where he attended the lectures of Grævius. His father designed him for the church, but after his death he preferred the mixed studies of polite learning, history, and antiquity, and went, in 1674, to Leyden, where his preceptor was Theodore Ryckius, professor of history and eloquence in that city. He became afterwards rector of the Latin school at Delft, from which he was promoted in 1681 to the professorship of history and eloquence at Franeker. His reputation bringing a great concourse of scholars to this university, he was complimented by the addition to his stipend of an hundred crowns, and when on the death of Ryckius in 1690, Perizonius was offered the vacant professorship, the curators of Franeker were so desirous of his continuing with them that they added another hundred crowns to his stipend. He was, however, in 1693, persuaded to go to Leyden to fill the place of professor of history, eloquence, and the Greek language; and in this employment continued till his death. He was a man of incredible dili-

¹ Nicéron, vol. XXXVI.—Dict. Hist.

gence as well as accuracy, never committing any thing to the press without the strictest revisal and examination. Such uninterrupted application is said by his biographers to have shortened his life, which, however, extended to sixty-six years. He died April 6, 1717, and left a will that savoured a little of that whim and peculiarity which sometimes infects the learned in their retirements. He ordered, that as soon as he should expire, his body should be dressed in his clothes, then set up in a chair, and that a beard should be made for him. Some say this was done that a painter might finish his picture, already begun, in order to be placed over the manuscripts and books which he left to the library of the university. He was a man of a good mien, well made, of a grave and serious air, but far from any thing of pedantry and affectation ; and so modest, that he never willingly spake of himself and his writings.

He published a great many works in Latin relating to history, antiquities, and classical literature, among which are, 1. "*M. T. Ciceronis eruditio*," an inaugural oration, at his being installed professor of Franeker in 1681. 2. "*Animadversiones Historiæ*," 1685, 8vo, a valuable miscellany of remarks on the mistakes of historians and critics. 3. "*Q. Curtius in integrum restitutus, et vindicatus ab immodica atque acerba nimis crisi viri clarissimi Joannis Clerici*," 1703, 8vo. To this Le Clerc replied, in the third volume of his "*Bibliothèque Choisée*." 4. "*Rerum per Europam sæculo sexto-decimo maximè gestarum Commentarii Historici*," 1710, 8vo. 5. "*Origines Ægyptiæ et Babylonice*," 1711, 2 vols. 12mo, being an attack on the "*Chronological Systems*" of Usher, Capellus, Pezron, but especially of sir John Marsham. Duker reprinted this work with additions in 1736. Perizonius wrote also several dissertations upon particular points of antiquity, which would have done no small credit to the collections of Grævius and Gronovius. Perizonius published an edition of "*Ælian's Various History*," corrected from the manuscripts, and illustrated with notes, in 1701, 2 vols. 8vo. James Gronovius having attacked a passage in his notes, a controversy ensued, which degenerated at length into such personal abuse, that the curators of the university of Leyden thought proper to put a stop to it by their authority. The edition, however, was reckoned the best until that of Gronovius appeared in 1731. He wrote also large notes upon "*Sanctii Minerva, sive de causis linguæ Latinæ*

Commentarius;" the best edition of which is that of 1714, 8vo.¹

PERKINS (WILLIAM), a learned and pious divine, was born at Marton in Warwickshire, in 1558, and educated in Christ's college, Cambridge. His conduct here was at first so dissolute that he was pointed at as an object of contempt, which recalled him to his senses, and in a short time, by sobriety and diligent application, he regained his character both as a scholar and a man, and took his degrees at the statutable periods with approbation. In 1582 he was chosen fellow of his college, and entered into holy orders. His first ministrations were confined to the prisoners in Cambridge jail. Recollecting what he had been himself, with all the advantages of education, and good advice, he compassionated these more ignorant objects, and prevailed upon the keeper of the prison to assemble them in a spacious room, where he preached to them every sabbath. This was no sooner known than others came to hear him; and so much was he admired, that he was immediately chosen preacher at St. Andrew's church, the first and only preferment he ever attained.

While here, he was not only esteemed the first preacher of his time, but one of the most laborious students, as indeed his works demonstrate. During the disputes between the church and the puritans, he sided with the latter in principle, but was averse to the extremes to which the conduct of many of his brethren led. Yet he appears to have been summoned more than once to give an account of his conduct, although in general dealt with as his piety, learning, and peaceable disposition merited. Granger says that he was deprived by archbishop Whitgift, but we find no authority for this. He had been a great part of his life much afflicted with the stone, which at last shortened his days. He was only forty-four years of age when he died in 1602. His remains were interred in St. Andrew's church with great solemnity, at the sole expence of Christ's college, and his funeral sermon was preached by Dr. Montague (who was also one of his executors) afterwards bishop of Bath and Wells, and of Winchester, who spoke highly of his learning, piety, labours, and usefulness. His works were collected and published in 1606, in 3 vols. fol. and are written in a better style than was usual in his

¹ *Niceron*, vol. I.—*Moreri*.—*Gen. Dict.*—*Chaufepie*.—*Saxii Onomast.*

time. They have been, however, far more admired abroad than at home. We know not of any of them reprinted in this country since their first appearance, but several of them have been translated into French, Dutch, and Spanish. Bishop Hall said "he excelled in a distinct judgment, a rare dexterity in clearing the obscure subtleties of the schools, and in an easy explication of the most perplexed subjects."¹

PERNETY (ANTHONY JOSEPH), was born Feb. 15, 1716, at Roanne, in Forez. He entered into the order of Benedictines, and devoted himself to study, and the composition of numerous works, some of which are correct and useful, and others deformed by absurd hypotheses, and that affectation of novelty which gained many French writers in his day the title of philosophers. * These whims are principally found in his "*Fables Egyptiennes et Grecques dévoilées*," 1786, 2 vols. 8vo, and in his "*Dictionnaire mythohermétique*." His more useful publications were, his "*Dictionnaire de Peinture, Sculpture, et Gravure*," 1757; "*Discours sur la Physionomie*;" "*Journal Historique d'un Voyage faite aux îles Malouines, en 1763 et 1764*," 1769, 2 vols. 8vo. This account of a voyage made by himself was translated into English, and read with some interest at the time of the dispute with Spain, relative to these islands, which are the same with the Falkland islands. "*Dissertation sur l'Amérique et les Américains*:" in this work and in his "*Examen des Recherches Philosophiques de Pauw sur les Américains*," he controverts the opinions of Pauw. He was author of many other works, and communicated several memoirs to the academy of Berlin, of which he was a member, and in which capital he resided a long time as librarian to Frederic II. He at length returned to Valence, in the department of La Drôme, where he died about the close of the century.²

PEROT, or PERROT (NICHOLAS), a learned prelate of the fifteenth century, was born at Sasso Ferrato, of an illustrious but reduced family. Being obliged to maintain himself by teaching Latin, he brought the rudiments of that language into better order, and a shorter compass for the use of his scholars; and going afterwards to Rome, was much esteemed by cardinal Bessarion, who chose him for

¹ Fuller's Ch. History, Abel Redivivus, and Holy State.—Lupton's *Moderna Divines*.—Brook's *Puritans*.

² Dict. Hist.

his conclavist or attendant in the conclave, on the death of Paul II. It was at this juncture that he is said to have deprived Bessarion of the papacy by his imprudence; for the cardinals being agreed in their choice, three of them went to disclose it, and to salute him pope; but Perot would not suffer them to enter, alledging that they might interrupt him in his studies. When the cardinal was informed of this blunder, he gave himself no farther trouble, and only said to his conclavist in a mild, tranquil tone, "Your ill-timed care has deprived me of the tiara, and you of the hat." Perot was esteemed by several popes, appointed governor of Perugia, and afterwards of Ombria, and was made archbishop of Siponto, 1458. He died 1480, at Fugicura, a country house so called, which he had built near Sasso Ferrato. He translated the first five books of "Polybius," from Greek into Latin, wrote a treatise "De generibus metrorum," 1497, 4to; also "Rudimenta Grammatices," Rome, 1473, fol. a very rare and valuable edition, as indeed all the subsequent ones are; but his most celebrated work is a long commentary on Martial, entitled "Cornucopia, seu Latinæ Linguæ Commentarius," the best edition of which is that of 1513, fol. This last is a very learned work, and has been of great use to Calepin in his Dictionary.¹

PEROUSE (JOHN FRANCIS GALAUP DE LA), an able but unfortunate navigator, was born at Albi in 1741. He entered into the French navy when he was only in his fifteenth year, and acquired such professional skill, that he was regarded as fit for the most arduous enterprises. The triumphs of the French marine were few in his time; yet he commanded in the successful attempt to destroy the English settlement in Hudson's Bay in 1782. On the restoration of peace, it was resolved by the French ministry that a voyage of discovery should be undertaken to supply what had been left defective in the voyages of our illustrious navigator captain James Cook, and his associates. Louis XVI. drew up the plan of the intended expedition with great judgment and intelligence, and La Perouse was the person fixed upon to conduct it. With two frigates, *la Boussole*, et *l'Astrolabe*, the first under his own command, the second under that of M. de Langle, but subject

¹ Nicéron, vol. XXXIII.—Tiraboschi.—Gen. Dict.—Brunet Manuel du Libraire.—Saxii Onomasticon.

to his orders, they sailed from Brest in August 1785; touched at Madeira and Teneriffe, and in November anchored on the coast of Brazil. Thence they proceeded round Cape Horn into the South Sea, and in February 1786 cast anchor in the bay of Conception, on the coast of Chili. At this time, so well had the means of preserving health been employed, that they had not a man sick. The ships reached Easter island in the month of April, and thence sailed, without touching at any land, to the Sandwich islands. On June 23d they anchored on the American coast, in lat. $58^{\circ} 37'$, and landed on an island to explore the country and make observations. At this place M. Perouse had the misfortune of having two boats wrecked, with the loss of all their crew. Thence he ran down to California, and in September anchored in the bay of Monterey, whence they took their departure across the Pacific ocean, and in January 1787 arrived in the Macao roads. In February they reached Manilla, which they quitted in April, shaping their course for the islands of Japan. Passing the coasts of Corea and Japan, they fell in with Chinese Tartary, in lat. $42\frac{1}{2}^{\circ}$, and ran to the northward. They anchored in a bay of the island of Sagalien, and thence proceeded up the shallow channel between that island and the continent as far as $51^{\circ} 29'$. Returning thence they reached the southern extremity of Sagalien in August, and passed a strait between it and Jesso, since named Perouse strait, into the North Pacific. On the sixth of September they anchored in the harbour of St. Peter and Paul in Kamtschatka. The ships having refitted, they set sail, and arrived at the Navigators Islands in December. In the bay of Maouna they met with a friendly reception from numerous natives, and began to take in refreshments. A party of sixty, under the command of M. de Langle, went ashore to procure fresh water, when a most unfortunate occurrence took place, in which they were attacked by the natives, and M. de Langle and eleven of his men lost their lives. Quitting this place without any attempts at vengeance, Perouse proceeded to New Holland, and arrived at Botany Bay in January 1788, and here terminates all that is known of the voyage of this navigator, from the journal which he transmitted to France. He had many and very important objects of research remaining, but was never more heard of. The vessels were probably wrecked, and all the crews perished, since all efforts made to obtain

information of them have been fruitless. In 1798 was published, at the expence of the French nation, and for the benefit of the widow of Perouse, "*Voyage autour du Monde par J. F. G. de la Perouse*," in three vols. 4to. It was translated into the English. The discoveries of this navigator are chiefly in the seas between Japan and China, and China and Tartary.¹

PERRAULT (CLAUDE), an eminent French architect, was the son of an advocate of parliament, and born at Paris, in 1613. He was bred a physician, but practised only among his relations, his friends, and the poor. He discovered early a correct taste for the sciences and fine arts; of which he acquired a consummate knowledge, without the assistance of a master, and was particularly skilled in architecture, painting, sculpture, and mechanics. He still continues to be reckoned one of the greatest architects France ever produced. Louis XIV. who had a good taste for architecture, sent for Bernini from Rome, and other architects; but Perrault was preferred to them all; and what he did at the Louvre justified this preference. The façade of that palace, which was designed by him, "is," says Voltaire, "one of the most august monuments of architecture in the world. We sometimes," adds he, "go a great way in search of what we have at home. There is not one of the palaces at Rome, whose entrance is comparable to this of the Louvre; for which we are obliged to Perrault, whom Boileau has attempted to turn into ridicule." Boileau indeed went so far as to deny that Perrault was the real author of those great designs in architecture that passed for his. Perrault was involved in the quarrel his brother Charles had with Boileau, who, however, when they became reconciled, acknowledged Claude's merit.

Colbert, the celebrated French minister, who loved architecture, and patronized architects, advised Perrault to undertake the translation of Vitruvius into French, and illustrate it with notes; which he did, and published it in 1673, folio, with engravings from designs of his own, which have been esteemed master-pieces. Perrault was supposed to have succeeded in this work beyond all who went before him, who were either architects without learning, or learned men without any skill in architecture. He united a

¹ Preface to his *Voyage*.—Rees's Cyclopædia.

knowledge of every science directly or remotely connected with architecture, and had so extraordinary a genius for mechanics, that he invented the machines by which those stones of fifty-two feet in length, of which the front of the Louvre is formed, were raised. A second edition of his "Vitruvius, revised, corrected, and augmented," was printed at Paris, 1684, in folio; and he afterwards published an abridgment for the use of students; and another valuable architectural work, entitled "*Ordonnance des cinq Espèces de Colonnes, selon la methode des Anciens*," 1683, fol.

When the academy of sciences was established, he was chosen one of its first members, and was chiefly depended upon in what related to mechanics and natural philosophy. He gave proofs of his great knowledge in these, by the publication of several works; among which were, "*Mémoires pour servir à l'histoire naturelle des animaux*," 1671—76, 2 vols. fol. with fine plates; "*Essais de Physique*," in 4 vols. 12mo, the three first of which came out in 1680, and the fourth in 1688; "*Recueil de plusieurs machines de nouvelle invention*," 1700, 4to, &c. He died Oct. 9, 1698, aged seventy-five. Although he had never publicly practised physic, yet the faculty of Paris, of which he was a member, had such an opinion of his skill, and so much esteem for the man, that after his death they desired his picture of his heirs, and placed it in their public schools with that of Fernelius, Riolanus, and others, who had done honour to their profession.¹

PERRAULT (CHARLES), younger brother to the preceding, was born at Paris, Jan. 12, 1628, and at the age of eight was placed in the college of Beauvais, where he distinguished himself in the belles-lettres, and had a considerable turn to that kind of philosophy which consisted mostly in the disputatious jargon of the schools. He also wrote verses, and indulged himself in burlesque, which was then much in vogue; on one occasion he amused himself in turning the sixth book of the *Æneid* into burlesque verse. He had, however, too much sense when his ideas became matured by reflection, to attach the least value to such effusions. When his studies were completed, he was admitted an advocate, and pleaded two causes with a success sufficient to induce the magistrates to wish to see him at-

¹ Niceron, vol. XXXIII.—Moreri.—Perrault's *Les Hommes Illustres*.

tached to the bar. But Colbert, the French minister, who was acquainted with his merit, soon deprived the law of his services. He chose him for secretary to a small academy of four or five men of letters, who assembled at his house twice a week. This was the cradle of that learned society afterwards called "Academy of Inscriptions and Belles Lettres." The little academy employed itself on the medals and devices required from it by Colbert, in the king's name; and those proposed by Charles Perrault were almost always preferred. He had a singular talent for compositions of this kind, which require more intellectual qualities than is generally supposed. In the number of his happy devices may be ranked that of the medal struck on account of the apartments given by the king to the French academy in the Louvre itself. This was *Apollo Palatinus*; an ingenious allusion to the temple of Apollo, erected within the precincts of the palace of Augustus. Perrault not only was the author of this device, but likewise procured the academy the apartments it obtained from the monarch, who at the same time was pleased to declare himself its protector. Colbert, enlightened by the wise counsels of Perrault, inculcated upon the king, that the protection due to genius is one of the noblest prerogatives of supreme authority. He also procured the establishment of the academy of sciences, which at first had the same form with the French academy, that of perfect equality among its members. His brother Claude had also a considerable share in this useful establishment.

Scarcely was the academy of sciences established, when Colbert set apart a yearly fund of 100,000 livres, to be distributed by the king's order among celebrated men of letters, whether French or foreigners. Charles Perrault partook likewise in the scheme of these donatives, and in their distribution. It was extended throughout Europe, to the remotest north, although we do not find any English among the number. Colbert, whose esteem for the talents and character of Perrault continually increased, soon employed him in an important and confidential office. Being himself superintendant of the royal buildings, he appointed him their comptroller general; and this office, in the hands of Perrault, procured a new favour to the arts, that of the establishment of the academies of painting, sculpture, and architecture. Then it was that his brother Claude produced the celebrated design of the front of the Louvre.

The credit Perrault enjoyed, and the gratitude due to him from men of letters, had from 1671 given him admission into the French academy. On the day of his reception, he returned thanks in an harangue which gave so much satisfaction to the society, that they from that time resolved to make public the admission-discourses of their members. But as the favour of the great is rarely lasting, Perrault underwent some mortifications from Colbert, which compelled him to retire; and although the minister, sensible of his loss, solicited him to return, he refused, and went to inhabit a house in the suburbs of St. Jacques, the vicinity of which to the colleges facilitated the superintendence of the education of his sons. After the death of Colbert, he received a fresh mortification, that of having his name erased from the academy of medals, by Louvois. This minister did not love Colbert; and his hatred to the patron fell upon the person patronized, though he had ceased to be so.

During his retreat, Perrault employed his leisure in the composition of several works, among which were his "Poem on the age of Lewis the Great," and his "Parallel between the Ancients and Moderns." The long and bitter war these pieces excited between Boileau and the author, is well known. The chief fault of Perrault was his censuring the ancients in bad verses, which gave Boileau the advantage. Had the two adversaries combated in prose, the match would have been more equal. In the collection of Boileau's works, may be seen a letter addressed to him by Perrault, in the height of this warfare, against which this great poet's prose, somewhat inclined to harshness and ponderosity, is scarcely able to sustain itself, notwithstanding all the author's talents for sarcasm and irony. Perrault's letter, though filled with reproaches, for the worst part well merited by his antagonist, is a model of decorum and delicacy. With respect to the ground of the dispute, the two adversaries, as usual in these quarrels, are alternately right and wrong. Perrault, too little conversant in the Greek language, too exclusively sensible of the defects of Homer, shows too little feeling of the superior beauties of this great bard, and is not enough indulgent to his errors in favour of his genius. Boileau, perpetually on his knees before his idol, defends him sometimes unhappily, and always with a rudeness almost equal to that with which the heroes of the Iliad abuse each other.

It is, indeed, asserted that the enmity of Boileau against the author of the "Poem on Louis le Grand," had a secret cause, more potent than his devotion for the ancients; which was, that the writer, when justly celebrating the great Corneille, had affected to avoid all mention of the author of "Phædra" and "Iphigenia." There is some reason to believe that Boileau was not better satisfied with the silence observed with respect to himself in this poem, which had not disdained to notice Godeaux and Tristan. But the satirist's self-love in the displeasure he professed, prudently concealed itself behind his friendship for Racine, and perhaps was thus concealed even from himself. If on this occasion he displayed an excess of feeling, his adversary had been guilty of great injustice. To deprive the age of Lewis the Fourteenth of Boileau and Racine, is to deprive the age of Augustus, of Horace and Virgil.

The enmity of the two academicians was of older date than their quarrel concerning the ancients and moderns. Charles Perrault and his brothers, friends of those writers whom Boileau had treated with most severity, did not content themselves with a silent disapprobation of his attacks upon them; they freely expressed their sentiments of the satirist, who, on his part, did not spare them. We ought not, on this occasion, to suppress an anecdote of Perrault, which does him much honour. The French academy, in 1671, had proposed as the subject of their first poetical prize, the "abolition of duels." Some days before the prizes were distributed, Perrault had spoken highly in commendation of the successful piece, the writer of which, M. de la Monnoye, was unknown. A person who heard him, said to Perrault, "You would be much surprized were the piece to prove Boileau's." "Were it the devil's," answered Perrault, "it deserves the prize, and shall have it." Boileau on his part, as if through emulation, rendered some justice to Perrault, and even on account of his verses. He praised the six lines which conclude the preface to Perrault's "Parallels," though the ancients are not treated in them with much respect.

Perrault, besides the verses alluded to, has written some others, not unworthy of praise. Such are those in his poem "On Painting," in which he happily, and even poetically, describes the beauties added by time to pictures. In these lines, the image he draws of time giving

the finishing touches to the master-pieces of the great artists, while with a sponge he effaces even the remembrance of inferior productions, is noble and picturesque. Somewhat more of harmony and elegance in the expression would have rendered this draught worthy of the first masters.

When the quarrel between Boileau and Perrault had lasted long enough to make them both almost equally in the wrong, and the two adversaries had satiated themselves, the one with reproaches, the other with epigrams; when even the public began to grow weary of it; common friends, who ought sooner to have interposed, endeavoured to effect a reconciliation. They were indeed entitled to mutual esteem, which the one commanded by his uncommon powers, the other by his knowledge and understanding, and both by their probity. On the side of Perrault, the reconciliation was sincere. He even suppressed several strokes against the ancients, which he had in reserve for the fourth volume of his "Parallels," "choosing rather," said he, "to deprive himself of the satisfaction of producing fresh proofs of the goodness of his cause, than longer to embroil himself with persons of merit like that of his adversaries, whose friendship could not be purchased at too high a rate." With respect to Boileau, he wrote what he termed a letter of reconciliation to Perrault; but in which, through its forced compliments, he could not avoid displaying that relic of gall or malignity, of which it is so difficult for a professed satirist entirely to discharge himself. This letter might almost pass for a new critique on Perrault, so equivocal was the turn of its reparation. Accordingly, a friend of Boileau said to him, "I doubt not that we shall always keep upon good terms together, but if ever, after a difference, we should be reconciled, no reparation! I beg: I fear your reparations more than your reproaches."

We shall at present pass over some works of Perrault, less considerable than the two, which made him most talked of, and most disturbed his repose. We shall only mention his "History of Illustrious Men of the Age of Lewis XIV." Freed from his controversy with Boileau, but still a zealous partizan for his age, Perrault celebrated its glory in this work, which did equal honour to his understanding and his impartiality. Somewhat more life and colouring might be desired in it, but not more sincerity and justice. The author even confesses that he has denied himself ornament,

for the purpose of giving more truth to his narration, by limiting encomium to the simple recital of facts. "I was not ignorant," says he, "that if I had made these eulogies more eloquent, I should have derived more glory from them; but I thought only of the glory of those whom I commemorate. It is well known, that funeral orations in general are more the eulogy of the preacher than of the deceased; and that if the reputation of the composer is often augmented by them, that of the subject almost always remains what it was before."

We have hitherto followed D'Alembert, in our account of M. Perrault. It may be necessary now to add a few particulars from other authorities. With respect to his "Age of Lewis the Great," it was a kind of prelude to a war with all the learned. In this poem he set the modern authors above the ancient, an attempt which would of course appear shocking to the majority, who considered the ancients as superior in every species of composition. Boileau was present at the academy when this poem was read there, in 1687, and was greatly disgusted; yet took no farther notice of it, than answering it by an epigram, as did also Menagu in another, to which Perrault replied in a letter, which he reprinted the same year, and added to it his "Parallel between the Ancients and Moderns," in regard to arts and sciences. A second volume of this appeared in 1690, where the subject of their eloquence is considered; a third, in 1692, to determine their poetical merit; and a fourth, in 1696, which treats of their astronomy, geography, navigation, manner of warring, philosophy, music, medicine, &c. 12mo. In the third volume, which relates to poetry, Perrault had not only equalled the modern poets with the ancient, and particularly Boileau, but had also set up Chapelain, Quinault, and other French poets, whom Boileau in his Satires had treated with contempt. This brought on the animosity of which we have already given an account. Voltaire says, with regard to this famous controversy, which was carried on at the same time in England, by sir William Temple and others, that "Perrault has been reproached with having found too many faults with the ancients, but that his great fault was the having criticised them injudiciously."

Perrault's work, the "History of the Illustrious Men," is now chiefly valued of all his writings, and not the less for the fine portraits from the collection of the celebrated

Begon. Of the letter-press, we have an English translation by Ozell, 1704—5, 2 vols. 8vo. Perrault was determined by the public voice in the choice of his heroes, whom he confined to an hundred; but there are an hundred and two in the collection; the reason of which was this. Arnauld and Pascal were deservedly in his list; but the Jesuits made interest to have them excluded, and prevailed. Perrault thought it necessary to substitute two fresh ones; but the public refused to accept the work, unless Arnauld and Pascal might keep their places; and hence it arose, that instead of a hundred lives, which was Perrault's original design, we find an hundred and two. There are other works of Perrault, which are much esteemed, as "*Le Cabinet de Beaux Arts*," &c. or, *A Collection of Copper-plates relating to Arts and Sciences, with Illustrations in Verse and Prose*, 4 vols. oblong 4to; "*Faernus's Fables, translated into French Verse*," &c.

Perrault died in 1703, aged seventy-seven. Madame Dacier, in the preface to her translation of "*Homer's Odyssey*," has given the following character of this author. "He was," says she, "a man of talents, of agreeable conversation, and the author of some little works, which have been deservedly esteemed. He had also all the qualities of an honest and good man; was pious, sincere, virtuous, polite, modest, ready to serve, and punctual in the discharge of every duty. He had a considerable place under one of the greatest ministers France ever had, who reposed the utmost confidence in him, which he never employed for himself, but always for his friends." Such a character from madame Dacier must suggest to us the highest opinion of Perrault as a man, when it is considered, that, as an author, she thought him guilty of the greatest of all crimes, an attempt to degrade the ancient writers, whom she not only revered, but adored.

Besides Claude and Charles, there were two other brothers, Peter and Nicholas, who distinguished themselves in the literary world. PETER, the eldest of them all, was receiver-general of the finances, and published, in 1674, a piece, "*De l'Origine des Fontaines*;" and, in 1678, a French translation of Tassoni's "*La Secchia rapita*." NICHOLAS was admitted doctor of the Sorbonne in 1652, and died in 1661; leaving behind him a work, entitled "*La Morale des Jesuites, extraite fidèlement de leurs livres*," which was printed in 1667, 4to.

Charles Perrault is said to have had a son, **PERRAULT D'ARMANCOURT**, who, although he made a less figure in the learned world than his father or uncles, was the author of a book of tales, lately transferred from the nursery to the stage. The French edition is entitled "*Contes de ma Mere l'Oye.*" Hague, 1745, with a translation, "*Mother Goose's Tales.*"¹

PERRENOT (ANTHONY), better known by the name of cardinal de Granvelle, was born 1517, at Besançon, and was son of Nicholas Perrenot, seigneur de Granvelle, chancellor to the emperor Charles V. Born with an ambitious, intriguing, and firm temper, joined to great abilities, he speedily raised himself, was made canon and archdeacon of Besançon, then bishop of Arras, in which character he spoke very forcibly at the council of Trent when but twenty-four years of age, and afterwards served the emperor Charles V. in several embassies to France, England, and elsewhere. This prince had so particular an esteem for Granvelle, and such confidence in him, that on abdicating the empire, he recommended him to his son Philip II. who scarce ever took any step relative either to private or public affairs, without his advice and assistance. Granvelle was afterwards appointed the first archbishop of Malines, was made cardinal in 1561, by Pius IV. and at length counsellor to Margaret of Parma, governess of the Netherlands, where, according to Strada's account, his ambition and cruelty occasioned part of the outrages which were committed. Philip II. recalled him a second time to court, and entrusted him with all the affairs of the Spanish monarchy. Cardinal de Granvelle died at Madrid September 21, 1586, aged seventy, after having been nominated to the archbishopric of Besançon. His Life, written by D. Prosper Levêque, a Benedictine, was printed at Paris, 1753, 2 vols. 12mo. It is interesting, but the author is unpardonably partial, and conceals the cruelty, ambition, and other faults of this celebrated cardinal.²

PERRIER (FRANCIS), a French artist of merit, born at Maçon in 1590, was a goldsmith's son; but contracting dissipated habits, ran away from his parents, and is said to have literally begged his way to Rome, in partnership with a blind man. At Rome, after suffering much for want

¹ D'Alembert's *Eulogies* by Aikin, vol. II.—Niceron, vol. XXXIII.

² Moreri.—*Dict. Hist.*

of resources, he had recourse to his pencil, and was soon enabled to maintain himself. Having become acquainted with Lanfranco, he endeavoured to follow his manner, and was not unsuccessful. This giving him a confidence in his powers, he resolved to return to France; and stopping at Lyons, he painted the Carthusians cloister there. From Lyons he proceeded to Paris; and having worked some time for Vouet, who engrossed all the great works, he took a second journey to Italy, where he stayed ten years, and returned to Paris in 1645. About this time he painted the gallery of the Hotel de la Villiere, and drew several easel-pieces for private persons. He died professor of the academy, in 1655. He etched several things with a great deal of spirit, and, among others, the finest basso-relievos that are in Rome, a hundred of the most celebrated antiquities, and some of Raphael's works. He also engraved, in the *chiaro oscuro*, some antiquities, after a manner, of which, it was said, he was the first inventor; but Parmegiano used it a long time before him. It consists of two copper-plates, whose impression is made on paper faintly stained: the one plate is engraved after the usual way, and that prints the black; and the other, which is the secret, prints the white *.

PERRIER (CHARLES), or DUPERIER, a French poet, was born at Aix in Provence. He first devoted himself to Latin versification, in which he succeeded greatly; and he boasted of having formed the celebrated Santeuil. They quarrelled afterwards from poetic jealousy, and made Menage the arbitrator of their differences; who, however, decided in favour of Perrier, and did not scruple to call him "The prince of Lyric poets." They afterwards became reconciled, and there are in Perrier's works several translations of pieces from Santeuil. Perrier afterwards applied himself to French poetry, in which he was not so successful, though he took Malherbe for his model. His obtrusive vanity, which led him to repeat his verses to all who came near him, made him at last insupportable. Finding Boileau one day at church, he insisted upon repeating to him an ode during the elevation of the host, and desired his opinion, whether or no it was in the manner of Malherbe.

* This invention has been much improved since, and especially of late in England has been carried to great perfection by Mr. Kent, who performed it in any two other colours as well as black and white.

1 Pilkington and Strutt.—D'Argenville, vol. IV.—Moreri.

Pope's lines, "No place so sacred from such fops as barr'd," &c. are literally a translation of Boileau's on Perrier, "*Gardez-vous d'imiter ce rimeur furieux*," &c. Indifferent, however, as his French poetry was, he obtained the academy-prize two years together, namely, in 1681 and 1682. He died March 28, 1692. His Latin poems are to be found in various collections, but have never been published in a separate volume, although they amply deserve that distinction.¹

PERRON (JAMES DAVY DU), a cardinal more eminent for great talents and learning than for principle, was descended from ancient and noble families on both sides. His parents, having been educated in the protestant religion, found it necessary to remove from Lower Normandy to Geneva; and settled afterwards in the canton of Berne, where he was born, Nov. 25, 1556. His father, Julian Davy, an able physician, and a man of learning, instructed him till he was ten years of age, and taught him mathematics and the Latin tongue. Young Perron seems afterwards to have built upon this foundation, for, while his parents were obliged to remove from place to place by civil wars and persecution, he taught himself the Greek tongue and philosophy, beginning that study with the logic of Aristotle: thence he passed to the orators and poets; and afterwards applied to the Hebrew language with such success, that he could read it without points, and lectured on it to the protestant clergy.

In the reign of Henry III. he was carried to the French court, which was then at Blois, where the states were assembled in 1576; and introduced to the king as a prodigy of parts and learning. His controversial talents were already so conspicuous, that few cared to dispute with him. His ingenuity does not, however, appear to have greatly advanced his interest, for we are told that when, after this, he came to Paris, he had no other resource than to teach Latin for bread, and that at a time when he held public conferences upon the sciences, in the grand hall of the Augustines. He set himself afterwards to read the "*Summa*" of St. Thomas Aquinas, and cultivated a strict friendship with Philip Desportes, abbot of Tiron, who procured him his own place of reader to Henry III. and was the first to advise him to renounce his religion. Previously to

¹ Biog. Univ. art. DUFRIER.

his taking this step, he is said to have offended Henry III. by an avowal of religious indifference, which is thus related : one day, while the king was at dinner, he made an admirable discourse against atheists ; on which the king commended him much for having proved the being of a God by arguments so solid. Perron instantly replied, that “ if his majesty was disposed to hear him, he would prove the contrary by arguments as solid ;” which so offended the king, that he forbad him to come into his presence. This story has been denied by some French writers, as derogatory to Duperron’s religious principles ; but others say that, granting it to be true, it means no more than that Du Perron vaunted his ability to take either side of a question, a practice universal at that time in the schools ; yet they allow that his reply to the king was rather ill-timed, and ill-expressed.

He recovered, however, from any loss of character which this affair might occasion, by abjuring the religion in which he had been educated. It is rather singular that he is said to have acquired a distaste of the protestant religion by studying the “ Summa ” of St. Thomas Aquinas, and the writings of St. Austin ; but having by this or by some other means, reconciled his mind to the change of his religion, he displayed all the zeal of a new convert by labouring earnestly in the conversion of others, even before he had embraced the ecclesiastical function. By these arts, and his uncommon abilities, he acquired great influence, and was appointed to pronounce the funeral oration of Mary queen of Scots, in 1587 ; as he had done also that of the poet Ronsard, in 1586. He wrote, some time after, by order of the king, “ A comparison of moral and theological virtues ;” and two “ Discourses,” one upon the soul, the other upon self-knowledge, which he pronounced before that prince. After the murder of Henry III. he retired to the house of cardinal de Bourbon, and laboured more vigorously than ever in the conversion of the reformed. Among his converts was Henry Spondanus, afterwards bishop of Pamiez ; as this prelate acknowledges, in his dedication to cardinal du Perron of his “ Abridgment of Baronius’s Annals.” But his success with Henry IV. is supposed to redound most to the credit of his powers of persuasion. He went to wait on that prince with cardinal de Bourbon, at the siege of Rouen ; and followed him at Nantes, where he held a famous dispute with four protes-

tant ministers. The king, afterwards resolving to have a conference about religion with the principal prelates of the kingdom, sent for Du Perron to assist in it; but, as he was yet only a layman, he nominated him to the bishopric of Evreux, that he might be capable of sitting in it. He came with the other prelates to St. Denis, and is said to have contributed more than any other person to the change in Henry's sentiments.

After this, he was sent with M. d'Ossat to Rome, to negotiate Henry's reconciliation to the holy see; which at length he effected more to the satisfaction of the king, than of his subjects; that part of them at least, who were zealous for Gallican liberties, and thought the dignity of their king prostituted upon this occasion. After a year's residence at Rome, he returned to France; where, by such services as have already been mentioned, he obtained promotion to the highest dignities. He wrote, and preached, and disputed against the reformed; particularly against Du Plessis Mornay, with whom he had a public conference, in the presence of the king, at Fontainebleau. The king resolved to make him grand almoner of France, to give him the archbishopric of Sens, and wrote to Clement VIII. to obtain for him the dignity of a cardinal; which that pope conferred on him, in 1604, with singular marks of esteem. The indisposition of Clement soon after made the king resolve to send the French cardinals to Rome; where Du Perron was no sooner arrived, than he was employed by the pope in the congregations. He had a great share in the elections of Leo X. and Paul V. He assisted afterwards in the congregations upon the subject of Grace, and in the disputes which were agitated between the Jesuits and the Dominicans: and it was principally owing to his advice, that the pope resolved to leave these questions undecided. He was sent a third time to Rome, to accommodate the differences between Paul V. and the republic of Venice. This pope had such an opinion of the power of his eloquence and address, that he said to those about him, "Let us beseech God, to inspire cardinal Du Perron, for he will persuade us to do whatever he pleases."

After the murder of Henry IV. in 1610, Du Perron devoted himself entirely to the court and see of Rome, and prevented every measure in France which might displease that power, or hurt its interests. He rendered useless the arret of the parliament of Paris, against the book of cardi-

nal Bellarmine; and favoured the infallibility of the pope, and his superiority over a council, in a thesis maintained in 1611, before the nuncio. He afterwards held a provincial assembly, in which he condemned Richer's book, "concerning ecclesiastical and civil authority:" and, being at the assembly of Blois, he made an harangue to prove, that they ought not to decide some questions, on account of their being points of faith. He was one of the presidents of the assembly of the clergy, which was held at Rouen in 1615; and made harangues to the king at the opening and shutting of that assembly, which were much applauded. This was the last of his public services; for after this he retired to his house at Bagnolet, and employed himself wholly in revising and completing his works. This was with him a matter of great importance, for he not only had a private press in his house, that he might have them published correctly, and revised every sheet himself, but is said also to have printed a few copies of every work that he wished to appear to advantage, for the revisal of his friends before publication. He died at Paris, Sept. 5, 1618, aged sixty-three. He was a man of great abilities; had a lively and penetrating wit, and a particular talent at making his views appear reasonable. He delivered himself upon all occasions with great clearness, dignity, and eloquence. He had a prodigious memory, and had studied much. He was very well versed in antiquity, both ecclesiastical and profane; and had read much in the fathers, councils, and ecclesiastical historians, of which he knew how to make the best use to perplex, if not to convince his adversaries. He was warmly attached to the see of Rome, and strenuous in defending its rights and prerogatives; and therefore it cannot be wondered, that his name has never been held in high honour among those of his countrymen who have been accustomed to stand up for the Gallican liberties. They consider indeed that ambition was his ruling passion, and that it extended even to literature, in which he thought he ought to hold the first rank. In his youth he had translated into French verse a part of the *Æneid*; and the praises which Desportes and Bertaut bestowed on this performance made him fancy that his style was superior to that of Virgil. He was in his own opinion, says the abbé Longuerue, the commander-in-chief of literature; and authors found that his opinion was to be secured before that of the public. His

favourite authors were Montaigne, whose essays he called the breviary of all good men, and Rabelais, whom, by way of distinction, he called "The author."

The works of Du Perron, the greatest part of which had been printed separately in his life-time, were collected after his death, and published at Paris, 1620 and 1622, in 3 vols. folio. The first contains his great "Treatise upon the Eucharist," against that of Du Plessis Mornay. The second, his "Reply to the Answer of the King of Great Britain." The following was the occasion of that work: James I. of England sent to Henry IV. of France a book, which he had written himself, concerning differences in religion. Henry put it into the hands of Du Perron's brother, who informed his majesty, from what the cardinal had observed to him, that there were many passages in that book, in which the king of England seemed to come near the catholics; and that it might be proper to send some able person, in hopes of converting him entirely. Henry accordingly, after taking the advice of his prelates in this affair, desired to know of the king of England, whether he would approve of a visit from the cardinal Du Perron? King James answered that he should be well pleased to confer with him, but for reasons of state could not do it. After this, Isaac Casaubon, who had been engaged in several conferences with Du Perron about religion, and seemed much inclined to that egregious absurdity, a reunion between the popish and reformed church, was prevailed on to take a voyage into England; where he spoke advantageously of Du Perron to the king, and presented some pieces of poetry to him, which the cardinal had put into his hands. The king received them kindly, and expressed much esteem for the author; which Casaubon noticing to Du Perron, he returned a letter of civility and thanks to his Britannic majesty; in which he told him, that, "except the sole title of Catholic, he could find nothing wanting in his majesty, that was necessary to make a most perfect and accomplished prince." The king replied, that, "believing all things which the ancients had unanimously thought necessary to salvation, the title of Catholic could not be denied him." Casaubon having sent this answer to Du Perron, he replied to it in a letter, dated the 15th of July, 1611, in which he assigns the reasons that obliged him to refuse the name of Catholic to his Britannic majesty. Casaubon sent him a writing by way of answer, in

the name of the king, to all the articles of his letter; to which the cardinal made a large reply, which constitutes the bulk of the second volume of his works. The third contains his miscellaneous pieces; among which are, "Acts of the Conference held at Fontainebleau against Du Plessis Mornay;" moral and religious pieces in prose and verse, orations, dissertations, translations, and letters.

There was a fourth volume of his embassies and negotiations, collected by Cæsar de Ligni, his secretary, and printed at Paris in 1629 and 1633, folio: but these are supposed not to have done him much honour, and Wicquefort thinks him as a diplomatic character inferior to d'Ossat in every respect. There were also published afterwards, under his name, "*Perroniana*," which, like most of the *ana*, is a collection of puerilities and impertinences.¹

PERROT (NICOLAS), sieur d'ABLANCOURT, a scholar of considerable parts, and once admired for his translations from ancient authors, was born at Chalons, April 5, 1606. He sprung from a family which had been illustrious in the law, and the greatest care was bestowed on his education. His father, Paul Perrot de la Saller, who was a protestant, and also a man learning, sent him to pursue his studies in the college of Sedan; where he made so rapid a progress, that, at thirteen, he had gone through the classics. He was then taken home, and placed for some time under a private tutor, after which he was sent to Paris, where he studied the law five or six months, and was, when only in his eighteenth year, admitted advocate of parliament; but did not adhere long to the bar. Another change he made about this time of great importance, was that of his religion, for popery, of which he embraced the tenets at the persuasion of his uncle Cyprian Perrot, who, in hopes of procuring him some valuable benefices, took great pains to recommend the church as a profession, but in vain. Nor did he succeed better in retaining him as a convert, for he had scarcely distinguished himself in the republic of letters, by writing a preface to the "*Honnête Femme*," for his friend, father Du Bosc, than he felt a desire to return to the religion he had quitted. He was now, however, in his twenty-seventh year, and had sense enough to guard

¹ Dupin.—Bullart's *Academie des Sciences*.—*Vie de Du Perron*, by Burigny. Biog. Univ. in Duperron.—Perrault's *Les Hommes Illustres*.

against precipitation in a matter of so much consequence. He studied, therefore, the differences betwixt the Romish and reformed church, and after three years' investigation, during which he did not disclose his intention to any one, he set out from Paris to Champagne, where he abjured popery; and very soon after went to Holland, till the clamour which followed this step was over. He was near a year in Leyden, where he learned Hebrew, and contracted a friendship with Salmasius. From Holland he went to England; then returned to Paris; and, after passing some weeks with M. Patru, took an apartment near the Luxembourg. He passed his days very agreeably; and though he devoted the greatest part of his leisure to books, mixed occasionally in society, and was the respected associate of all the learned in Paris. In 1637 he was admitted a member of the French academy, but was soon after forced to leave Paris, on account of the wars; and therefore retired to his estate, called Ablancourt, where he lived till his death. He died Nov. 17, 1664, of the gravel, with which he had been afflicted the greater part of his life.

He was a man of great acuteness, imagination, judgment, and learning, and thought equal to the production of any work; yet we have no original pieces of his, excepting the "Preface" above mentioned, "A Discourse upon the Immortality of the Soul," and a few letters to Patru. But he made French translations of many ancient writers, which were once admired for their elegance, purity, and chasteness of style. Among these are Tacitus, Lucian, Cæsar, Thucydides, and Arrian; but he took too great liberties with the sense of his author, for the sake of imitating his manner, and producing something like an original. He is said to have succeeded best while he profited by the advice of Patru, Conrart, and Chapelain; and it is certain that those translations written in his latter days, when he had not that advantage, are inferior to the others. When he was asked, why he chose to be a translator, rather than an author, he answered, that "he was neither a divine nor lawyer, and consequently not qualified to compose pleadings or sermons; that the world was filled with treatises on politics; that all discourses on morality were only so many repetitions of Plutarch and Seneca; and that, to serve one's country, a man ought rather to translate valuable authors, than to write new books, which seldom contain any thing new." The minister Colbert,

judging him very capable of writing the "History of Louis XIV." recommended him to that monarch; who however, upon being informed that Perrot was a protestant, said, that "he would not have an historian of a religion different from his own." Perrot was a man of great talents in conversation, and said so many good things that Pelisson regretted there was not some one present to write down all he spoke.¹

PERRY (JOHN), captain, a celebrated engineer, the second son of Samuel Perry, of Rodborough in Gloucestershire, gent. and Sarah his wife, daughter of sir Thomas Nott, knt. was, in or before 1693, lieutenant of the Montague; which about that year coming into Portsmouth dock to be refitted, he exerted his skill in the improvement of an engine for throwing out a large quantity of water from deep sluices in a short space of time. In 1695, he published "A Regulation for Seamen; wherein a method is humbly proposed, whereby their Majesties fleet may at all times be speedily and effectually manned, and the Merchants be more readily and cheaper served, without having their men at any time pressed or taken away; setting forth the great advantages that will accrue thereby to the king, merchant, and subject in general, whereby these islands will be more secure and happy, the king's revenue considerably be eased, trade in general be quickened and encouraged, and every individual subject receive benefit thereby, in lessening the price of all naval commodities; wherein is also proposed, a method or nursery for training up of Seamen to supply the loss and decay of them in time of War: as also, the giving hereby equal liberty and advantage to all seamen, removing many hardships that they now suffer under, and giving them many encouragements that they do not now enjoy. By John Perry, late Captain of the Signet Fire-ship, now a prisoner in the Marshalsea, according to sentence of a late Court-Martial. To which is added, a short Narrative of his Case relating to his loss of the said ship in company of the Diamond Frigate, in September 1693," 4to. By this pamphlet it appears that he had been sentenced to a fine of 1000*l.* and to ten years' imprisonment. In 1698, when the Czar Peter was in this country, being desirous of engaging some eminent artists, Mr. Perry was introduced to his

¹ Moreri.—Dict. Hist.—Life by Patru.

notice by the marquis of Carmarthen, and by Mr. Dummer, surveyor of the Navy, as a person capable of serving him on several occasions, relating to his new design of establishing a fleet, making his rivers navigable, &c.; and he was taken into the service of the Czar as comptroller of the marine works, at a salary of 300*l.* per annum, with traveling charges, and subsistence-money, on whatever service he should be employed; besides a further reward to his satisfaction, at the conclusion of any work he should finish. After some conversation with the Czar himself, particularly respecting a communication between the rivers Volga and Don, he was employed on this work three successive summers; but not being properly supplied with men, partly on account of the ill-success of the Czar against the Swedes at the battle of Narva, and partly by the discouragement of the governor of Astracan, he was ordered at the end of 1707 to stop, and next year employed in refitting the ships at Veronise, and in 1709 in making the river of that name navigable. After repeated disappointments, and fruitless applications for his salary, he at last quitted the kingdom, under the protection of Mr. Whitworth, the English ambassador, in 1712.

After his return he published "The State of Russia under the present Czar; in relation to the several great and remarkable things he has done, as to his naval preparations, the regulating his army, the reforming his people, and improvement of his country; particularly those works on which the author was employed; with the reasons of his quitting the Czar's service, after having been fourteen years in that country. Also, an Account of those Tartars, and other people, who border on the Eastern and extreme Northern parts of the Czar's dominions; their religion and manner of life. With many other observations. To which is annexed a more accurate Map of the Czar's dominions than has hitherto been extant," 1716, 8vo.

In 1721 he was employed in stopping the breach at Dagenham, made in the bank of the river Thames, near the village of that name in Essex, and about three miles below Woolwich, in which he happily succeeded, after several other persons had failed in that undertaking. He was also employed, the same year, about the harbour at Dublin, and published at that time an answer to the objections raised against it. A publication by Capt. Perry on these subjects is thus entitled, "An Account of the

Stopping of Dagenham Breach; with the accidents that have attended the same from the first undertaking: containing also proper Rules for performing any the like work, and Proposals for rendering the ports of Dover and Dublin (which the author has been employed to survey) commodious for entertaining large ships. To which is prefixed a plan of the levels which were overflowed by the Breach," 1721, 8vo. Upon this project 1600*l.* had been spent by the author of "An impartial Account of the frauds and abuses at Dagenham Breach, and of the hardships sustained by Mr. William Boswell, late undertaker of the works there: in a Letter to a Member of Parliament," London, 1717, 8vo.

Capt. Perry was elected a Member of the Gentlemen's Society at Spalding, April 16, 1730, to which Society was communicated his original Map or Chart of the Sea Coasts. He died Feb. 11, 1733, and was buried in Spalding church, where an inscription on a slab erected by his kinsman and heir William Perry, of Penshurst in Kent, preserves his memory.¹

PERSIUS (AULUS FLACCUS), one of the three great Roman satirists, was born at Volterra, in Tuscany, in the 22d year of Tiberius's reign, or A.D. 34. At the age of 12 he was removed to Rome, where he pursued his studies under Palæmon the grammarian, and Virginius Flaccus the rhetorician. He afterwards, at sixteen, applied himself to philosophy under Cornutus, a Stoic, who entertained so great a love for him, that there was ever after a most intimate friendship between them. Persius has immortalized that friendship in his fifth satire, and his gratitude for the good offices of his friend. This he shewed still farther by his will, in which he left him his library, and a great deal of money: but Cornutus, like a true philosopher, who knew how to practise what he taught, accepted only the books, and gave the money to the heirs of the testator. We have nothing deserving the name of a life of Persius, but his character appears to have been excellent. He had a strong sense of virtue, and lived in an age when such a sense would naturally produce a great abhorrence of the reigning vices. His moral and religious sentiments were formed on the best systems which the philosophy of his age afforded; and so valuable is his matter, that Mr. Harris, of

¹ Nichols's Bowyer.—Hutton's Dictionary.—Preface to his State of Russia.

Salisbury, justly said, "he was the only difficult Latin author that would reward the reader for the pains which he must take to understand him."

Persius is said to have been of a weak constitution, and troubled with indigestion, of which he died in his 30th year. Of his satires, six are extant, and have procured him to be named with Horace and Juvenal as the third great Latin satirist. With regard to his obscurity, critics have varied in their opinions of the cause of it: some attribute it as an original defect in his style; while others assert, that what we call obscurities and difficulties arise from allusions to persons, events, and practices, with which we are now unacquainted. There are, undoubtedly, such allusions in all the Roman poets; but Persius cannot be altogether acquitted of harshness and obscurity of style, independent of such. He has more of the force and fire of Juvenal, than of the politeness of Horace; but as a moral writer he excels both.

The best editions of this poet are that of London, 1647, 8vo, with Casaubon's "Commentary;" and that of Wedderburn, Amst. 1664, 12mo; but he is generally printed along with Juvenal; and has had the same editors. We have several English metrical translations: the first by Dryden; the second, and a very valuable one, by a Dr. Brewster, in 1751, 8vo; and, more recently, an elegant and spirited version by Mr. Drummond.¹

PERUGINO (PIETRO), a celebrated Italian painter, the master of Raphael, was born in 1446, at Perugia, whence he took the name that has totally obliterated his family appellation, which was Vanucci. His parents were poor; but, being desirous to put him in a way of supporting himself, placed him with a painter, under whom he imbibed at least a strong enthusiasm for his art, and desire to excel in it. His application to study was intense; and when he had made a sufficient progress, he went to Florence, and became a disciple of Andrea Verocchio. From this painter he acquired a graceful mode of designing heads, particularly those of his female figures. He rose by degrees to considerable eminence, and was employed by Sixtus IV. to paint several pieces for his chapel at Rome. Great as his talents were, he was unfortunately infected with the vice of covetousness. It was from this cause that, when he

¹ Vossius de Poet. Lat.—Crusius's Lives of the Roman Poets.—Saxii Onomast.—Drummond's Preface.

returned to Florence, he quarrelled with Michael Angelo, and behaved so ill, that the Florentines, being enraged against him, drove him from their city: on which he returned to his native Perugia. The same foible proved accidentally the cause of his death; for, having accumulated some money, which he was very anxious not to lose, he always carried it about him. He continued this practice till some thief robbed him of his treasure; and, the grief for his loss being too severe for his strength, he died in 1524, at the age of 78.

His touch was light, and his pictures highly finished; but his manner was stiff and dry, and his outline was frequently incorrect. His most capital painting is in the church of St. Peter at Perugia. It is an altar-piece, the subject of which is the Ascension of Christ. The disciples are there represented in various attitudes, but all directing their eyes to heaven, and looking after the Lord, who is supposed to have ascended.¹

PERUZZI (BALDASSARE), a painter of history and architecture, was born in 1481, at Accajano, in the diocese of Volterra, but in the territory and a citizen of Siena. He commenced his studies as a painter at Siena; and when he had gained a competent degree of knowledge, he copied the works of the best masters, with a diligence and success that were equally extraordinary. From Siena he went to Rome, where he was employed by the pope Alexander VI. Julius II. and Leo X. in their palaces, and in several chapels and convents. He was particularly successful in painting architecture; and so completely understood the principles of chiaro-oscuro, and of perspective, that even Titian is said to have seen the effects with surprize, being hardly able to believe that what he saw was the work of the pencil, and not real architecture. His usual subjects were streets, palaces, corridors, porticoes, and the insides of magnificent apartments, which he represented with a truth that produced an absolute deception*. He received some instructions from Bramante, the architect of St. Peter's,

* "His frescoes," says Mr. Fuseli, "approach the style of Raphael: such is the 'Judgment of Paris,' in the castle of Belcaro; and the celebrated Sibyl, at Fonte Giusta, of Siena, whose divine enthusiasm has never been excelled. His great prerogative, how-

ever, was architecture: Lomazzo calls him 'Architetto universale;' and as such he superintended, for some time, the fabrick of St. Peter, unrewarded and pitifully paid. With regard to his origin, see 'Lettere Senesi,' tom. III. page 178."

and was himself employed by Leo X. in forming designs and models for that building. He was unfortunately in Rome when it was sacked by the army of Charles V. in 1527, and was made a prisoner, but obtained his liberty by painting a portrait of the constable de Bourbon. Peruzzi died in 1556, very poor, though he had been always in great employment. They who were indebted to him were not always very ready to pay, and he was too modest to demand his right, by which means he lost a great part of what he had fairly earned.¹

PESARO. See CANTARINI.

PESSÉLIER (CHARLES STEPHEN), member of the academies of Nancy, of Amiens, of Rouen, and Angers; was born at Paris on the 9th of July, 1712, of a reputable family. In his early youth his progress in his studies was rapid. His assiduous application, his lively genius, and mild demeanour, conciliated the esteem of his master, and gained the friendship of his juvenile companions. His taste for poetry was apparent at a very early period; but the designs of his parents for the advancement of his fortune would not permit him to resign himself entirely to his favourite pursuits, and he sacrificed in some degree his propensity to their wishes. He was placed under M. Rolland, an advocate, and constantly attended to the regular discharge of business. His leisure hours were devoted to the Muse; and he gave up that time to poetry, which by many, at his age, is sacrificed to pleasure. In 1738 his "*Ecole du Temps*," a comedy in verse, was represented with applause on the Italian theatre. Encouraged by this success, and with the approbation of M. Rolland, he produced, in the following year, at the French theatre, his "*Esope au Parnasse*," a comedy in verse. The reputation of the young poet, and his character for probity, recommended him to M. Lallemand of Bety, a farmer-general, who was at that time forming a system of finance, and who felicitated himself in procuring such an assistant, and in attaching him to his interest. The occupations incident to this new department were probably the causes which prevented Pesselier from producing any other pieces for the stage. Poetry was, however, still the amusement of the time that could be spared from business. In 1748, he published his fables, and among his dramatic works appears a comedy, "*La*

¹ Pilkington, by Fuseli.

Mascarade du Parnasse," in verse, and in one act, which was never performed.

His attachment to poetry could not prevent him from dedicating some of the moments that could be spared from the labours of finance to the elucidation of that science. Accordingly, he published the prospectus of a work upon that subject. This publication, exhibiting in one view a perfect knowledge and extensive prospects for the improvement of that necessary resource, attracted the attention of the ministry, who established an office for promoting the plan, and placed the author at the head of it, with appointments proportioned to his talents and the importance of his labours. The views of Pesselier now extended further than the operations of finance. He undertook a treatise on the customary laws of the kingdom, of which, however, only the preliminary discourse appeared. Soon afterwards he published his "*Letters on Education*," in two volumes 12mo.

Incessant application and a delicate constitution, with an extreme vivacity of spirits, probably shortened his life. His health began to decline; but he ceased not from his diligence. His attention to the business of his office was almost without remission; till, overcome by fatigue, he fell sick in November 1762, languished under his disorder for six months, and died the 24th of April, 1763.¹

PETAU (DENIS), perhaps better known by his classical appellation of DIONYSIUS PETAVIUS, was born at Orleans Aug. 21, 1583. His father, JEROME Petau, although a merchant, was a man of considerable literature, and rather more attentive to matters of taste than of commerce: the consequence of which was, that he left very little property to his children, six sons and two daughters. He gave them all, however, a learned education; the daughters as well as the sons being taught Latin and Greek, and able to write verses in both languages. But we find, that with all his learning, Jerome was a superstitious bigot to his religion; which his biographer, father Oudin, as warm a zealot as himself, says was at one time in danger of being shaken by some of his Protestant friends, who were very numerous in Orleans. Nay, he was, according to Oudin, about to renounce Popery altogether, and retire with his family, when an extraordinary accident prevented his design. A part of his house fell down, and so frightened him, that, while he lay buried under the ruins, he made a vow, that if ever

¹ Dict. Hist. in the last edition of which he is called Joseph.

he escaped, he would break off all acquaintance with the Protestants; and being dug out alive and unhurt, he kept his vow, and endeavoured to give his children the same dislike to the Protestant faith as he had formerly determined to give them to the Roman Catholic.

As he perceived in his second son, Denis, a more than ordinary capacity, as well as eagerness for knowledge, he paid particular attention to the formation of his taste and the direction of his studies; and often told him, that he should lay up such a fund of knowledge, as to be able to cope with "the giant of the Allophylæ," as he called Scaliger, whose learning and works were of such importance to the Protestants. This advice was not thrown away on Denis, who studied, with the greatest diligence, both at Orleans and Paris; and when he came to take his degree of master of arts, supported a thesis in Greek; a language which he knew as intimately as Latin, and both more so than he knew French. For two years he heard the lectures of the most eminent doctors of the Sorbonne, in his time; and was so assiduous, that he never left his study, unless for the king's library, where he was permitted to consult the valuable Greek and Latin manuscripts. About this time he became acquainted with the learned Isaac Casaubon, whom Henry IV. had invited to Paris in 1600, and their friendship continued until Casaubon's departure for England, and, what hurt Petau most, his departure from Popery, after which he treated him with as much asperity as any other of his opponents. In the mean time, it was in consequence of Casaubon's advice, that, young as he was, he undertook to prepare for the press an edition of the whole works of Synesius; that is, to collate manuscript copies, to translate what was in Greek, and to add explanatory notes. He had no sooner undertaken this work, than he was promoted to the professorship of philosophy in the university of Bourges, when only in his nineteenth year. The course which this office enjoined him to teach lasted two years, during which he also read the ancient philosophers and mathematicians.

In the second year of his being at Bourges, Frederick Morel, Greek professor at Paris, brought out a complete edition of the works of Dio Chrysostom, and inserted a discourse of Synesius, translated by Petau, who was not sorry to have this opportunity of sounding the taste of the public on the merits of his translation. In the title are the

words : *Interprete Dionysio Pæto*, the name he assumed some time before this. Hitherto his intention had been to enter the church ; and he was already subdeacon, and had been preferred to a canonry in the cathedral of Orleans. He had never yet seen the Jesuits ; but having become acquainted with the nature of their order, when at Bourges, partly from inclination, and partly from the persuasions of the learned Fronto Ducæus, he entered as a noviciate among them at Nancy, in June 1605. After two years of probation, he studied for two years longer at the college of Pont-a-Mousson, then very flourishing. Thence he was sent to Rheims, where, for three years, he taught rhetoric. In 1610, he did the honours of the college at the consecration of Louis XIII.

Notwithstanding these employments, and the production of some occasional pieces in prose and verse, which they required, he was enabled to publish his edition of Synesius in 1612 ; but, as he was absent from the press, it suffered much by the carelessness and ignorance of the printers ; and even the second edition, of 1631, retains a great many of the errors of the first. It gave the learned, however, an opportunity of knowing what was to be expected from the talents, diligence, and learning, of father Petau ; and they entertained hopes which were not disappointed. During the years 1613, 1614, and 1615, he taught rhetoric in the college of La Flèche, in Anjou ; and, in the first of these years, he published some works of the emperor Julian, which had hitherto remained in MS. and announced his intention of publishing an edition of Themistius, the Greek orator and sophist. In 1614, when the college of La Flèche was visited by Louis XIII. with the queen mother and the whole court, he contributed many of the complimentary verses on the occasion ; which, as we shall notice, were afterwards published. In the mean time, he undertook an edition of Nicephorus's historical abridgment, which had never been printed either in Greek or Latin. In this he was assisted with the copy of a valuable manuscript, which father Sirmond sent to him from Rome. In 1617, the Biblical professor of La Flèche being removed to another charge, Petau supplied his place, until called to Paris by order of his superiors, to be professor of rhetoric. It was about this time that he was attacked by that violent fever, which he has so well described in his poem entitled "*Soteria* ;" a circumstance scarcely worth mentioning, if

it had not been connected with an instance of superstition, which shews that his father's prejudices had acquired possession of his mind. During this fever, and when in apparent danger, his biographer tells us, he made a vow to St. Genevieve, and the fever left him. The object of his vow was a tribute of poetical thanks to his patroness and deliverer. In order to perform this as it ought to be performed, he waited until his mind had recovered its tone; but he waited too long, and the fever seized him again, as a remembrance of his neglect. Again, however, St. Genevieve restored him; and, that he might not hazard her displeasure any more, he published his "*Soteria*," in 1619, which the connoisseurs of that time thought his *chef d'œuvre* in poetry; and his biographer adds, that "it is in Virgil only we can find lines so completely Virgilian."

The remainder of his life was spent in performing the several offices of his order, or in those publications, a list of which will prove the magnitude of his labours. He died at Paris, December 11, 1652, in the sixty-ninth year of his age. He seems, by the general consent, not only of the learned men of his communion, but of many Protestants, to have been one of the greatest scholars the Jesuits can boast: and would have appeared in the eyes of posterity as deserving of the highest character, had not his turn for angry controversy disgraced his style, and shown, that with all his learning and acuteness, he did not rise superior to the bigotry of his time. We have a striking instance of this, in his connection with Grotius. He had, at first, such a good opinion of that illustrious writer, as to think him a Roman Catholic in heart; and on his death, said a mass for his soul; but some time after, writing to cardinal Barberini, he uses these remarkable words: "*I had some connection with Hugo Grotius, and I wish I could say he is now happy!*"

The catalogue of the works of Petau affords an uncommon proof of diligence; for we are assured, that besides the labour of composing, compiling, &c. he transcribed every thing with his own hand for the press, and employed no amanuensis or reader to assist him. Among his works are: 1. "*Synesii Dio, vel de ipsius vitæ instituto*," mentioned already as published in Morel's edition of St. Chrysostom. 2. "*Panegyricus Ludovico XIII. Franciæ et Navarræ regi, &c. in natalem diem*," &c. 1610, 12mo. 3. "*De laudibus Henrici magni carmen*," &c. 1610, 4to.

4. "Oratio de laudibus Henrici magni," Rheims, 1611, 4to. 5. "Synesii Opera," Paris, 1612—1633, 3 vols. folio. 6. "Juliani imperatoris orationes tres panegyricæ," Flexiæ (La Flèche), 1613, 8vo. 7. "Themistii Orationes septemdecim. Gr. Lat." *ibid.* 1613, 8vo. 8. "Tragœdia, Carthaginienses," *ibid.* 1614, 8vo, a tragedy in the manner of Seneca, which it was then the fashion to imitate. 9. "Pompa regia Ludovici XIII." &c. a collection of the complimentary verses on the royal visit to La Flèche, mentioned before, 1614, 4to. 10. "Nicephori Breviarium Historicum," Gr. et Lat." Paris, 1616, 8vo. 11. "Themistii, cognomento Suadæ, orationes novemdecim, Gr. et Lat." *ibid.* 1618, 4to. 12. "Soteria ad S. Genovefam," *ibid.* 1619, 4to, his votive poem to St. Genevieve. 13. Another, in praise of the same saint, "Panegyricus in S. Genevefam," *ibid.* 1619, 4to. 14. "D. Petavii Orationes," *ibid.* 1620, 1622, 1624, 8vo. 15. "D. Petavii Opera Poetica," *ibid.* 1621, 8vo, reprinted at least three times. 16. "Office de S. Genevieve," *ibid.* 1621, 16mo. 17. Epiphanii Opera omnia," *ibid.* 1622, 2 vols. folio, reprinted at Cologne 1682. In April following the publication of this work, Salmasius took occasion to attack Petau, in his edition of the "Pallio" of Tertullian, and certainly not in very respectful language. Petau's biographer says he ought to have taken no notice of such an attack, as in that case his silence would have completely disconcerted Salmasius, a man who could not exist without a quarrel with some contemporary; or, at all events, Petau should have been content with a short answer to such an opponent. Perhaps Petau might have been of this opinion, if he had not considered that Salmasius was a Protestant, and regarded by Protestants as the man who would one day supply the loss of Joseph Scaliger; and he was not therefore sorry to have this opportunity, not only to defend himself against Salmasius, but to attack him in his turn. He published, accordingly, 18. "Animadversionum liber," under the fictitious name of Antonius Kerkoëtius Aremoricus, and the fictitious place of "Rhodonis apud Yvonem Halecium," i. e. "Parisiis, apud Sebast. Cramoisy," 1622, 8vo. This brought on an angry controversy, in which Salmasius certainly had some advantages, from his superior knowledge of the manner of handling the weapons of controversy; and perhaps we may be permitted to say, from his having the better cause to support. Petau's pamphlets, on this

casion, were entitled "*Mastigophores*," and consisted of three, and a supplement, published in 1623 and 1624. —But we hasten to his more important chronological works, which, of all others, preserve his memory in our times: 19. "*Opus de doctrina Temporum*," Paris, 1627, 2 vols. folio, reprinted, with additions from his own copy, Amst. 1703, folio. 20. "*Uranologion, sive systema variorum authorum, qui de sphæra ac sideribus, eorumque motibus Græce commentati sunt*," *ibid.* 1630, folio," intended as a supplement to his "*Doctrina temporum*;" to which an additional volume was published, with dissertations from the MSS. of Petau and Sirmond, in 1703, folio. 21. "*Tabulæ Chronologicæ Regum, Dynastarum, Urbium, &c. à mundo condito, &c. &c.*" *ibid.* 1628, on large sheets, and often reprinted: the best edition is that of Vesel, 1702. 22. "*Rationarium Temporum*," *ibid.* 1633, 12mo. the best known and most useful of all his works, and long the standard book in all seminaries and private libraries, for chronology and history. It was consequently often reprinted, improved, and enlarged, not only by the author, but by various other editors. There are two editions, printed at Leyden in 1724 and 1745, 2 vols. 8vo, which are said to be the best. Besides these, and many other works of inferior importance enumerated by his biographer, Petau published a considerable number of theological pieces, which have sunk into oblivion, except perhaps his "*Theologica dogmata*," Paris, 1644, 5 vols. folio; reprinted more correctly at Antwerp, 1700, 3 vols. folio. Of this work, Bayle has observed, that Petavius did the Socinians great service, though unawares, and against his intentions; and quotes the following passage from the "*Lettres Choiesies*" of Mr. Simon: "If there be any thing to censure in Petavius's works, it is chiefly in the second tome of his "*Dogmata Theologica*," in which he seems to favour the Arians. It is true, that he softened those passages in his preface; but as the body of the work continues entire, and the preface, which is an excellent piece, came afterwards, it has not entirely prevented the harm which that book is like to do at this time, when the new Unitarians boast, that father Petavius declared for them." Bayle thinks he has resolved this, by informing us that Petavius's original design, in the second volume of his "*Dogmata Theologica*," was, to represent ingenuously the doctrine of the three first centuries. Having no particular system

to defend, he did not disguise the opinions of the fathers; but acknowledged that some of them entertained false and absurd notions concerning the Trinity. All this, however, either from fear, or upon better consideration, he retracted, and published a "Preface," in which he laboured solely to assert the orthodoxy of the fathers. The "*Dogmata Theologica of Petavius*," says Gibbon, "is a work of incredible labour and compass: the volumes which relate solely to the incarnation (two folios of 837 pages) are divided into sixteen books: the first of history, the remainder of controversy and doctrine." "The Jesuit's learning," adds our infidel historian, "is copious and correct: his Latinity is pure, his method clear, his argument profound and well connected: but he is the slave of the fathers, the scourge of heretics, and the enemy of truth and candour, as often as they are inimical to the Catholic cause."¹

PETER CHRYSOLOGUS (St.), an eminent prelate of the fifth century, and called CHRYSOLOGUS from his eloquence, was descended of a noble family, and born at Inola, then called Forum Corneli. After a suitable education, he was elected archbishop of Ravenna, about the year 433, and was much celebrated for his virtue and his eloquence. He died about the year 451. There are 126 sermons or homilies of his in the library of the fathers, in which he unites perspicuity with brevity; their style is concise and elegant, but not unmixed with quaintnesses. Father d'Acheri has published in his "*Spicilegium*," five other sermons written by him; and in St. Peter's works, is his answer to Eutyches, who had written to him in the year 449, complaining of St. Flavianus of Constantinople, in which he defends the orthodox faith, and refers Eutyches to the excellent letter sent by St. Leo to Flavianus, which teaches what is to be believed concerning the mystery of the incarnation. The best edition of St. Peter Chrysologus is that printed at Augsburg, 1758, folio.*

PETER DE BLOIS, or PETRUS BLESSENSIS, one of the most learned and celebrated writers of the twelfth century, studied at Paris and Bologna, and was appointed preceptor and secretary to William II. king of Sicily, and afterwards was invited into England by Henry II. who made him arch-

¹ Life by Oudin, in Nicéron, vol. XXXVII.—Batesii Vitæ Selectorum Virorum.—Dupin.—Burigny's Life of Grotius.—Gibbon's History.—Saxii Onomasticon.

* Cave, vol. I.—Dupin.—Saxii Onomast.

deacon of Bath, but permitted him to reside near Richard, archbishop of Canterbury, whose chancellor he was. Peter de Blois lost this archdeaconry towards the end of his life, and had that of London, where it is said he laboured much for little profit. He died in 1200, in England. There are some letters, sermons, and other works of his, in the library of the fathers, in which he strongly condemns the abuses and disorders which then reigned in the church. He is said to have been the first who used the word transubstantiation, to express the doctrine of the Romish church on the subject of the eucharist. The best edition of this author is by Peter de Gussanville, 1667, folio.¹

PETER COMESTOR, or the LATER, a celebrated writer in the twelfth century, was born at Troyes, of which city he was canon and dean, afterwards chancellor of the church of Paris. These benefices he resigned to enter as a regular canon of St. Victor at Paris, where he died in October 1198, leaving a work entitled "*Scholastica historia super Nov. Test.*" which contains an abridgment of the sacred history, from Genesis to the Acts, first printed at Utrecht in 1473; small folio, and reprinted at Vienna in the same year, and several times since. He dedicated this work to cardinal William de Champagne, archbishop of Sens. He is the author likewise of "*Sermons*," published by Busée, under the name of Peter de Blois, 1600, 4to; and a "*Catena temporum*," or universal history, is attributed to him, which was printed at Lubec, 1475, 2 vols. folio, and translated in French under the title of "*Mer des Histoires*," Paris, 1488, 2 vols. folio.²

PETER DE CLUGNY, or PETER the VENERABLE, a native of Auvergne, descended from the family of the counts Maurice, or de Montboissier, took the monk's habit at Clugny, was made prior of Vezelay, afterwards abbot, and general of his order in 1121, at the age of twenty-eight. He revived monastic discipline in the abbey of Clugny, and received pope Innocent II. there in 1130. He opposed the errors of Peter de Bruys and Henry, and died in his abbey, December 24, 1156. We have six books of his letters, with several other works of very little consequence, in the "*Library of Clugny*," and some homilies in Martenne's "*Thes. Anecd.*" That so ignorant and trifling a writer should have been honoured with the

¹ Cave, vol. II.—Dupin.

² Cave, vol. II.—Dupin.—Dict. Hist.

title of Venerable, is a strong mark of the low state of religious knowledge at that time. In these his works he takes great pains to vindicate the manners and customs of his monastery, and appears to place the essence of Christianity in frivolous punctilios and insignificant ceremonies. It was he, however, who received the celebrated Abelard in his afflictions with great humanity, and who consoled Eloisa after his death, by sending to her, at her request, the form of Abelard's absolution, which she inscribed on his sepulchre.¹

PETER THE GREAT, czar of Russia, who civilized that nation, and raised it from ignorance and barbarism, to politeness, knowledge, and power, a man of a wonderful composition and character, was born the 30th of May, 1672, and was son of the czar Alexis Michaelowitz by a second wife. Alexis dying in 1672, Feodor, or Theodore, his eldest son by his first wife, succeeded to the throne, and died in 1682. Upon his decease, Peter, though but ten years of age, was proclaimed czar, to the exclusion of John his elder brother, who was of a weak body, and a weaker mind. The strelitzes, who were the established guard of the czars, as the janisaries are of the grand seigniors, made an insurrection in favour of John, at the instigation of the princess Sophia, who, being own sister to John, hoped, perhaps, to be sole regent, since John was incapable of acting; or at least to enjoy a greater share of authority under John, than if the power was lodged solely in her half-brother Peter. The matter, however, was at last compromised; and it was agreed, that the two brothers should jointly share the imperial dignity. The Russian education was, at that time, like the country, barbarous, so that Peter had no advantages; and the princess Sophia, who, with considerable talents, was a woman of great ambition and intrigue, took all imaginable pains to stifle his natural desire of knowledge, to deprave and corrupt his mind, and to debase and enervate him with pleasures. Yet his abhorrence of pageantry, and love of military exercises, discovered itself in his tenderest years; and, to gratify this inclination, he formed a company of fifty men, commanded by foreign officers, and clothed and exercised after the German manner. He entered himself among them in the lowest post, and performed the duties of it with the utmost

¹ Cave, vol. II.—Dupin.—Milner's Church History.

diligence. He ordered them entirely to forget that he was czar, and paid the utmost deference and submission to the commanding officers. He lived upon his pay only, and lay in a tent in the rear of his company. He was some time after raised to be a serjeant, but only as he was entitled to it by his merit; for he would have punished his soldiers, had they discovered the least partiality in his favour: and he never rose otherwise, than as a soldier of fortune. The strelitzes looked upon all this as the amusement of a young prince: but the czar, who saw they were too formidable, and entirely in the interest of the princess Sophia, had secretly a design of crushing them; which he wisely thought could not be better effected, than by securing to himself a body of troops, more strictly disciplined, and on whose fidelity he could more fully rely.

At the same time, he had another project in view, of vast importance, and most difficult execution. The sight of a small Dutch vessel, which he had met with on a lake, where it lay useless and neglected, made a wonderful impression on his mind, and he conceived thoughts of forming a navy; a design, which probably then seemed next to impossible, even to himself*. His first care was to get Hollanders to build some small vessels at Moscow, and afterwards four frigates, of four guns each, on the lake of Pereslave. He had already taught them to combat one another; and in order to instruct himself in naval affairs, he passed two summers successively on board English or Dutch ships, which set out from Archangel. In 1696, the czar John died, and Peter became sole master of the empire. He began his reign with the siege of Asoph, then in the hands of the Turks, but did not take it till 1697. He had already sent for Venetians, to build gallies on the river Don, which might shut up the mouth of that river, and prevent the Turks from relieving the place. This gave him a stronger idea than ever, of the importance and necessity of a naval force; yet he could have none but foreign ships, none at least but what he was obliged to employ foreigners in building. He was desirous of surmounting these disadvantages, but the affairs he projected were

* See "An Account of the Rise and Naval Power of Russia, or, the story of the little Boat which gave rise to the Russian Fleet," said to be written by the czar Peter himself, and

printed in the second volume of "The Present State and Regulations of the Church of Russia." By Tho. Consett M. A.

of too new and singular a nature to be so much as considered in his council, nor were they proper to be communicated. He resolved therefore singly to manage this bold undertaking; with which view, in 1698, he sent an embassy to Holland, and went himself incognito in the retinue. He entered himself in the India admiralty-office at Amsterdam, caused himself to be inrolled in the list of ship-carpenters; and worked in the yard with greater assiduity than any body there. His quality was known to all; and he was pointed at with a sort of veneration. King William, who was then in Holland, paid him all the respect that was due to his uncommon qualities; and the czar's disguise freed him from that which was merely ceremonious and troublesome. The czar worked with such success, as in a little time to pass for a good carpenter; and afterwards studied the proportions of a ship. He then went into England; where, in four months, he made himself a complete master in the art of ship-building, by studying the principles of it mathematically, which he had no opportunity of learning in Holland. In England he met with a second reception from king William; who, to make him a present agreeable to his taste, and which might serve as a model of the art he was so very desirous to learn, gave him a magnificent yacht. He carried with him from England several English ship-builders and artificers, among whom was one whose name was Noy; but the czar took also upon himself the title of a master-builder, and was pleased to submit to the conditions of that character. Thus he and Noy received orders from the lord high admiral of Russia, to build each of them a man of war; and, in compliance with that order, the czar gave the first proof of his art. He never ceased to pursue it, but had always a ship upon the stocks; and, at his death, left one of the largest ships in Europe half-built.

During the czar's absence, the princess Sophia, being uneasy under her confinement, and meditating to regain that liberty which she had forfeited by former insurrections, found means to correspond with the strelitzes, who were now quartered at a distance from Moscow, and to instigate them to a third rebellion in her favour. The news of this obliged him to hasten home: and, arriving at Moscow about the end of 1699, he executed terrible vengeance upon the ringleaders; yet took no other satisfaction of his sister the princess, than by continuing her confinement in

the nunnery, and hanging up the priest, who had carried her letters, on a gallows before her window. In 1700, he got together a body of standing forces, consisting of thirty thousand foot; and now the vast project which he had formed began to display itself in all parts. He first sent the chief nobility of his empire into foreign countries, to improve themselves in knowledge and learning: he opened his dominions, which till then had been shut up, and invited all strangers who were capable of instructing his subjects; and he gave the kindest reception to all land and sea officers, sailors, mathematicians, architects, miners, workers in metals, physicians, surgeons, and indeed operators and artificers of every kind, who would settle in his dominions. In the mean time, he had to do with a dull, heavy, untoward people; so that it is no wonder, that proceedings so new and strange should raise many discontents and tumults, and it was sometimes almost impossible with all his power to suppress them.

One very singular reason, on which these discontents were grounded, was, that the Russians considered grandeur and superiority, the czar's great object, in no other light than as a power of doing evil. In 1700, being strengthened by an alliance with Augustus king of Poland, he made war upon Charles XII. of Sweden; from continuing which, he was not deterred by the ill success of his first campaigns: for he used to say, "I know that my armies must be overcome for a great while; but even this will at last teach them to conquer." Afterwards, however, he gained considerable advantages in Livonia and Ingria, provinces subject to the Swedes. His acquisitions here were so important, that they induced him to build a fortress, whose port, situated on the Baltic, might be large enough to receive a fleet; and accordingly, in 1703, he laid the foundation of Petersburg, now one of the strongest cities in Europe, which was to him what Alexandria was to Alexander. He waged war with the Swedes for several years, and, without ever gaining any considerable advantage, was frequently most miserably beat by them. But firmness of mind and perseverance were qualities peculiarly eminent in him; and therefore at length, in 1709, he obtained a complete victory over them in his own dominions, at Pultowa. A great part of the Swedish army were made prisoners. The Swedish generals who were taken were constantly entertained at his own table; and one day,

when he had drunk a health to his masters who had instructed him in the art of war, count Rinschild, a chief officer among the prisoners, asked him, "Who they were whom he honoured with so glorious a title?" "Yourselves, gentlemen," said he. "Your majesty is very ungrateful then," replied the count, "to have so beaten your masters." Upon which the czar, to make them some reparation for this ingratitude, immediately gave orders that their swords should be returned them; and treated them with the greatest generosity and goodness. Near 3000 Swedish officers, however, were dispersed up and down his dominions, and particularly in Siberia, a country of vast extent, and running as far as China; and, having little prospect of returning to Sweden, they soon formed a kind of colony, and began to apply themselves to the various professions with which they were acquainted. Thus they forwarded the czar's great purpose, in polishing and civilizing the ancient inhabitants of the country; and many arts, which, although established at Moscow and Petersburg, might not have reached Siberia a long time, were thus suddenly established there.

In the mean time, Petersburg had risen into a large and powerful city; and the king of Sweden having been obliged to fly from Pultowa to Bender in the Turkish dominions for refuge, the czar availed himself of his absence, by making a complete conquest of Livonia and Ingria; to which he added Finland, and a part of Pomerania. The Turks having broken a truce they had concluded with him, he was inclosed by their army in 1712, on the banks of the Pruth; and that in so disadvantageous a situation, that he seemed to be inevitably lost. While the army was under great consternation, the czarina Catherine projected an expedient for its deliverance. She sent to negotiate with the grand vizir, and let him privately know, that a great sum of money was at his service: he was tempted, and the czar's prudence completed the work. To perpetuate the memory of this event, he caused the czarina to institute the order of St. Catherine, of which she was declared sovereign, and into which none but women were to be admitted. The king of Sweden having at last quitted the Turkish dominions, in 1713, the czar found this formidable enemy advancing to oppose him: but he was now strengthened by an alliance with the king of Denmark. He carried the war into the duchy of Holstein, which was in

alliance with the Swedes ; and, in 1714, obtained over them a victory at sea, near the coasts of Finland, upon which he entered triumphantly with his fleet into the haven of Petersburg.

All this while he continued his pursuits after all kinds of knowledge. He caused his engineers to draw the plan of every city, and to take designs of all the different machines which he had not in his own country. He instructed himself in husbandry, and in all sorts of trade, wherever he came. In 1716, he paid a visit, with his consort, to the king of Denmark at Copenhagen, where he spent three months. He visited there every school of the university, and all the men of letters : for, regardless of ceremony and pageantry, which he hated, it was indifferent to him, whether they waited on him, or he went to them. He coasted every day some part of the kingdoms of Denmark and Sweden, attended by two engineers ; surveyed all the windings, sounded every part of the straits, and afterwards had the whole so exactly described in charts, that not so much as the smallest shelf or bank of sand escaped his observation. From Copenhagen he went to Hamburgh, Hanover, Wolfenbuttle, and from thence to Holland. Here he left the czarina, and went to France in 1717 ; and, in June that year, visited the royal academy of sciences at Paris, where he was entertained by seeing the latest invented and most curious machines and experiments. He was no sooner returned to his own dominions, than he signified his inclination of becoming a member of that society ; and the academy having made their most respectful acknowledgments for the great honour he did them, he wrote them a letter with his own hand. These particulars may be seen in the history of that academy for 1720 : the academy sent him every year a volume of their proceedings, to which, as an academician, he was entitled ; and he always accepted it with pleasure, as from his brethren.

It would be endless to enumerate all the various establishments, for which the Russians are indebted to this great emperor : Fontenelle has recorded some of the principal, which are, 1. A body of 100,000 foot, under as regular a discipline as any in Europe. 2. A navy of forty ships of the line, and 200 gallies. 3. Fortifications in all main towns, and an excellent civil government in the great cities, which before were as dangerous in the night, as the most unfrequented deserts. 4. An academy for naval

affairs and navigation, where all the nobility are obliged to send some of their children. 5. Colleges at Moscow, Petersburg, and Kiof, for languages, polite literature, and mathematics; and schools in the villages, where the children of the peasants are taught to read and write. 6. A college of physicians, and a noble dispensatory at Moscow, which furnishes medicines to the great cities, and to the armies; whereas before there was no physician but the czar's, and no apothecary in all his dominions. 7. Public lectures in anatomy, a word never heard before in Russia. Voltaire relates, that the czar had studied this branch of knowledge under Ruysch at Amsterdam; and made such improvements under this master, as to perform even chirurgical operations himself. He afterwards purchased the cabinet of that anatomist, which contained an immense collection of the most curious, instructive, and uncommon preparations. 8. An observatory, not only for the use of astronomers, but as a repository for natural curiosities. 9. A physic garden, to be stocked with plants, not only from all parts of Europe, but from Asia, Persia, and even the distant parts of China. 10. Printing-houses, where he abolished their old barbarous characters, which, through the great number of abbreviations, were almost become unintelligible. 11. Interpreters for all the languages of Europe; and likewise for the Latin, Greek, Turkish, Kalmuc, Mogul, and Chinese. 12. A royal library, composed of three very large collections, which he purchased in England, Holstein, and Germany.

These, and many more, were particular institutions and establishments: but the czar made general reformations, to which indeed the other were only subservient. He changed the architecture of his country, which was ugly and deformed; or, more properly, he first introduced that science into his dominions. He sent for a great number of pictures from Italy and France; and thus instructed in the art of painting a people, who knew no more of it, than what they could collect from the wretched daubing of men who painted the imaginary heads of saints. He sent ships laden with merchandize to Genoa and Leghorn, which returned freighted with marble and statues: and pope Clement XI. pleased with his taste, presented him with a fine antique, which the czar, not caring to trust by sea, ordered to be brought to Petersburg by land. Religion was not neglected in this general reform: ignorance

and superstition had over-run it so much, that it scarcely merited the name of Christian. The czar introduced knowledge, where it was miserably wanted; and this knowledge enabled him to abolish, at least in a considerable degree, fasts, miracles, and saint-worship. He ventured further than to the correction of rites: he abolished the patriarchate, though much independent of him; and thus got rid of a power, which was always interrupting and disconcerting his measures. He took away part of the revenues of those churches and monasteries which he thought too wealthy; and, leaving only what was necessary for their subsistence, added the overplus to his own demesnes. He made many judicious ecclesiastical canons, and ordered preaching in the Russian language. Lastly, he established a general liberty of conscience throughout his dominions. There is one more reformation, and perhaps as necessary and useful as any of the former, which he made even in his last illness, though it was exceedingly painful. When the senators and great personages, then about him, mentioned the various obligations which Russia lay under to him, for abolishing ignorance and barbarism, and introducing arts and sciences, he told them, that he had forgot to reform one of the most important points of all, namely, the mal-administration of justice, occasioned by the tedious and litigious chicanery of the lawyers; and signed an order from his bed, limiting the determination of all causes to eleven days, which was immediately sent to all the courts of his empire.

This wonderful man died of the strangury, caused by an imposthume in the neck of his bladder, Jan. 28, 1725, aged fifty-three. He was tall, and remarkably well shaped; had a noble countenance, eyes sparkling with vivacity, and a robust constitution. His judgment was sound, which, as Voltaire has observed, may justly be deemed the foundation of all real abilities: and to this solidity was joined an active disposition, which led him into the most arduous undertakings. Whoever reflects upon the interruptions, difficulties, and oppositions, that must unavoidably occur in civilizing and reforming a large and barbarous empire, must suppose the czar to have been, as indeed he really was, a man of the greatest firmness and perseverance. His education was far from being worthy of his genius; it had been spoiled by the princess Sophia, whose interest it was that he should be immersed in licentious excesses. How-

ever, in spite of bad example, and even his own strong propensity to pleasure, his natural desire of knowledge and magnanimity of soul broke through all habits; nay, they broke through something even greater than habits. It is remarkable, that from his childhood he had such a dread of water, as to be seized with a cold sweat and with convulsions, even in being obliged to pass over a brook. The cause of this aversion is thus related: When he was about five years of age he was carried in the spring season over a dam, where there was a water-fall or cataract. He was asleep in his mother's lap, but the noise and rushing of the water frightened him so much that it brought on a fever; and, after his recovery, he retained such a dread of that element, that he could not bear to see any standing water, much less to hear a running stream. Yet such was the force of his resolution, that he gradually conquered this antipathy, and his aversion of water was afterwards changed into an excessive fondness for that element. He had a son who lived to be a man; but this son engaging with his mother, whom Peter had divorced in 1692, and other malcontents, in a conspiracy against his father in 1717, was condemned to die. He saved the executioners the trouble by dying a natural death; and an account of this unfortunate prince, with original papers, was published by the czar himself. The title of it, as it stands in the second volume of the "Present State of Russia," translated from the German, and printed at London, 1722, in 8vo, runs thus: "A Manifesto of the Criminal Process of the Czarewitz Alexi Petrowitz, judged and published at St. Petersburg, the 25th of June, 1718, translated from the Russian original, and printed by order of his czarish majesty at the Hague, 1718." The czar composed several pieces upon naval affairs; and his name must therefore be added to the short catalogue of sovereigns who have favoured the public with their writings.

The czarina, his widow, whom he nominated his successor, was, upon his death, immediately acknowledged empress of Russia by the several estates of the empire. The history of this lady is rather extraordinary. She was born in Livonia, in 1684; and losing her parents, who were of low condition, she became destitute. The parish-clerk, who kept a school, took her into his house, and supported her, till Dr. Gluck, minister of Marienburg, happening to come to that village, eased the clerk of the

girl, whom he liked exceedingly, and carried her home with him. Dr. Gluck treated her almost in the same manner as if she had been his own daughter; and not only had her taught spinning and sewing, but instructed her also himself in literature above her sex, and especially in the German language. At length a Livonian serjeant in the Swedish army, fell passionately in love with her, and she agreed to marry him: but the next day the Russians made themselves masters of Marienburg; and the general, casting his eyes accidentally on Catherine, and observing something very striking in her air and manner, took her then under his protection, and afterwards into his service. Some time after, she was advanced to be a house-keeper to prince Menzikoff, who was the general's patron; and there the czar seeing her, she made such an impression on him that he married her. She was taken at Marienburg in 1702, and married to the czar in 1710: what became of her former husband, the serjeant, is not known. She was a woman of wonderful abilities and address, and a very fit consort for such a man as Peter the Great. It has been already observed in what manner she rescued him from ruin by her management, when he was surrounded by the Turks: and he seems to have made her the partner of his councils and undertakings, as well as of his bed. He shewed the high opinion he had of her by nominating her to succeed him; but she died in little more than two years after him. She had several daughters by the czar; the youngest of which, Elizabeth, after the heirs of the elder branches were extinct, ascended the throne in 1741.¹

PETERS (HUGH), a noted fanatic in the time of Charles I. was the son of a merchant at Fowey, in Cornwall, and was some time a member of Trinity college, in Cambridge, whence, it is said, he was expelled for irregular behaviour; but this expulsion must have taken place after he had taken both his degrees, that of A. B. in 1618, and of A. M. in 1622. He afterwards betook himself to the stage, where he acquired that gesticulation and buffoonery which he so often practised in the pulpit. He was admitted into holy orders by Dr. Mountaine, bishop of London, and was for a considerable time lecturer of St. Sepulchre's, in that city; but, being prosecuted for criminal conversation with another

¹ Voltaire's Hist. of Peter the Great.—Modern Universal History.—Fontenelle's Eloge.—Coxe's Travels.—Tooke's Russia.

man's wife, he fled to Rotterdam, where he was pastor of the English church, together with the learned Dr. William Ames, who, it is probable, either did not know, or did not believe the report of his being prosecuted for adultery*. He afterwards went to America, and after a residence of seven years, returned to England at a time when men of his character were sure of employment. He became, therefore, a violent declaimer against Charles I. and in favour of all the measures of the republican party; and Cromwell found him one of his most useful tools with the army and the lower classes of the people. When king Charles was brought to London for his trial, Hugh Peters, as sir William Warwick says, "was truly and really his gaoler." Dr. Kennet informs us that he bore a colonel's commission in the civil war; that he was vehement for the death of the king; that it was strongly suspected that he was one of his masked executioners, and that one Hulet was the other. After the restoration he was executed with the other regicides. His character appears to have been in all respects unworthy of his religious profession; what can be alleged in his favour may be seen in our authorities.¹

PETIS DE LA CROIX (FRANCIS), an agreeable French writer and learned Orientalist, was born in 1654. After a suitable education he became the king of France's secretary, and interpreter for Oriental languages, and succeeded his father in those offices, which, his countrymen inform us, he was eminently well qualified to fill. To a very considerable share of general learning, he added an integrity and firmness of mind which enabled him to resist the importunities of corruption in a very remarkable instance. He had great offers made to him if he would insert in the treaty between the Algerines and Lewis XIV. that the six hundred thousand livres, to be received by the latter, should be paid in Tripoli crowns, which would have made a difference of a sixth part. But this he rejected with contempt, although the trick could not have been discovered, or known to any except those who were to profit by it.

His own court, however, imposed a duty upon him more congenial to his disposition, and highly conducive to the advancement of his favourite studies. In compliance with

* Peters published "Amesii Lectiones in Psalmos, cum Epist. Dedic." Lond. 1647, 8vo.

¹Life by Harris.—Brook's Lives of the Puritans.—Burnet's Own Times.—Barwick's Life, &c.—Granger.

his royal master's commands, he undertook several voyages to the East, and to Africa, and performed some negotiations so much to the satisfaction of Louis XIV. that, besides other rewards of his merit, he was appointed in 1692 Arabic professor in the royal college, which he held until his death in 1713.

Besides the Arabic, Turkish, Persian, and Tartarian languages, he was acquainted with the Ethiopian and Armenian. His "Persian Tales" were first published after his death in five small volumes, in 1722. His own account of them was, that they were Indian plays, turned into Persian stories by the dervise Mocles, who communicated them to him, and gave him leave to transcribe them. Those who are acquainted with the Arabian Tales will perceive the similarity of the present, in which we have the same method, the same taste, and the same design, with this only difference, that in the Arabian Nights, a prince is prepossessed against women, and in the Persian Tales, a princess affects the same aversion to men. Of these "Tales" we have an English translation, which has often been reprinted. His other works were "The History of Timur bec, or the great Tamerlan," 1722, 4 vols. 12mo; "The State of the Ottoman Empire, 3 vols. 12mo; the "History of Genghizcan;" which have all been published, but he left other translations, which are yet in manuscript. His son Alexander Louis Maria, was also professor of Arabic in the royal college, and translated the canon of Soliman II. for the instruction of Mourad IV. He died in 1751, aged fifty-three.¹

PETIT (ANTHONY), a celebrated French anatomist, was born in 1708, at Orleans, and received the degree of doctor of physic at Paris, in November 1746. He was elected a member of the royal academy of sciences in 1760. His talents in the practice of his profession procured for him the appointment of inspector of military hospitals in 1768; and in the following year he was appointed professor of anatomy and surgery at the king's garden, where his science and eloquence attracted a crowd of auditors. In 1775 he was succeeded by M. Vicq d'Azyr in the duties of this chair, while he remained titular professor. He died in 1794. He was author of the following works; viz. "Lettre d'un Medecin de Montpellier, au sujet de l'examen

¹ Moreri.—Dict. Hist.

public que le Sieur Louis a subi à saint Côme, en 1749, pour servir d'Eclaircissement à ce qu'en dit M. Fréron," 1749, 4to. "Discours sur la Chirurgie," an introductory lecture delivered at the schools of medicine, 1757; "Consultation en faveur des Naissances tardives," 1764, 8vo; "Premier et seconde Rapport en faveur de l'Inoculation," 1766; 8vo; "Deux Consultations Medico-legales," relative to a case of supposed self-murder, and to a supposed infanticide, 1767. He also edited "Anatomie Chirurgicale publié cidevant par Jean Palfin," 1753, 2 tom. 8vo.¹

PÉTIT (JOHN LEWIS), a celebrated surgeon, was born at Paris, March 13, 1674. From his childhood he displayed uncommon acuteness, and received his first instructions in anatomy from M. de Littre, a celebrated anatomist, who resided in his father's house. Under this master he made such rapid progress, that he had scarcely attained the age of twelve, when M. de Littre found that he might be intrusted with the care of his anatomical theatre. He afterwards studied surgery under Castel and Mareschal, and was admitted master in 1700. In the course of no long time he became the first practitioner in Paris, and was consulted in all cases of importance; and there were few operations of difficulty and delicacy which he did not superintend, or actually perform; and his hand and his counsels were alike successful. Such a reputation soon extended throughout Europe. In 1726 he was sent for by the king of Poland, and again in 1734 by Don Ferdinand, afterwards king of Spain: he re-established the health of both these princes, who endeavoured to retain him near their persons with the offer of great rewards, but could not overcome his attachment to his native place. Among his professional honours was that of member of the academy of sciences, director of the academy of surgery, censor and royal professor at the schools, and fellow of the royal society of London. He died at Paris, April 20, 1750, aged 76, regretted as much for his private virtues as his public services.—He communicated many memoirs to the academy of sciences, and several to the academy of surgery, which were printed in their first volume. His only separate publication was his "Traité des Maladies des Os," printed at Paris in 1705, in 12mo, and frequently reprinted, with additions. An edition in 1758, in two volumes, 12mo, was

¹ Dict. Hist.—Eloy, Dict. Hist. de Medicine.

published by M. Ant. Louis, with an historical and critical essay respecting it subjoined; and his pupil, M. Lesne, published his posthumous works in 1774, with the title of "*Traité des Maladies Chirurgicales et des Operations qui leur conviennent*," in three vols. 8vo, with many plates of surgical instruments. His treatise on the bones involved him in several controversies; but the only chagrin which he felt arose from finding Winslow, who, as censor royal, had approved the work, retract his approbation, in a letter inserted in the *Journal des Savans* for May 1725.¹

PETIT (PETER), a considerable mathematician and philosopher of France, was born at Montluçon, in the diocese of Bourges, in 1598, according to some, but in 1600 according to others. He first cultivated the mathematics and philosophy in the place of his nativity; but in 1633 he repaired to Paris, to which place his reputation had procured him an invitation. Here he became highly celebrated for his ingenious writings, and for his connections with Pascal, Des Cartes, Mersenne, and the other great men of that time. He was employed on several occasions by cardinal Richelieu; particularly to visit the sea-ports, with the title of the king's engineer; and was also sent into Italy upon the king's business. He was at Tours in 1640, where he married; and was afterwards made intendant of the fortifications. Baillet, in his *Life of Des Cartes*, says, that Petit had a great genius for mathematics; that he excelled particularly in astronomy; and had a singular passion for experimental philosophy. About 1637 he returned to Paris from Italy, when the dioptrics of Des Cartes were much spoken of. He read them, and communicated his objections to Mersenne, with whom he was intimately acquainted, and yet soon after embraced the principles of Des Cartes, becoming not only his friend, but his partisan and defender. He was intimately connected with Pascal, with whom he made at Rouen the same experiments concerning the vacuum, which Torricelli had before made in Italy; and was assured of their truth by frequent repetitions. This was in 1646 and 1647; and though there appears to be a long interval from this date to the time of his death, we meet with no other memoirs of his life. He died August 20, 1667, at Lagny, near Paris, whither he had retired for some time before his decease.

¹ Eloy, *Dist. Hist. de Médecine*.—Rees's *Cyclopædia*.

Petit was the author of several works upon physical and astronomical subjects; the principal of which are, 1. "*Chronological Discourse*," &c. 1636, 4to, in defence of Scaliger. 2. "*Treatise on the Proportional Compasses*." 3. "*On the Weight and Magnitude of Metals*." 4. "*Construction and Use of the Artillery Calibers*." 5. "*On a Vacuum*." 6. "*On Eclipses*." 7. "*On Remedies against the Inundations of the Seine at Paris*." 8. "*On the Junction of the Ocean with the Mediterranean Sea, by means of the rivers Aude and Garonne*." 9. "*On Comets*." 10. "*On the proper Day for celebrating Easter*." 11. "*On the nature of Heat and Cold*," &c.¹

PETIT (PETER), another very learned Frenchman, was born at Paris in 1617, and brought up to the profession of physic; in which faculty he took a doctor's degree at Montpellier: but, afterwards returning to Paris, neglected the practice of it, and gave himself up entirely to the study of polite literature. He lived some time with the first president Lamoignon, as preceptor to his sons; and afterwards with mons. Nicolai, first president of the chamber of accounts, as a man of letters and companion. He spent the greatest part of his life in composing; and had a wonderful facility with his pen, which enabled him to write much. He was deeply read in the ancient Greek and Latin authors, and joined to his skill in these, an uncommon knowledge in philosophical matters. He died in 1687; aged seventy.

He wrote much, both in verse and prose, but in Latin only. His first production seems to have been, 1. "*An Elegy upon the Death of Gabriel Naudé*, in 1653." In 1660, he published in 8vo, 2. "*De motu animalium spontaneo liber unus*." Petit was a great partisan for the Peripatetic philosophy; and, in this as well as some other works of the same kind, he has strenuously supported the principles of Aristotle, and combated those of Des Cartes. 3. "*Epistolæ Apologeticæ A. Menjoti de variis sectis amplectendis examen: ad medicos Parisienses, autore Adriano Scauro*, D. M. 1666," 4to. Menjot had maintained that a man should attach himself to no particular sect, but take from each whatever he found good. This sentiment did not please Petit, and he opposed it in this work under the fictitious name of Scaurus. He published the same year, in

¹ *Chaufepie*.—Hutton's Dictionary.—Niceron, vols. XI and XX.

8vo, under the feigned name of Marinus Statileius, 14. "Apologia pro genuitate fragmenti Satyrici Petroniani," which Hadrian Valesius then, and the best critics since, have agreed to reject as spurious. Euthyphron was another assumed name, under which he published, 5. "De nova curandorum morborum ratione per transfusionem sanguinis," in 1667, 4to. He there rejects this method of cure, which was approved by many physicians of his time, and supports his own opinion with much elegance and learning. In 1683, were published at Utrecht, in 8vo, 6. "Miscellaneous Observationum, libri iv." These are verbal criticisms upon various authors, and shew great accuracy as well as profound erudition. The same year at Paris came out in 8vo, 7. "Selectorum Poëmatum, libri ii. Accessit Dissertatio de Furore Poetico." The dissertation is curious, and the poems have merit enough to rank him with Rapin, Menage, and the best writers of modern Latin poetry. 8. "De Amazonibus Dissertatio," Paris, 1685, 12mo. The edition of Amsterdam, 1687, 12mo, is preferable, there being additions by the author, and critical observations by M. de la Monnoye. 9. "De natura et moribus Anthropophagorum Dissertatio," at Utrecht, 1688, 8vo. A curious and learned work. 10. "In tres priores Aretæi libros Commentarii: Una cum dissertatiuncula de Petitii vita, et copioso in eosdem Commentarios indice, 1726," 4to. It was Maittaire, who published this posthumous work, and placed the life of Petit at the head of it. There are several works of this author, but we have mentioned the most important. Care must be taken, in the mean time, not to confound him with the preceding Peter Petit, who was his contemporary.¹

PETIT (FRANCIS POURFOUR DU), a learned physician, was born June 24, 1664, at Paris. He attended the hospitals of the army, but settled at Paris after the peace of Utrecht in 1713; was admitted into the academy of sciences in 1722, and acquired great reputation, particularly by his skill in disorders of the eyes. M. Petit invented an *Ophthalmometer* for measuring the parts of the eye, and several other instruments to direct the hand in its operations upon that delicate organ. He died at Paris June 18, 1741, aged 77. His works, which are written in rather a careless style, are, "Trois Lettres d'un Medecin

¹ Chausapic.—Diet. Hist.—Eloy, Diet. Hist. de Medicine.

des Hospitaux du Roi à un autre Medecin de ses amis, sur un Nouveau Systeme du Cerveau," Namur, 1710, 4to. "Dissertation sur une Nouvelle Methode de faire l'Operation de la Cataracte," Par. 1727, 12mo. "Lettre dans laquelle il est démontré que la Crystallin est fort près de l'Uvée, et ou l'on rapporte de nouvelles preuves de l'Operation de la Cataracte," 1729, 4to. "Lettres contenant des Reflexions sur ce que M. Hecquet, M. D. a fait imprimer touchant les Maladies des Yeux," 1729, 4to. "Lettres contenant des Reflexions sur les Decouvertes faites sur les Yeux," 1732, 4to.¹

PETIT (SAMUEL), or PETITUS, a celebrated scholar, was born at Nismes in 1594. He studied at Geneva, with a success so uncommon, that, at the age of seventeen, he was admitted to the sacred ministry. Soon after, he was raised to the professorships of theology, and of Greek and Hebrew in that city, where he passed the chief part of his life, and where he died in December 1645, at the age of fifty-one. He has left behind him several works of great learning. For instance, 1. "Miscellanea," Paris, 1630, 4to, in nine books, containing corrections of passages in a vast number of ancient authors. 2. "Eclogæ Chronologicæ," Paris, 1632, 4to. 3. "Variæ Lectiones," Paris, 1633, 4to. This is in four books, three of which are employed on the customs, ceremonies, &c. of the Old and New Testament. 4. "Leges Atticæ," first published at Paris, in 1615, but again in 1635, &c. This is a work of the highest reputation, and having been enriched by the subsequent remarks of Palmerius, Salvini, Duker, and Wesseling, was reprinted in 1742, fol. In this shape, it forms a third volume of the collection entitled "Jurisprudentia Romana et Attica," published by Heineccius, Duker, and Wesseling. Petit was the author also of other publications of less consequence, but all evincing profound and extensive learning. His character was not less amiable, than his accomplishments were extraordinary. He was mild and gentle in an uncommon degree. It is related of him, that going once from curiosity into a synagogue at Avignon, a rabbin, supposing himself free from all danger of detection, railed against him in Hebrew, in a very gross manner. Petit, without any auger, coolly answered him in the same language, and thus covered the assailant with

¹ Eloy, Dict. Hist. de Medicin. — Moreri.

confusion. In answer to the apologies and excuses of the Jew, he only, in a mild manner, exhorted him to embrace Christianity.¹

PETIT-DIDIER (MATTHEW), a celebrated Benedictine, of the congregation of St. Vannes, was born December 18, 1659, at St. Nicholas in Lorrain. He taught philosophy and theology in the abbey de St. Michael; was made abbot of Senones 1715, and bishop of Macra 1726. He died June 14, 1728, aged 69. The principal among his numerous works are, 3 vols. 8vo, of "Remarks on M. Dupin's Ecclesiastical Library;" and "An Apology for M. Pascal's Provincial Letters," in seventeen letters. This work he afterwards disavowed in a letter to cardinal Corradini, dated September 30, 1726, where he declares that these seventeen letters have been rashly and falsely attributed to him; but l'Avocat says, that it is nevertheless certain that he wrote them. He wrote also a treatise "On the Pope's Infallibility," in favour of the Holy See, and against the liberties of the Gallican church, Luxemburg, 1724, 12mo; and a "Dissertation on the Council of Constance," 1725, 12mo. He not only accepted the constitution "Unigenitus," but wrote in its defence, and by that means gained the abbey of Senones, which the person to whom it had lapsed disputed with him.²

PETITOT (JOHN), a celebrated painter, was born at Geneva in 1607, of a father who was a sculptor and architect, and who, after having passed part of his life in Italy, retired to that city. His son was designed to be a jeweller; and, by frequent employment in enamelling, acquired so fine a taste, and so precious a tone of colouring, that Bordier, who afterwards became his brother-in-law, advised him to attach himself to portrait, believing he might push his art on still to greater lengths; and though both the one and the other wanted several colours which they could not bring to bear the fire, yet they succeeded to admiration. Petitot painted the heads and hands, in which his colouring was excellent; Bordier painted the hair, the draperies, and the grounds. These two friends, agreeing in their work and their projects, set out for Italy. The long stay they made there, frequenting the best chemists, joined to a strong desire of learning, improved them in the prepara-

¹ Chaufepie.—Blount's *Censura*.—Colomesii *Gallia Orientalis*.—Saxii *Omnimasticon*.

² Dupin.—Moréri.

tion of their colours; but the completion of their success must be ascribed to a journey they afterwards made to England. There they found sir Theodore Mayerne, physician to Charles I. and a great chemist; who had by his experiments discovered the principal colours to be used for enamel, and the proper means of vitrifying them. These by their beauty surpassed all the enamelling of Venice and Limoges. Mayerne introduced Petitot to the king, who retained him in his service, and gave him a lodging in Whitehall. Here he painted several portraits after Vandyck, in which he was guided by that excellent master, who was then in London; and his advice contributed greatly to the ability of Petitot, whose best pieces are after Vandyck. King Charles often went to see him work; as he took a pleasure both in painting and chemical experiments, to which his physician had given him a turn. Petitot painted that monarch and the whole royal family several times. The distinguished favour shewn him by that prince was only interrupted by his unhappy and tragical end. This was a terrible stroke to Petitot, who did not quit the royal family, but followed them in their flight to Paris, where he was looked on as one of their most zealous servants. During the four years that Charles II. stayed in France, he visited Petitot, and often eat with him. Then it was, that his name became eminent, and that all the court of France grew fond of being painted in enamel. When Charles II. returned to England, Louis XIV. retained Petitot in his service, gave him a pension, and a lodging in the gallery of the Louvre. These new favours, added to a considerable fortune he had already acquired, encouraged him to marry in 1661. Afterwards Bordier became his brother-in-law, and ever remained in a firm union with him: they lived together, till their families growing too numerous, obliged them to separate. Their friendship was founded on the harmony of their sentiments and their reciprocal merit, much more than a principle of interest. They had gained, as a reward for their discoveries and their labours, a million of livres, which they divided at Paris; and they continued friends without ever having a quarrel, or even a misunderstanding, in the space of fifty years.

Petitot copied at Paris several portraits of Mignard and Le Brun; yet his talent was not only copying a portrait with an exact resemblance, but also designing a head most perfectly after nature. To this he also joined a softness

and liveliness of colouring, which will never change, and will ever render his works valuable. He painted Louis XIV. Mary Anne of Austria his mother, and Mary Theresa his wife, several times. As he was a zealous protestant, and full of apprehensions at the revocation of the edict of Nantz in 1685, he demanded the king's permission to retire to Geneva; who finding him urgent, and fearing he should escape, cruelly caused him to be arrested, and sent to Fort l'Evêque, where the bishop of Meaux was appointed to instruct him. Yet neither the eloquence of Bossuet, nor the terrors of a dungeon, could prevail. He was not convinced, but the vexation and confinement threw him into a fever; of which the king being informed, ordered him to be released. He no sooner found himself at liberty, than he escaped with his wife to Geneva, after a residence at Paris of thirty-six years. His children remaining in that city, and fearing the king's resentment, threw themselves on his mercy, and implored his protection. The king received them favourably, and told them he could forgive an old man the whim of desiring to be buried with his fathers*.

When Petitot returned to his own country, he cultivated his art with great ardour, and had the satisfaction of preserving to the end of his life the esteem of all connoisseurs. The king and queen of Poland, desirous to have their pictures copied by Petitot, though then above eighty, sent the originals to Paris, believing him to be there. The gentleman who was charged with the commission went on to Geneva. The queen was represented on a trophy holding the king's picture. As there were two heads in the same piece, they gave him a hundred louis d'ors; and he executed it as if he had been in the flower of his age. The concourse of his friends, and the resort of the curious who came to see him, was so great, that he was obliged to quit Geneva, and retire to Vevay, a little town in the canton of Berne, where he worked in quiet. He was about the

* Lord Orford relates this in a manner very different from his usual flippancy where matters of religion are concerned. "His majesty," says my author, "received them with great goodness, and told them, he willingly forgave an old man who had a whim of being buried with his fathers." I do not doubt but this is given, and passed at

the time, for a bon-mot, but a very flat witticism cannot depreciate the glory of a confessor, who had suffered imprisonment, resisted eloquence, and sacrificed the emoluments of court-favour to the uprightness of his conscience. Petitot did not wish to be buried with his fathers, but to die in their religion."

picture of his wife, when a distemper carried him off in one day, in 1691, aged eighty-four. His life was always exemplary, and his end was the same. He preserved his usual candour and ease of temper to his last hour. He had seventeen children by his marriage; but only one of his sons applied himself to painting, who settled in London. His father sent him several of his works to serve him for models. This son died a good many years ago, and his family settled in Dublin, but whether any are now remaining we know not.

Petitot may be called the inventor of painting in enamel; for though Bordier, his brother-in-law, made several attempts before him, and sir Theodore Mayerne had facilitated the means of employing the most beautiful colours, it was still Petitot who completed the work; which under his hand acquired such a degree of perfection, as to surpass miniature, and even equal painting in oil. He made use of gold and silver plates, and rarely enamelled on copper. When he first came in vogue, his price was twenty louis a-head, which he soon raised to forty. His custom was, to carry a painter with him, who painted the picture in oil; after which Petitot sketched out his work, which he always finished after the life. When he painted the king of France, he took those pictures that most resembled him for his patterns; and the king afterwards gave him a sitting or two to finish his work. He laboured with great assiduity, and never laid down his pencil but with reluctance; saying, that he always found new beauties in his art to charm him.¹

PETIT-PIED (NICHOLAS), a learned doctor of the Sorbonne, was born in 1630, of a respectable family at Paris. He was counsellor clerk to the Châtelet, and curate of the parish of St. Martial, and died sub-chanter and canon of the church of Paris, 1705, aged 75, leaving a learned work, entitled "*Du Droit et des Prérogatives des Ecclesiastiques, dans l'administration de la justice seculaire*," 4to. This was occasioned by M. Petit-Pied having offered to preside in the chatelet upon one occasion, which it was said the clergy had no right to do. The work was considered as of great merit in point of argument, and contributed to obtain a decision in favour of the clergy.²

¹ Biog. Brit. vol. VII. Supplement.—Walpole's Anecdotes.

² Dict. Hist.

PETIT-PIED (NICHOLAS), nephew of the preceding, and a celebrated doctor of the Sorbonne, was born Aug. 4, 1665, at Paris. He was appointed professor in the Sorbonne 1701; but, having signed the famous "Case of Conscience" the same year, with thirty-nine other doctors, he lost his professorship, and was banished to Beaune in 1703. Some time after this he retired into Holland with father Quesnel and M. Fouillon, but obtained leave to return to Paris in 1718, where the faculty of theology, and the house of Sorbonne, restored him to his privileges as doctor in June 1719. This, however, was of no avail, as the king annulled what had been done in his favour the July following. M. Petit-Pied became afterwards theologian to M. de Lorraine, bishop of Bayeux, which prelate dying June 9, 1728, he narrowly escaped being arrested, and retired again into Holland. In 1734, however, he was recalled; passed the remainder of life quietly at Paris, and died January 7, 1747, aged 82, leaving a large number of well-written works, the greatest part in French, the rest in Latin, in which he strongly opposes the constitution Unigenitus.¹

PETIVER (JAMES), a famous English botanist, was contemporary with Plukenet; but the exact time of his birth is not known, nor is much intelligence concerning him at present to be obtained. His profession was that of an apothecary, to which he was apprenticed under Mr. Feltham, then apothecary to St. Bartholomew's hospital. When he entered into business for himself, he settled in Aldersgate-street, and there continued for the remainder of his life. He obtained considerable business, and after a time became apothecary to the Charter-house. After the Trades-cants, he appears to have been the only person, except Mr. Courten, and sir Hans Sloane, who made any considerable collection in Natural History, previous to those of the present day. He engaged the captains and surgeons of ships to bring him home specimens, and enabled them to select proper objects by printed directions which he distributed among them. By these means his collection became so valuable, that, some time before his death, sir Hans Sloane offered him four thousand pounds for it. After his death, it was purchased by the same collector, and now makes part of the British Museum, where they

¹ Moreri.—Dict. Hist.

are frequently resorted to for the sake of ascertaining obscure synonyms, his plates being so generally cited by *Linnaeus*, and in many instances so insufficient to express the precise object intended. He was elected into the royal society, and becoming acquainted with *Ray*, assisted him in arranging the second volume of his *History of Plants*. He died April 20, 1718, and much honour was shewn to him at his funeral, by the attendance of sir *Hans Sloane*, and other eminent men, as pall-bearers, &c.

He gave the world several publications on various subjects of natural history: 1. "*Musei Petiveriani Centuriæ decem*," 1692—1703, 8vo. 2. "*Gazophylacii Naturæ et Artis, Decades decem*," 1702, folio, with 100 plates. 3. "*A Catalogue of Mr. Ray's English Herbal, illustrated with figures*," 1713, folio, and continued in 1715. Many smaller publications may be found enumerated in *Dr. Pulteney's Sketches*, with many papers in the *Philosophical Transactions*, and a material article in the third volume of *Ray's* work, entitled "*Plantæ rariores Chinenses Madraspatanæ, et Africanæ, à Jacobo Petivero ad opus consummandum collatæ*," &c. Most of his lists and catalogues having become very scarce, they were collected and published in 1767, in 2 vols. fol.¹

PETRARCH (FRANCIS), one of the most celebrated characters in literary history, was born in Tuscany, in 1304. His father was a notary at Florence, who having taken part with the Ghibellin faction, shared their fate, and was banished, after which he took up his residence at Pisa. Here, his infant son discovering marks of genius, his father destined him for a learned profession; and having recommended him to study the law, he passed several years at Montpellier and Bologna, listening to the ablest professors in that science, but much more inclined to peruse the writings of the classical authors. He relates himself, that his father, incensed at what he thought a misapplication of time, seized at once every classical author of which he was possessed, and threw them into the fire; but the frantic grief which Petrarch expressed at that sight, so mollified the old man, that he hastily rescued Cicero and Virgil from the flames, and gave them back to his son; remarking, that it was only the immoderate attachment to these authors which he blamed, and that the works of

¹ Pulteney's Sketches.—Rees's Cyclopædia, by sir J. E. Smith.

Cicero, if rightly used, were the best preparative to the study of the law. Petrarch acknowledges that the struggle between the strong propensity of his nature, and the will of a respected parent, was the cause of many unhappy hours: but his father's death, which happened when he was about the age of twenty-two, put an end to the contest; and left him at liberty to pursue his inclinations.

The pope's court being then at Avignon, Petrarch, who had while at college contracted a strict intimacy with the bishop of Lombes, of the illustrious family of Colonna, and had passed a summer with him at his bishopric in Gascony, was afterwards kindly solicited to reside with him in the house of his brother, the cardinal Colonna, then at Avignon. This invitation he accepted. His shining talents, says his late apologist, joined to the most amiable manners, procured him the favour and esteem of many persons in power and eminent stations: and he found in the house of the cardinal an agreeable home, where he enjoyed the sweets of an affectionate society, with every convenience he could desire for the indulgence of his favourite studies.

It was while at Avignon, that he contracted that passion which has so deeply engaged the attention of his biographers, and has given an air of romance, or of poetic fiction, to a considerable portion of his life. It appears that on the morning of Good Friday in 1327, he saw for the first time the young and beautiful Laura; undoubtedly a most important incident to Petrarch, for although his works give evidence of his abilities as a politician, theologian, and philosopher, yet it is to those beautiful verses alone, in which he has celebrated the accomplishments, and bewailed the fate of Laura, that he has been indebted for his permanent reputation. But his biographers differ widely from each other in their representations of the nature of Petrarch's love for Laura. His late acute and ingenious apologist, lord Woodhouselee, deduces from the works of the poet himself, that this passion, so remarkable both for its fervency and duration, was an honourable and virtuous flame, and that Petrarch aspired to the happiness of being united to Laura in marriage. "We have," says his lordship, "unquestionable grounds for believing, from the evidence of his own writings, that the heart of Laura was not insensible to his passion; and although the term of his probation was tedious and severe, he cherished a hope, approaching to confidence, that he was at last to attain the

end of his wishes. Such are the ideas that we are led to entertain from the writings of the poet himself, of the nature and object of his passion; and such has been the uniform and continued belief of the world with regard to it, from his own days to the present."

"At length," continues lord Woodhouselee, "comes into the field, a hardy but most uncourteous knight, who, with a spirit very opposite to that of the heroes of chivalry, blasts at once the fair fame of the virtuous Laura, and the hitherto unsullied honour of her lover; and, proudly throwing down his gauntlet of defiance, maintains that Laura was a married woman, the mother of a numerous family; that Petrarch, with all his professions of a pure and honourable flame, had no other end in his unexampled assiduity of pursuit, than what every libertine proposes to himself in the possession of a mistress; and that the lovely Laura, though never actually unfaithful to her husband's bed, was sensible to the passion of her Cicisbeo, highly gratified by his pursuit, and while she suffered on his account much restraint and severity from a jealous husband, continued to give him every mark of regard, which, without a direct breach of her matrimonial vow, she could bestow upon him." Such is the hypothesis of M. de Sade, in his "*Memoires pour la Vie de Petrarque*," 3 vols. 4to, which he published at Amsterdam, in 1764—67. He also asserts that Laura was the wife of one of his own predecessors, Hugh de Sade, and the mother of eleven children; that she was the daughter of Audibert de Noyes, was born in 1307 or 1308, at Avignon, and died there in 1348, having been married in 1325.

The arguments of lord Woodhouselee, who has fully examined and refuted this hypothesis, appear to us to amount as nearly to historic demonstration as the case will admit, while the whole train of De Sade's narrative is inconsistent with the evidence to be derived from Petrarch's writings. In the conclusion lord Woodhouselee says, "I have now, as I trust, impartially canvassed the whole of these arguments drawn by the author of the '*Memoires*' from the works of Petrarch himself, or what may be termed the intrinsic evidence in support of the material part of his hypothesis, namely, that Laura was a married woman; nor do I think I presume too much when I say that I have shewn their absolute insufficiency to prove that proposition." After farther asserting, that in the whole of

Petrarch's works, consisting of more than 300 sonnets and other poetical pieces, there is not to be found a single passage which intimates that Laura was a married woman, he produces a variety of direct arguments on the subject, and concludes, that "while on the one hand we have shewn that there is not the smallest solidity in all that elaborate argument, which has been brought to prove that Laura was a married woman, we have proved, on the other, from the whole tenour of the writings of Petrarch, the only evidence that applies to the matter, that his affection for Laura was an honourable and virtuous flame."

Notwithstanding this argument, which we think conclusive against the abbé Sade, all the difficulties which attend this part of Petrarch's history are by no means removed. Many are still inclined to doubt whether Laura was a real character. Gibbon calls Petrarch's love "a metaphysical passion for a nymph so shadowy, that her existence has been questioned." Some say that his mistress's name was Lauretta, and that the poet made it Laura, because, thus altered, it supplied him with numberless allusions to the laurel, and to the story of Apollo and Daphne; but what appears to have perplexed most of his biographers and critics, is their supposition that Laura was a married lady. This obliges them to suppose farther, that Petrarch's love was disinterested, and correspondent to a certain purity of character which they have been pleased to give him, in contradiction to the fact of his licentious commerce with women, by whom he had at least two children, at the times when he is suffering most for the absence of his Laura.

The duration and intensity of Petrarch's passion for Laura, whether single or married, afford also other subjects for dispute; and it seems to be agreed upon by those sober critics who wish to strip his history from romance, that although his passion was so sincere as to give him uneasiness for a time, it was not of a permanent and overwhelming nature, and must have been diverted, if not extinguished, by the multiplicity of studies, travels, and political employments, which form his public life, to which we shall now advert. It is said that one of the methods he took to combat his passion was travelling; and it is certain that his frequent removals form a very great part of the incidents which compose his life. In 1333 he travelled through Paris into Flanders, and thence to Aix-la-Chapelle and Cologne, returning by Lyons to Avignon. After another

ramble into Italy, he resolved to retire from the world. Those who contend that Laura was a single lady, and think that she received him on his return with reserve and coyness, attribute part of his dissatisfaction with the world to this cause; but they add, likewise, that his fortunes now wore an unpromising aspect: the best years of his life were wearing fast away; and the friendship of the great, though soothing to his self-love, had yet produced no beneficial consequence. Disgusted, therefore, with the splendid delusions of ambition, and feeling no solid enjoyment but in the calm pursuits of literature and philosophy, he resolved at once to bid adieu to the world; and at the early age of thirty-four he retired to the solitude of Vacluse, about fifteen miles from Avignon, where he purchased a small house and garden, the humble dwelling of a fisherman: a lonely but beautiful recess, which he has celebrated in many parts of his works, and indeed in which he wrote many of those works, particularly his Italian poetry; many of his Latin epistles, in prose and verse; his eclogues; his treatises on a "Solitary Life," and on "Religious Tranquillity;" and part of his poem on Africa.

The taste for poetry and elegant composition, for which the public mind had been prepared by the writings of Dante, ascended to a pitch of enthusiastic admiration, when these works of Petrarch appeared. Literary fame, in those days, must have depended on the opinion of a very few competent judges; for, as printing was not then known, the circulation of a new work, by manuscript copies, must have been very slow, and extremely limited. While enjoying this reputation, however, he received a letter from the Mæcenas of the age, Robert king of Naples. And this honour was followed by one still greater; the revival, in his favour, of the ancient custom of crowning eminent poets at Rome. Petrarch appears to have indulged the hope of attaining this honour, and not on slight grounds; for, in August 1340, he unexpectedly received a letter from the Roman senate, inviting him to come and take the laurel in that city, and on the same day he received a similar invitation from Paris. Having determined to accept the invitation from Rome, he thought it necessary first to repair to the court of king Robert at Naples (in March 1341), and undergo a public examination as to his learning and talents. Having gone through a ceremony, which, as far as voluntary, was ostentatious, he went to Rome;

where, on Easter-day, in the midst of the plaudits of the Roman people, the ceremony was performed in the capitol by his friend count d'Anguillara. Twelve patrician youths were arrayed in scarlet; six representatives of the most illustrious families, in green robes, with garlands of flowers, accompanied the procession: in the midst of the princes and nobles, Anguillara assumed his throne, and at the voice of a herald Petrarch arose. After discoursing on a text of Virgil, and thrice repeating his vows for the prosperity of Rome, he knelt before the throne, and received from the senator a laurel crown, with the declaration, "This is the reward of merit." The people shouted "Long life to the capitol and the poet." A sonnet in praise of Rome was accepted as the effusion of genius and gratitude; and after the whole procession had visited the Vatican, the wreath was suspended before the shrine of St. Peter. In the act of diploma, which was presented to Petrarch, the title and prerogatives of poet-laureat are revived in the capitol, after the lapse of 1300 years; and he received the perpetual privilege of wearing, at his choice, a crown of laurel, ivy, or myrtle, of assuming the poetic habit, and of teaching, disputing, interpreting, and composing, in all places whatsoever, and on all subjects of literature. The grant was ratified by the authority of the senate and people, and the character of citizen was the recompence of his affection for the Roman name.

From Rome Petrarch went to Parma, where he passed some time with his protectors, the lords of Corregio, and employed himself in finishing his "Africa." It was probably from that family that he obtained the dignity of arch-deacon in the church of Parma; and in 1342, when he was sent to compliment Clement VI. on his accession, in the name of the senate and people of Rome, a priory in the diocese of Pisa was given him by this pope. In the following year he composed his curious "Dialogue with St. Augustine," in which he confesses the passion for Laura, which still held dominion over his soul. In 1348 he had the misfortune to lose this object of his affections, who died of the universal pestilence which ravaged all Europe. The same pestilence deprived him of his great friend and patron, cardinal Colonna. From Padua, where he appears to have been when these misfortunes befell him, he travelled, for a year or two, to Parma, Carpi, and Mantua; and in 1350 he again visited Padua, where he

obtained a canonry, and wrote a very eloquent letter to the emperor Charles IV. exhorting him to come into Italy for the purpose of remedying the many evils with which that country was oppressed. After various other removals, he went to Milan, where the kindness and pressing solicitation of John Visconti, its archbishop and sovereign, induced him to settle for some time. Here he was admitted into the council of state; and in 1354 was sent to Venice, to make another effort for pacifying the two hostile republics, but his eloquence proved fruitless. In the same year he went to Mantua to meet the emperor, who having at length come to Italy, gave him a most gracious reception; and although no advantages resulted to his country from this interview, the emperor afterwards sent him a diploma, conferring the title of count palatine. In 1360 Petrarch was sent to Paris, to congratulate king John on his liberation from English captivity; and his reception in that capital was answerable to the celebrity of his name.

By pope Innocent VI. Petrarch was treated at first with much neglect, or even contempt; but, in 1361, he had so far overcome his prejudices, as to offer the poet the place of apostolical secretary, which he declined, as he did also a very pressing invitation from John, king of France, to reside at his court. When pope Urban V. had succeeded to the pontifical chair, he gave him a canonry of Carpentras, and was very desirous of a personal interview with him; and, notwithstanding his age and infirmities, Petrarch set out for this purpose in 1370; but being unable to sustain the fatigue, he returned to his villa of Arquà, near Padua. His last journey was to Venice, in 1373, where he harangued the Venetian senate in favour of his patron, Francis de Carrara. On his return to Arquà, he fell into a state of languor, which terminated in a fit of some kind, in the night of July 18, 1374. He was found dead next morning in his library, with his head resting on a book. He survived his Laura many years, if the date of her death, April 6, 1348, be correct.

It seems to be generally agreed, that Petrarch greatly contributed to the restoration of letters in Italy, and through Italy to the other realms of Europe. The Latin tongue, in particular, is chiefly indebted to him for the restoration of its purity; Italian poetry for its perfection; and even philosophy for a considerable share of improvement. The science of ethics he studied with attention, and clothed

many excellent precepts of morality with all the graces of pure and classical language. His treatises, "*De Remedii utriusque Fortunæ*;" "*De vera Sapientia*;" "*De Contemptu Mundi*;" "*De Republica optime administranda*;" "*De Avaritia*;" On the Remedies of Fortune; True Wisdom; the Contempt of the World; Government; Avarice; and above all the rest, "*De sua ipsius et aliorum ignorantia*," On his own Ignorance of himself and others, are exceedingly valuable. In reading the moral writings of Petrarch, we visit, says Brucker, not a barren desert of dry disputation, but a fruitful garden of elegant observations, full of the choicest flowers of literature. But Brucker's animated praise of Petrarch's prose works is probably confined to himself. The above-mentioned treatises might have been useful and interesting when written, when the world "was in its elements;" but they would meet with a very cold reception in the present improved state of moral and philosophical discussion. Petrarch's fame as a writer depends now entirely on his Italian poetry, and on those facts in history which exhibit him as contributing to the revival of literature.

On this subject, a recent ingenious writer observes, that although the monks had for ages been assiduously engaged in the meritorious work of transcription, yet in Petrarch's time the libraries of Italy had little to show, besides some works of the fathers, of ancient and modern theologians, of ecclesiastical and civil jurisprudence; of medicine, astrology, and philosophy; and even these in no abundance. The names of the classical writers were barely retained: their productions, and the times in which they lived were miserably confounded, and the authenticity of authors not unfrequently disregarded; while transcribers were often grossly ignorant and careless. In this dearth of accurate copies, and even of the valuable works of many ancient authors, Petrarch turned his mind to the most useful inquiries. He saw that his own efforts would be useless, without recalling into general notice the true models of taste: he owned that, on this subject, he was animated by a real passion, the force of which he had no desire to check; and communicating his wishes to his friends, he entreated them to join their researches to his own, and to ransack the archives of libraries.

These researches were not very successful. Three decades of Livy, the first, third, and fourth, were, at that

time, all which could be found. The second decade was sought in vain. A valuable work of Varro, and other productions which he had seen in his youth, were irrecoverably lost. With Quintilian he was more fortunate, though the copy which he discovered was mutilated and imperfect. Cicero was his idol, yet his collection of the works of this great orator was very incomplete, although he had the happiness to make some new discoveries, particularly of his "Familiar Epistles." He was once possessed of Cicero's work, "De Gloria;" but he lent it to a friend, and it was irreparably lost. He often employed himself in making transcripts of ancient authors; by which his eager thirst was allayed, and accurate copies multiplied. But neither Rome, nor the remains of Roman literature, were sufficient totally to absorb the attention of this active man. Greece also engaged his thoughts. The study of the Greek language had at no time been completely neglected; and when an occasion of learning it offered, Petrarch prosecuted it with his usual zeal. But he never wholly surmounted its difficulties; for, when a present of a Greek Homer was sent him from Constantinople, he lamented his inability to taste its beauties, although his joy on receiving such a present was not less sincere. Such were the pursuits by which he rendered services of the greatest importance to literature, and which made him to be so esteemed and honoured. He was, indeed, considering the times in which he lived, in all respects a very extraordinary man; and it is not without reason, that his countrymen still entertain a profound veneration for his memory. He has also been the object of the admiration and inquiries of scholars in all countries; and his writings have been printed so often, that it becomes impossible, and perhaps would not be very useful, to enumerate half the editions, comments, and criticisms, with which his poems, in particular, have been honoured. He is said to have had twenty-five biographers, exclusive of the sketches of his life given in collections. Of these, the most copious is the work of the abbé de Sade, and the most necessary to illustrate that important part of Petrarch's life which relates to his connexion with Laura, is Lord Woodhouselee's "Historical and Critical Essay of the Life and character of Petrarch," 1810, 8vo.¹

¹ Tiraboschi.—Niceron, vol. XXVIII.—Ginguéné Hist. Lit. d'Italie.—Berrington's Literary History of the Middle Ages.

PETRE (SIR WILLIAM), a man of learning, a patron of learning, and a distinguished statesman, in the four discordant reigns of Henry VIII. Edward VI. queen Mary, and queen Elizabeth, was the son of John Petre, of Tornewton, in the parish of Tor-brian, in Devonshire, and born either at Exeter or Tornewton. After some elementary education, probably at his native place, he was entered of Exeter college, Oxford; and when he had studied there for a while with diligence and success, he was, in 1523, elected a fellow of All Souls. We may suppose that he became sensible of the importance of learning, and of the value of such seminaries, as he afterwards proved a liberal benefactor to both these colleges. His intention being to practise in the civil law courts, he took his bachelor's degree in that faculty in July 1526, and his doctor's in 1532, and the following year was admitted into the college of Advocates. It does not appear, however, that he left Oxford on this account, but was made principal of Peckwater Inn, now part of Christ Church; and he became soon after tutor to the son of Thomas Boleyn, earl of Wiltshire.

Hitherto he had devoted his time to literature, and had no other view than to rise in his profession; but being noticed by lord Cromwell, while in the Wiltshire family, as a young man of talents, he was introduced by him at court, and appeared to so much advantage, that Henry VIII. recommended the farther improvement that travelling might contribute, and allowed him a handsome pension for his expenses. His manners and accomplishments, on his return, appear to have fulfilled the expectations of his patrons, and he was appointed Latin secretary in the secretary of state's office, the first step in his public life; and which led to those preferments and opulence, which enabled him to become the founder of a noble family.

In 1535, when a general visitation of the monasteries was determined upon, Cromwell, who considered him as a very fit person for this business, caused his name to be inserted in the commission, in which he is styled one of the clerks in chancery; and he appears also to have been, at this time, master of the requests. Having acquitted himself in this employment to the satisfaction of the king, who was determined on the dissolution of these religious houses, he was not only rewarded, in 1538 and 1539, with very large grants of abbey-lands, but received the honour

of knighthood. In 1543, having become still more acceptable at court, he was sworn of the privy-council, and appointed one of the principal secretaries of state; and accordingly we find his name signed to every act of council during this reign. In 1544, such was his consequence, that he was not only appointed one of the regency in the absence of Henry VIII. in France, but obtained special licence to retain twenty men, besides his own menial servants, and to give them liveries, badges, and cognizances.

In king Henry's will, dated Dec. 30, 1546, Sir William Petre was nominated one of the assistant counsellors to Edward VI. and was not only continued in the privy-council and in his office of secretary of state, but was also, in 1549, made treasurer of the court of first fruits for life; and, the year following, one of the commissioners to treat of peace with the French at Guisnes. He was also in several commissions for ecclesiastical affairs, the purpose of which was the establishment of the reformed religion; and, in the course of these, was one of the persons before whom both Bonner and Gardiner were cited to answer for their conduct; two men of such vindictive tempers, that it might have been expected they would have taken the first opportunity of revenge that presented itself. Owing, however, to some reasons with which we are unacquainted, queen Mary, when she came to the throne, not only overlooked sir William's zeal for the reformed religion, but continued him in his office of secretary of state, and made him chancellor of the garter, in the first year of her reign. Nor was this the most remarkable instance of her favour. The dissolution of the monasteries was a measure which had given great offence to the adherents of popery; and the grant of abbey-lands to laymen appeared the vilest sacrilege. It was natural to think, therefore, that popery being now established, some steps would be taken to resume those lands, and reinstate the original possessors. Sir William Petre seems to have entertained this apprehension; and therefore determined to secure what Henry VIII. had given him, by a dispensation from pope Paul IV. whom he informed that he was ready to employ them to spiritual uses; and by this and other arguments, he actually obtained from the pontiff (doubtless also by the consent of queen Mary), a grant by which the whole of his possessions was secured to him and his heirs; and thus he was enabled

to leave estates in seven counties to his son, the first lord Petre.

Mary had, in fact, such confidence in sir William Petre, that she employed him in negotiating her marriage with Philip; and applied to him for relief when her mind was perplexed on the subject of the church-lands, the alienation of which could not easily be reconciled to her principles. He was her private adviser also in other matters; and when pope Paul III. was about to send another legate instead of cardinal Pole, whom she had desired, he advised her to forbid his setting foot in England, which she very resolutely did. In all this there must have appeared nothing very obnoxious in the eyes of queen Elizabeth: for she continued him in the office of secretary of state until 1560, if not longer; and he was of her privy-council till his death, and was at various times employed by her in public affairs. He died Jan. 13, 1572, and was buried in a new aisle in the church at Ingatestone, where he had built almshouses for 20 poor people. He also left various considerable legacies to the poor in the several parishes where he had estates, as well as to the poor of the metropolis. To Exeter college he procured a new body of statutes and a regular deed of incorporation, and founded at the same time eight fellowships. To All Souls he gave a piece of ground adjoining to the college, and the rectories of Barking and Stanton-Harcourt, and founded exhibitions for three scholars. He was married twice. One of his daughters, by his first wife, became afterwards the wife of Nicholas Wadham, and with him joint founder of Wadham college. His son John, by his second lady, was the first lord Petre.

Sir William Petre was unquestionably a man of learning and talents, and an able minister and negotiator. Without talents, without political skill and address, he never could have retained a confidential situation under four such sovereigns as Henry, Edward, Mary, and Elizabeth. Whether all this was accompanied by a sacrifice of principle, is not quite clear. It is in his favour, however, that his conduct has been censured by the popish historians, and that the balance of his virtues must therefore be on the Protestant side.¹

PETRONIUS ARBITER, a Roman satirist, was a favourite of Nero, supposed to be the same whom Tacitus

¹ Biog. Brit.—Strype's Life of Cranmer, p. 35. 55. 146. 189. 220—225. 303, 304.—Prince's Worthies of Devon.—Lloyd's State Worthies.—Dodd's Church History.

mentions in book xvi. of his Annals, and was proconsul of Bithynia, and afterwards consul. He is said to have discovered a capacity for the highest offices; but abandoning himself to voluptuousness, Nero made him one of his principal confidants, and the superintendant of his licentious pleasures, nothing being agreeable or delightful to that prince but what Petronius approved. This raised the envy of Tigellinus, another of Nero's favourites, who accused him of being engaged in a conspiracy against the emperor. Upon this, Petronius was arrested; and, being condemned to death, he caused his veins to be opened and shut, from time to time, while he conversed with his friends on verses and poetry. He afterwards sent Nero a book, sealed up by his own hand, in which he described that emperor's debaucheries under borrowed names, and died about the year 66. His "*Satiricon*," and some other pieces, are written in elegant Latin, but filled with such obscenities, that he has been called *autor purissimæ impuritatis*. A fragment of his works was found in the seventeenth century at Traou, a city of Dalmatia, in the duchy of Spalatro, which contains "The Supper of Trimalcion," one of his most indelicate pieces. Many disputes have arisen concerning its authenticity, which however now seems to be admitted; but some other fragments, taken from a manuscript found at Belgrade in 1688, and published at Paris by M. Nodot, in 1694, are yet under suspicion of being forgeries. There is a great deal of uncertainty, both about the works and personal history of Petronius; and in Maittaire's "*Corpus Poetarum*" are verses by five different poets named Petronius. Although no English critic has disgraced himself by employing his time in illustrating this abominable author, Chalderius, Sambucus, Goldast, and other foreign scholars, have been less scrupulous. Burman's edition of 1709 and 1743, 4to, is usually reckoned the best; but some prefer that of Antonius, printed at Leipsic in 1781, 8vo.¹

PETTY (WILLIAM), a singular instance of an almost universal genius, and of learning, mechanical ingenuity, and œconomy, applied to useful purposes, was the eldest son of Anthony Petty, a clothier at Rumsey, in Hampshire, and was born May 16, 1623. It does not appear that his father was a man of much property, as he left this son none

¹ Vossius de Poet. Lat.—Fabricii Bibl. Lat.—Saxii Onomastæ

at his death, in 1644, and contributed very little to his maintenance. When young, the boy took extraordinary pleasure in viewing various mechanics at their work, and so readily conceived the nature of their employment, and the use of their tools, that he was, at the age of twelve, able to handle the latter with dexterity not much inferior to that of the most expert workmen in any trade which he had ever seen. What education he had was first at the grammar-school at Rumsey, where, according to his own account, he acquired, before the age of fifteen, a competent knowledge of the Latin, Greek, and French languages, and became master of the common rules of arithmetic, geometry, dialling, and the astronomical part of navigation. With this uncommon fund of various knowledge he removed, at the above age of fifteen, to the university of Caen in Normandy. This circumstance is mentioned among those particulars of his early life which he has given in his will, although, by a blunder of the transcriber, *Oxford* is put for *Caen* in Collins's Peerage. Wood says that, when he went to Caen, "with a little stock of merchandizing which he then improved, he maintained himself there, learning the French tongue, and at eighteen years of age, the arts and mathematics." Mr. Aubrey's account is in these not very perspicuous words: "He has told me, there happened to him the most remarkable accident of life (which he did not tell me), and which was the foundation of all the rest of his greatness and acquiring riches. He informed me that about fifteen, in March, he went over to Caen, in Normandy, in a vessel that went hence, with a little stock, and began to play the merchant, and had so good success that he maintained himself, and also educated himself: this I guesse was that most remarkable *accident* that he meant. Here he learned the French tongue, and perfected himself in Latin, and had Greeke enough to serve his turne. At Caen he studied the arts. At eighteen, he was (I have heard him say) a better mathematician than he is now; but when occasion is, he knows how to recurre to more mathematical knowledge." These accounts agree in the main points, and we may learn from both that he had at a very early period begun that money-making system which enabled him to realize a vast fortune. He appears to have been of opinion, that "there are few ways in which a man can be more harmlessly employed than in making money."

On his return to his native country, he speaks of being preferred to the king's navy, but in what capacity is not known*. This he attributes to the knowledge he had acquired, and his "having been at the university of Caen." In the navy, however, before he was twenty years of age, he got together about 60*l*. and the civil war raging at this time, he determined to set out on his travels, for further improvement in his studies. He had now chosen medicine as a profession, and in the year 1643, visited Leyden, Utrecht, Amsterdam, and Paris, at which last city he studied anatomy, and read Vesalius with the celebrated Hobbes, who was partial to him. Hobbes was then writing on optics, and Mr. Petty, who had a turn that way, drew his diagrams, &c. for him. While at Paris, he informed Aubrey that "at one time he was driven to a great streight for money, and told him, that he lived a week or two on three pennyworths of walnuts." Aubrey likewise queries whether he was not some time a prisoner there. His ingenuity and industry, however, appear to have extricated him from his difficulties, for we have his own authority that he returned home in 1646, a richer man by 10*l*. than he set out, and yet had maintained his brother Anthony as well as himself.

How this 70*l*. accumulated will appear by his will. It may suffice here to mention, that in the following year March 6, a patent was granted him by parliament for seventeen years, for a copying machine, as it would now be termed, but which he calls an instrument for double writing. In an advertisement prefixed to his "Advice to Mr. Samuel Hartlib," he calls it, "an instrument of small bulk and price, easily made, and very durable; whereby any man, even at the first sight and handling, may write two resembling copies of the same thing at once, as serviceably and as fast (allowing two lines upon each page for setting the instruments) as by the ordinary way, of what nature, or in what character, or what matter soever, as paper, parchment, a book, &c. the said writing ought to be made upon." Rushworth also, having mentioned the patent for teaching this art, transcribes nearly our author's words; and says, "It might be learnt in an hour's prac-

* Aubrey says that he was first bound apprentice to a sea-captain, who once "drubbed him with a cord" for not discovering a land-mark which

he desired him to go aloft and look for. It was on this occasion, Mr. Petty said, that he first found out that he was near-sighted.

tice, and that it was of great advantage to lawyers, scribes, merchants, scholars, registers, clerks, &c. it saving the labour of examination, discovering or preventing falsification, and performing the whole business of writing, as with ease and speed, so with privacy also." The additional fatigue occasioned to the hand, by the increase of weight above that of a pen, rendered this project useless as to the chief advantage proposed, that of expedition in writing: but it seems to have been applied with some alterations to the business of drawing; the instrument for which is too well known to need any description here.

Though this project therefore was not very profitable in itself, yet by this means he became acquainted with the leading men of those times. He next wrote some very sensible remarks on national education in useful branches of knowledge, in a pamphlet entitled "Advice to Mr. Hartlib for the Advancement of Learning," and in 1648, went to Oxford, where having no scruples respecting the state of political parties, he taught anatomy to the young scholars, and became deputy to Dr. Clayton professor of anatomy, who had an insurmountable aversion to the sight of a mangled corpse. He also practised physic and chemistry with good success; and rose into such reputation, that the philosophical meetings which preceded the Royal Society, were first held (for the most part) at his lodgings; and by a parliamentary recommendation he obtained a fellowship of Brazen-nose college, in the place of one of the ejected fellows, and was created doctor of physic, March 7, 1649. He was admitted a candidate of the college of physicians, June 25, 1650. The same year, he was chiefly concerned in the recovery of a woman who had been hanged at Oxford, for the supposed murder of her bastard child*.

On Jan. 1, 1651, he was made professor of anatomy;

* This was one Anne Green, executed at Oxford, Dec. 14, 1650. The story is, that she was hanged by the neck near half an hour; some of her friends, in the mean time, thumping her on the breast, others hanging with all their weight upon her legs, sometimes lifting her up, and then pulling her down again with a sudden jerk, thereby the sooner to dispatch her out of her pain. After she was in her coffin, being observed to breathe, a lusty

fellow stamped with all his force on her breast and stomach, to put her out of her pain; but by the assistance of the doctors Petty, Willis, Bathurst, and Clarke, she was again brought to life. "I myself," says Derham, "saw her many years after that. She had, I heard, born divers children." Physico-Theol. See also a printed account of it, entitled "News from the Dead," &c. edit. 1651, and in Morgan's Phoenix, 4to.

and, Feb. 7, music professor at Gresham college, by the interest of his friend Dr. Graunt. In 1652, he was appointed physician to the army in Ireland, and he was likewise physician to three lords lieutenants successively, Lambert, Fleetwood, and Henry Cromwell.

Some time after his settlement in Ireland, having observed, that the lands forfeited by the rebellion in 1641, which had been adjudged to the soldiers who suppressed it, were very insufficiently measured, he represented the matter to the persons then in power, who granted him a contract, dated Dec. 11, 1654, to make the admeasurements anew; and these he finished with such exactness, that there was no estate of 60*l.* per annum, and upwards, which was not distinctly marked in its true value, maps being likewise made by him of the whole. By this contract he gained a very considerable sum of money. Besides 20*s.* a day, which he received during the performance, he had also a penny an acre by agreement with the soldiers: and it appears from an order of government, dated at the castle of Dublin, 19th March, 1655, that he had then surveyed 2,008,000 acres of forfeited profitable land. He was likewise one of the commissioners for setting out the lands to the army, after they were surveyed. When Henry Cromwell obtained the lieutenancy of that kingdom in 1655, he made the doctor his secretary, appointed him a clerk of the council there in 1657, and procured him to be elected a burgess for West Looe in Cornwall, in Richard Cromwell's parliament, which met Jan. 27, 1658. March the 25th following, sir Hierom Sankey, or Zanchy, member for Woodstock in Oxfordshire, impeached him for high crimes and misdemeanors, in the execution of his office. This brought him into England, when, appearing in the House of Commons, April 19, he answered to the charge on the 21st; to which his prosecutors replying, the matter was adjourned, but never came to an issue, that parliament being suddenly dissolved the next day. Henry Cromwell had written a letter to secretary Thurloe, dated the 11th of that month, in his favour, as follows: "Sir, I have heretofore told you my thoughts of Dr. Petty, and am still of the same opinion: and, if sir Hierom Sankey do not run him down with numbers and noise of adventurers, and such other like concerned persons, I believe the parliament will find him as I have represented. He has curiously deceived me these four years, if he be a knave. I am sure

the jundos of them, who are most busy, are not men of the quietest temper. I do not expect you will have leisure, or see cause, to appear much for him; wherefore this is only to let you understand my present thoughts of him. The activeness of Robert Reynolds and others in this business, shews, that Petty is not the only mark aimed at."

Upon his return to Ireland soon after, some further endeavours being used to bring on a prosecution, Petty published the same year, "A Brief of the Proceedings between sir Hierom Sankey and the author, with the state of the controversy between them," in three sheets; which was followed by "Reflections upon some Persons and Things in Ireland," &c. He then came again to England; and brought a very warm application in his favour from the lord lieutenant, in these terms: "Sir, the bearer, Dr. Petty, hath been my secretary, and clerk of the council here in Ireland, and is one whom I have known to be an honest and ingenious man. He is like to fall into some trouble from some who envy him. I desire you to be acquainted with him, and to assist him, wherein he shall reasonably desire it. Great endeavours have been used to beget prejudice against him; but when you speak with him, he will appear otherwise." Notwithstanding this, he was removed from his public employments in June.

It may be here necessary, for the sake of his very curious answer, to mention the charges which his enemies brought against him: These were, 1. "That he the said Dr. Petty had received great bribes. 2. That he had made a trade of buying debentures in vast numbers, against the statute. 3. That he had gotten vast sums of money and scopes of land by fraud. 4. That he had used many foul practices as surveyor and commissioner for setting out lands. 5. That he and his fellow-commissioners had placed some debentures in better places than they could claim, denying right to others. 6. That he and his fellow-commissioners had totally disposed of the army's security; the debt still remaining chargeable on the state."

The principal object of his answer is to demonstrate that he might, without ever meddling with the surveys of the Irish lands, have acquired as large a fortune otherwise; and his demonstration must be allowed the praise of ingenuity at least: "In the year 1649" (says he), "I proceeded M. D. after the charges whereof, and my admission into the college of London, I had left about 60%. From that time till

about August 1652, by my practice, fellowship at Gresham, and at Brazen-nose college, and by my anatomy lecture at Oxford, I had made that 60*l*. to be near 500*l*. From August 16, 1652, when I went for Ireland, to December 1654 (when I began the survey and other public entanglements) with 100*l*. advance money, and of 365*l*. a year well paid salary, as also with my practice among the chief in the chief city of the nation, I made my said 500*l*. above 1,600*l*. Now the interest of this 1600*l*. for a year in Ireland, could not be less than 200*l*. which, with 550*l*. (for another year's salary and practice, viz. until the lands were set out in October 1655) would have encreased my said stock to 2,350*l*. With 2,000*l*. whereof I would have bought 8,000*l*. in debentures, which would have then purchased me about 15,000 acres of land, viz. as much as I am now accused to have. These 15,000 acres could not yield me less than, at 2*s*. per acre, 1,500*l*. per ann. especially receiving the rents of May-day preceding. This year's rent with 550*l*. for my salary and practice, &c. till December 1656, would have bought me even then (debentures growing dearer) 6,000*l*. in debentures, whereof the five 7ths then paid would have been about 4,000*l*. neat, for which I must have had about 8,000 acres more, being as much almost as I conceive is due to me. 'The rent for 15,000 acres and 8,000 acres, for three years, could not have been less than 7,000*l*. which, with the same three years' salary, viz. 1,650*l*. would have been near 9,000*l*. estate in money, above the abovementioned 1,500*l*. per ann. in lands. The which, whether it be more or less than what I now have, I leave to all the world to examine and judge. This estate I might have got without ever meddling with surveys, much less with the more fatal distribution of lands after they were surveyed, and without meddling with the clerkship of the council, or being secretary to the lord lieutenant: all which had I been so happy as to have declined, then had I preserved an universal favour and interest with all men, instead of the odium and persecution I now endure." In this manner, he endeavours to prove how he *might* have made his fortune. How he *did* make it will appear hereafter in his will.

In 1659, he had enough of the republican spirit as to become a member of the Rota Club at Miles's coffee-house in New Palace-yard, Westminster. The whimsical scheme of this club was, that all officers of state should be chosen

by balloting, and the time limited for holding their places ; and that a certain number of members of parliament should be annually changed by rotation. But he returned to Ireland not long after Christmas, and at the Restoration came into England, and was received very graciously by his majesty ; and, resigning his professorship at Gresham, was made one of the commissioners of the court of claims. On April 11, 1661, he received the honour of knighthood, and the grant of a new patent, constituting him surveyor-general of Ireland ; and was chosen a member of parliament there. Upon the foundation of the Royal Society, he was one of the first members, and of the first council ; and, though he had left off the practice of physick, yet his name appears in the list of the fellows in the new charter of the college of physicians in 1663. About this time he invented a double-bottomed ship, to sail against wind and tide, the model of which he gave to the Royal Society. In 1665, he communicated “ A Discourse about the Building of Ships,” containing some curious secrets in that art. This was said to have been taken away by lord Brouncker, president of the Royal Society, who kept it in his possession till 1682, and probably till his death, as containing matter too important to be divulged. Sir William’s ship performed one voyage from Dublin to Holyhead, into which narrow harbour she turned in against wind and tide, July 1663 ; but after that was lost in a violent storm.

In 1666, sir William drew up his treatise, called “ Verbum Sapienti,” containing an account of the wealth and expences of England, and the method of raising taxes in the most equal manner ; shewing likewise, that England can bear the charge of four millions per annum, when the occasions of the government require it ! The same year, 1666, he suffered a considerable loss by the fire of London ; having purchased, several years before, the earl of Arundel’s house and gardens, and erected buildings in the garden, called Token-house, which were for the most part destroyed by that dreadful conflagration. In 1667, he married Elizabeth, daughter to sir Hardresse Waller, knight, and relict of sir Maurice Fenton, bart. ; and afterwards set up iron works, and a pilchard-fishery, opened lead-mines, and commenced a timber trade in Kerry, which turned to very good account ; and with all these employments he found time to consider other subjects of general utility, which he communicated to the Royal Society. He com-

posed a piece of Latin poetry, and published it at London in 1679, in two folio sheets, under the name of "Cassid. Aureus Manutius," with the title of "Colloquium Davidis cum anima sua." His patriotism had before led him to use his endeavours to support the expence of the war against the Dutch, and he felt it necessary also to expose the sinister practices of the French, who were at this time endeavouring to raise disturbances in England, increase our divisions, and corrupt the parliament at this time. With this view he published, in 1680, a piece called "The Politician Discovered," &c. and afterwards wrote several essays in political arithmetic; in which, from a view of the natural strength both of England and Ireland, he suggests a method of improving each by industry and frugality, so as to be a match for, or even superior to, either of her neighbours. Upon the first meeting of the Philosophical Society at Dublin, after the plan of that at London, every thing was submitted to his direction; and, when it was formed into a regular society, he was chosen president, Nov. 1684. Upon this occasion he drew up a "Catalogue of mean, vulgar, cheap, and simple Experiments," proper for the infant state of the society, and presented it to them; as he did also his "Supellex Philosophica," consisting of forty-five instruments requisite to carry on the design of their institution. But, a few years after, all his pursuits were determined by the effects of a gangrene in his foot, occasioned by the swelling of the gout, which put a period to his life, at his house in Piccadilly, Westminster, Dec. 16, 1687, in his sixty-fifth year. His body was carried to Rumsey, and there interred, near those of his parents. There was laid over his grave only a flat stone on the pavement, with this short inscription, cut by an illiterate workman:

HERE LAYES
SIR WILLIAM
PETTY.

His will is altogether, perhaps, the most extraordinary composition of the kind in our language, and is more illustrative of the character of sir William Petty than any information derived from other sources.

This singular composition bears date May 2, 1685, and runs thus: "In the name of God, Amen. I, sir William Petty, knt. born at Rumsey, in Hantshire, do, revoking all other and former wills, make this my last will and tes-

tament, premising the ensuing preface to the same, whereby to express my condition, design, intentions, and desires, concerning the persons and things contained in, and relating to, my said will, for the better expounding any thing which may hereafter seem doubtful therein, and also for justifying, on behalf of my children, the manner and means of getting and acquiring the estate, which I hereby bequeath unto them; exhorting them to improve the same by no worse negotiations.—In the first place I declare and affirm, that at the full age of fifteen years I had obtained the Latin, Greek, and French tongue, the whole body of common Arithmetic, the practical Geometry and Astronomy conducing to Navigation, Dialling, &c. with the knowledge of several mathematical trades, all which, and having been at the university of Caen, preferred me to the king's navy; where, at the age of twenty years, I had gotten up about threescore pounds, with as much mathematics as any of my age was known to have had. With this provision, anno 1643, when the civil wars between the king and parliament grew hot, I went into the Netherlands and France for three years, and having vigorously followed my studies, especially that of medicine, at Utrecht, Leyden, Amsterdam, and Paris, I returned to Rumsey, where I was born, bringing back with me my brother Anthony, whom I had bred, with about 10*l.* more than I had carried out of England. With this 70*l.* and my endeavours, in less than four years more, I obtained my degree of M. D. in Oxford, and forthwith thereupon to be admitted into the College of Physicians, London, and into several clubs of the Virtuous (*Virtuosi*); after all which expence defrayed, I had left 28*l.* and in the next two years being made Fellow of Brazen-Nose, and Anatomy Professor in Oxford, and also Reader at Gresham-college, I advanced my said stock to about 400*l.* and with 100*l.* more advanced and given me to go for Ireland, unto full 500*l.* Upon the 10th of September, 1652, I landed, at Waterford in Ireland, Physician to the army who had suppressed the rebellion begun in the year 1641, and to the general of the same, and the head quarters, at the rate of 20*s.* *per diem*, at which I continued till June 1659, gaining, by my practice, about 400*l.* a year above the said salary. About Sept. 1654, I perceiving that the admeasurement of the lands, forfeited by the aforementioned rebellion, and intended to regulate the satisfaction of the soldiers who had

suppressed the same, was most insufficiently and absurdly managed; I obtained a contract, dated 11th December, 1654, for making the said admeasurement, and, by God's blessing, so performed the same, as that I gained about 9,000*l.* thereby, which, with the 500*l.* abovementioned, and my salary of 20*s.* per diem, the benefit of my practice, together with 600*l.* given me for directing an after survey of the adventurer's lands, and 800*l.* more for two years' salary as clerk of the council, raised me an estate of about 13,000*l.* in ready and real money, at a time when, without art, interest, or authority, men bought as much lands for ten shillings in real money, as in this year, 1685, yields 10*s.* per annum rent, above his majesty's quit-rents. Now I bestowed part of the said 13,000*l.* in soldier's debentures, part in purchasing the earl of Arundel's house and garden in Lothbury, London, and part I kept in cash to answer emergencies. Hereupon I purchased lands in Ireland, with soldiers' debentures*, bought at the above market-rates, a great part whereof I lost by the Court of Innocents, anno 1663; and built the said garden, called Token-house Yard, in Lothbury, which was for the most part destroyed by the dreadful fire, anno 1666. Afterwards, anno 1667, I married Elizabeth, the relict of sir Maurice Fenton, bart. I set up iron-works and pilchard-fishing in Kerry, and opened the lead-mines and timber-trade in Kerry: by all which, and some advantageous bargains, and with living under my income, I have, at the making this my will, the real and personal estate following: viz. a large house and four tenements in Rumsey, with four acres of meadow upon the causeway, and four acres of arable in the fields, called Marks and Woollsworths, in all about 30*l.* per ann.; houses in Token-house Yard, near Lothbury, London, with a lease in Piccadilly, and the Seven Stars and Blazing Star in Birching-lane, London, worth about 500*l.* per annum, besides mortgages upon certain houses in Hog-lane, near Shoreditch, in London, and in Erith, in Kent, worth about 20*l.* per annum. I have three fourth parts of the ship Charles, whereof Derych Paine is master, which I value at 80*l.* per annum, as also the copper-plates for the maps of Ireland with the king's privilege, which I rate at 100*l.* per annum, in all 730*l.* per annum. I have in

* These were, by act, 1649, ordained to be in the nature of bonds or bills, to charge the Commonwealth to

pay the soldier creditor, or his assigns, the sum due upon auditing the account of his arrears.

Ireland, without the county of Kerry, in lands, remainders, and reversions, about 3,100*l.* per annum. I have of neat profits, out of the lands and woods of Kerry, above 1,100*l.* per annum, besides iron-works, fishing, and lead-mines, and marble-quarries, worth 600*l.* per annum; in all 4,800*l.* I have, as my wife's jointure, during her life, about 850*l.* per annum; and for fourteen years after her death about 200*l.* per ann. I have, by 3,300*l.* money at interest, 20*l.* per annum; in all about 6,700*l.* per annum. The personal estate is as follows, viz. in chest, 6,600*l.*; in the hands of Adam Loftus, 1,296*l.*; of Mr. John Cogs, goldsmith, of London, 1,251*l.*; in silver, plate, and jewels, about 3,000*l.*; in furniture, goods, pictures, coach-horses, books, and watches, 1,150*l.*; per estimate in all 12,000*l.* I value my three chests of original map and field-books, the copies of the Downe-survey, with the Barony-maps*, and chest of distribution-books, with two chests of loose papers relating to the survey, the two great barony-books, and the book of the History of the Survey, altogether at 2,000*l.* I have due out of Kerry, for arrears of my rent and iron, before 24th June, 1685, the sum of 1,912*l.* for the next half year's rent out of my lands in Ireland, my wife's jointure, and England, on or before 24th June next, 2,000*l.* Moreover, by arrears due 30th April, 1685, out of all my estate, by estimate, and interest of money, 1,800*l.* By other good debts, due upon bonds and bills at this time, per estimate, 900*l.* By debts which I call bad 4000*l.* worth perhaps 800*l.* By debts which I call doubtful, 50,000*l.* worth, perhaps, 25,000*l.* In all, 34,412*l.* and the total of the whole personal estate, 46,412*l.*: so as my present income for the year 1685 may be 6,700*l.* the profits of the personal estate may be 4,641*l.* and the demonstrable improvement of my Irish estate may be 3,659*l.* per ann. to make in all 15,000*l.* per ann. in and by all manner of effects, abating for bad debts about 28,000*l.*; whereupon I say in gross, that my real estate or income may be 6,600*l.* per ann. my personal estate about 45,000*l.* my bad and desperate debts 30,000*l.* and the improvements may be 4,000*l.* per ann. in all 15,000*l.* per ann. ut supra. Now my opinion and desire is (if I could effect it, and if I were clear from the law, custom, and other impediments) to add to my wife's jointure three fourths of what it now

* "The plates of these barony-maps, Anne's wars by a French privateer, in number two hundred and fifty-two, and are said to be now in the king of France's library." Gough's Topog.

is computed at, viz. 637*l.* per ann. to make the whole 1,487*l.* per ann. which addition of 637*l.* and 850*l.* being deducted out of the aforementioned 6,600*l.* leaves 5,113*l.* for my two sons; whereof I would my eldest son should have two-thirds, or 3,408*l.* and the younger 1,705*l.* and that, after their mother's death, the aforesaid addition of 637*l.* should be added in like proportion, making for the eldest 3,832*l.* and for the youngest 1,916*l.* and I would that the improvement of the estate should be equally divided between my two sons; and that the personal estate (taking out 10,000*l.* for my only daughter) that the rest should be equally divided between my wife and three children; by which method my wife would have 1,587*l.* per ann. and 9,000*l.* in personal effects; my daughter would have 10,000*l.* of the Crame, and 9,000*l.* more, with less certainty: my eldest son would have 3,800*l.* per ann. and half the expected improvement, with 9,000*l.* in hopeful effects, over and above his wife's portion: and my youngest son would have the same within 1,900*l.* per ann. I would advise my wife, in this case, to spend her whole 1,587*l.* per ann. that is to say, on her own entertainment, charity, and munificence, without care of increasing her children's fortunes: and I would she would give away one-third of the above mentioned 9,000*l.* at her death, even from her children, upon any worthy object, and dispose of the other two-thirds to such of her children and grand-children as pleased her best, without regard to any other rule or proportion. In case of either of my three children's death under age, I advise as follows; viz. If my eldest, Charles, die without issue, I would that Henry should have three-fourths of what he leaves; and my daughter Anne the rest. If Henry die, I would that what he leaves may be equally divided between Charles and Anne: and if Anne die, that her share be equally divided between Charles and Henry. *Memorandum*, That I think fit to rate the 30,000*l.* desperate debts at 1,100*l.* only, and to give it my daughter, to make her abovementioned 10,000*l.* and 9,000*l.* to be full 20,000*l.* which is much short of what I have given her younger brother; and the elder brother may have 3,800*l.* per ann. and 9,000*l.* in money, worth 900*l.* more, 2,000*l.* by improvements, and 1,300*l.* by marriage, to make up the whole to 8,000*l.* per ann. which is very well for the eldest son, as 20,000*l.* for the daughter."—He then leaves his wife executrix and guardian during her widowhood,

and, in case of her marriage, her brother James Waller, and Thomas Dame: recommending to them two, and his children, to use the same servants and instruments for management of the estate, as were in his life-time, at certain salaries to continue during their lives, or until his youngest child should be twenty-one years, which would be the 22d of October, 1696, after which his children might put the management of their respective concerns into what hands they pleased. He then proceeds:

“I would not have my funeral charge to exceed 300*l*. over and above which sum I allow and give 150*l*. to set up a monument in the church of Rumsey, near where my grandfather, father, and mother, were buried, in memory of them, and of all my brothers and sisters. I give also 5*l*. for a stone to be set up in Lothbury church, London, in memory of my brother Anthony, there buried about 18th October, 1649. I give also 50*l*. for a small monument to be set up in St. Bride’s church, Dublin, in memory of my son John, and my near kinsman, John Petty, supposing my wife will add thereunto for her excellent son, Sir William Fenton, bart. who was buried there 18th March, 1670-71; and if I myself be buried in any of the said three places, I would have 100*l*. only added to the above-named sums, or that the said 100*l*. shall be bestowed on a monument for me in any other place where I shall die. As for legacies for the poor, I am at a stand; as for beggars by trade and election, I give them nothing; as for impotents by the hand of God, the public ought to maintain them; as for those who have been bred to no calling nor estate, they should be put upon their kindred; as for those who can get no work, the magistrate should cause them to be employed, which may be well done in Ireland, where is fifteen acres of improvable land for every head; prisoners for crimes, by the King; for debts, by their prosecutors; as for those who compassionate the sufferings of any object, let them relieve themselves by relieving such sufferers, that is, give them alms *pro re nata*, and for God’s sake relieve those several species above-mentioned, where the above-mentioned obligers fail in their duties: wherefore I am contented that I have assisted all my poor relations, and put many into a way of getting their own bread, and have laboured in public works, and by inventions have sought out real objects of charity; and do hereby conjure all who partake of my estate, from time

to time to do the same at their peril. Nevertheless, to answer custom, and to take the surer side, I give 20*l.* to the most wanting of the parish wherein I die. As for the education of my children, I would that my daughter might marry in Ireland, desiring that such a sum as I have left her, might not be carried out of Ireland. I wish that my eldest son may get a gentleman's estate in England, which, by what I have gotten already, intend to purchase, and by what I presume he may have with a wife, may amount to between 2000*l.* and 3000*l.* per ann. and buy some office he may get there, together with an ordinary superlucration may reasonably be expected; so as I may design my youngest son's trade and employment to be the prudent management of our Irish estate for himself and his elder brother, which I suppose his said brother must consider him for. As for myself, I being now about three-score and two years old, I intend to attend the improvement of my lands in Ireland, and to get in the many debts owing unto me; and to promote the trade of iron, lead, marble, fish, and timber, whereof my estate is capable: and as for studies and experiment, I think now to confine the same to the anatomy of the people and political arithmetic; as also to the improvements of ships, land-carriages, guns, and pumps, as of most use to mankind, not blaming the studies of other men. As for religion, I die in the profession of that faith, and in the practice of such worship, as I find established by the law of my country, not being able to believe what I myself please, nor to worship God better than by doing as I would be done unto, and observing the laws of my country, and expressing my love and honour to Almighty God by such signs and tokens as are understood to be such by the people with whom I live, God knowing my heart, even without any at all; and thus begging the Divine Majesty to make me what he would have me to be, both as to faith and good works, I willingly resign my soul into his hands, relying only on his infinite mercy, and the merits of my Saviour, for my happiness after this life, where I expect to know and see God more clearly than by the study of the Scriptures and of his works I have been hitherto able to do. Grant me, O Lord, an easy passage to thyself, that, as I have lived in thy fear, I may be known to die in thy favour. Amen."

His family, at his death, consisted of his widow and three children, Charles, Henry, and Anne; of whom Charles

was created baron of Shelbourne, in the county of Waterford, in Ireland, by king William III.; but dying without issue, was succeeded by his younger brother Henry, who was created viscount Dunkeron, in the county of Kerry in that kingdom, and earl of Shelbourne, Feb. 11, 1718. He married the lady Arabella Boyle, sister to Charles earl of Cork, who brought him several children. He was member of parliament for Great Marlow in Buckinghamshire, a fellow of the royal society; and died April 17, 1751. Anne was married to Thomas Fitz-Morris, baron of Kerry and Lixnaw, and died in Ireland, anno 1737. The descent to the present marquis of Lansdown may be seen in the peerage.

Before concluding this article, we may glean a few memoranda of his personal history from Aubrey, who appears to have lived in intimacy with him.

"I remember there was a great difference between him and sir (Hierom Sankey), one of Oliver's knights, about 1660. They printed one against the other. *The knight had been a soldier, and challenged sir William to fight with him. Sir William is extremely short-sighted, and being the challengee it belonged to him to nominate place and weapon. He nominates for the place a dark cellar, and the weapon to be a great carpenter's axe. This turned the knight's challenge into ridicule, and it came to nought. Sir William can be an excellent droll, if he has a mind to it, and will preach extempore incomparably, either in the presbyterian way, independent, capucin friar, or Jesuit.

"He had his patent for earle of Kilmore and baron of — 166—, which he stifles during his life to avoyd envy, but his sonne will have the benefitt of the precedency †. He is a person of an admirable inventive head, and practicall parts. He hath told me that he hath read but little, that is to say, not since 25 *ætat.* and is of Mr. Hobbes his mind, that had he read much, as some men have, he had not known so much as he does, nor should have made such discoveries and improvements.

"I remember one St. Andrew's day (which is the day of

* "The knight was wont to preach at Dublin." Aubrey.

† "I expected that his sonne would have broken out a lord or earle, but it seems that he had enemies at the court

at Dublin, which out of envy obstructed the passing of his patent." Aubrey, who is probably here speaking of a period before the restoration.

the general meeting of the royal society for annual elections) I said, 'Methought 'twas not so well that we should pitch upon the patron of Scotland's day, we should rather have taken St. George or St. Isidora (a philosopher canonized).' 'No,' said sir William, 'I would rather that it had been on St. Thomas's day, for he would not believe till he had seen and putt his fingers into the holes, according to the motto *Nullius in verba*.'

"He told me that he never gott by legacies in his life but only 10*l*. which was not payd. He hath told me, that whereas some men have accidentally come into the way of preferment by lying at an inne, and there contracting an acquaintance, on the roade; or as some others have donne: he never had any such like opportunity, but hewed out his fortune himselfe."

The variety of pursuits in which sir William Petty was engaged, shews him to have had a genius capable of any thing to which he chose to apply it; and it is very extraordinary, that a man of so active and busy a spirit could find time to write so many things, as it appears he did by the following catalogue: 1. "Advice to Mr. S. Hartlib," &c. 1648, 4to. 2. "A brief of Proceedings between sir Hierom Sankey and the author," &c. 1659, fol. 3. "Reflections upon some Persons and Things in Ireland," &c. 1660, 8vo. 4. "A Treatise of Taxes and Contribution," &c. 1662, 1667, 1685, 4to, all without the author's name. This last was republished in 1690, with two other anonymous pieces, "The Privileges and Practice of Parliaments," and "The Politician discovered;" with a new title-page, where they are all said to be written by sir William, which, as to the first, is a mistake. 5. "Apparatus to the history of the common practice of Dyeing," printed in Sprat's History of the R. S. 1667. 6. "A Discourse concerning the use of Duplicate Proportion, together with a new hypothesis of springing or elastic Motions," 1674, 12mo. See an account of it in "Phil. Trans." No. cix. and a censure of it in Dr. Barlow's "Genuine Remains," p. 151. 1693, 8vo. 7. "Colloquium Davidis cum anima sua," &c. 1679, fol. 8. "The Politician discovered," &c. 1681, 4to. 9. "An Essay in Political Arithmetic," &c. 1682, 8vo. 10. "Observations upon the Dublin Bills of Mortality in 1681," &c. 1683, 8vo. 11. "An account of some Experiments relating to Land-carriage," Phil. Trans. No. clxi. 12. "Some Queries, whereby to examine Mineral Waters," *ibid*. No.

clxvi. 13. "A Catalogue of mean, vulgar, cheap, and simple Experiments," &c. *ibid.* No. clxvii. 14. "Maps of Ireland, being an actual Survey of the whole kingdom," &c. 1685, folio. This contained thirty-six accurate maps; viz. a general map; the province of Leinster, consisting of eleven counties, each in a distinct map; that of Munster of six; Ulster nine; and Connaught five. Another edition was afterwards made from the same plates. Sir William's surveys, says Mr. Gough, as far as they go are tolerably exact as to distances and situations, but neither the latitudes nor roads are expressed, nor is the sea-coast exactly laid down; his design being only to take an account of the forfeited lands; many other tracts are left blank, and from such a survey his maps are formed. 15. "An Essay concerning the Multiplication of Mankind," 1686, 8vo. N. B. The Essay is not printed here, but only the substance of it. 16. "A further assertion, concerning the Magnitude of London, vindicating it from the objections of the French," *Phil. Trans.* clxxxv. 17. "Two Essays in Political Arithmetic," &c. 1687, 8vo. An extract of these is in *Phil. Trans.* No. clxxxiii. 18. "Five Essays in Political Arithmetic," &c. 1687, 8vo, printed in French and English on opposite pages. 19. "Observations upon London and Rome," 1687, 8vo, three leaves. His posthumous pieces are, 1. "Political Arithmetic," &c. 1690, 8vo, and 1755, with his Life prefixed; and a Letter of his never before printed. 2. "The Political Anatomy of Ireland," to which is added, "Verbum Sapienti," 1691, 1719. In the title-page of the second edition this treatise is called "Sir William Petty's Political Survey of Ireland." This latter was criticized in "A Letter from a gentleman," &c. 1692, 4to. 3. "A treatise of Naval Philosophy, in three parts," &c. printed at the end of "An account of several new Inventions, &c. in a discourse by way of letter to the earl of Marlborough," &c. 1691, 12mo. Wood suspects this may be the same with the discourse about the building of ships, mentioned above to be many years in the hands of lord Brounker. 4. "What a complete Treatise of Navigation should contain," *Phil. Trans.* No. cxcviii. This was drawn up in 1685. Besides these, the following are printed in Birch's History of the R. S.: 1. "A discourse of making Cloth and Sheep's Wool." This contains the history of the clothing trade, as No. 5. above, does that of dyeing; and he purposed to have done the like in other trades; in which

design some other members of the society engaged also at that time. 2. "Supellex Philosophica."¹

PETTY (WILLIAM), descendant of the preceding, second lord Wycombe, and first marquis of Lansdown, was born in May 1737, and succeeded his father as lord Wycombe, earl of Shelburne, in the month of May 1761. In February 1765 he was married to lady Sophia Carteret, daughter of the late earl Granville, by whom he became possessed of large estates, particularly that beautiful spot Lansdown Hill, Bath, from which he took his last title. By this lady, who died in 1771, he had a son, John Henry, who succeeded him in his titles, and who is since dead, leaving no male heir. The marquis married, secondly, lady Louisa Fitzpatrick, by whom, who died in 1789, he had another son, lord Henry, the present marquis of Lansdown. His lordship being intended for the army, he, at a fit age, obtained a commission in the guards, and served with the British troops in Germany under prince Ferdinand, and gave signal proofs of great personal courage at the battles of Camper and Minden. In December 1760 he was appointed aid-de-camp to the king, George III. with the rank of colonel. As a political man, he joined the party of the earl of Bute; and in 1762 he eagerly defended the court on the question respecting the preliminaries of peace. In the following year he was sworn of the privy council, and appointed first lord of the board of trade, which he soon quitted, and with it his connexion with the court and ministry, and attached himself in a short time to lords Chatham and Camden. When the Rockingham administration was displaced in 1766, and lord Chatham was called upon to form a new administration, he appointed lord Shelburne secretary of state of the southern department, to which was annexed the department of the colonies. But this he resigned when lord Chatham withdrew in 1768, and from this period continued in strong opposition to all the measures of government during the American war till the termination of lord North's ministry, in the spring of 1782. He was then appointed secretary of state for the foreign department in the Rockingham administration, and upon the death of that nobleman he succeeded to the office of minister. This measure gave great

¹ Biog. Brit.—Ath. Ox. vol. II.—Ward's Gresham Professors.—Aubrey MSS. in "Letters by Eminent Persons," 1813, 3 vols. 8vo.—There are many of sir W. Petty's MSS. in the British Museum; and among others, a sort of confession of his faith corresponding with the concluding passage in his will.

offence to Mr. Fox and his friends, but his lordship did not quit his post. His first object was to make peace; but when the treaty was brought before the parliament, lord North and Mr. Fox had united in a most disgraceful coalition, which, however, for a time was irresistible, and early in 1783 lord Shelburne resigned. When at the end of that year Mr. Pitt overthrew the coalition administration, it was expected that lord Shelburne would have been at the head of the new government. He formed, however, no part of the arrangement, and appeared to have been satisfied with being created marquis of Lansdown. He now retired to a private life; but on the breaking out of the French revolution, came forward again in constant and decisive opposition to the measures of administration, in which he continued to the day of his death, May 7, 1805. His lordship always had the reputation of a man of considerable political knowledge, improved by a most extensive foreign correspondence, and a study of foreign affairs and foreign relations, which was very uncommon, and gave his speeches in parliament, while in opposition, very great weight. Many of his ablest efforts in this way, however, were rather historical than argumentative, excellent matter of information, but seldom ending in those results which shew a capacity for the formation of able and beneficial plans. It was his misfortune, throughout almost the whole of his political career, to have few personal adherents, and to possess little of the confidence of either of the great parties who divided the parliament in the memorable contests respecting the policy of the American war, and the propriety of our interfering in the continental effort to suppress the consequences of the French revolution. His lordship was possessed of perhaps the most valuable and complete library of history and political documents, both printed and manuscript, that ever was accumulated by any individual or family. The printed part was dispersed by auction after his lordship's death, but the manuscripts were rescued from this—shall we say, disgrace? by the interference of the trustees of the British Museum, at whose representation the whole was purchased by a parliamentary grant for the sum of 4925*l*. It is remarkable that this was the average valuation of three parties who had no connection with each other in the inspection of the MSS. They are now deposited in the above great national collection, and besides their importance as a miscellaneous collection of historical,

biographical, and literary matter, they must be considered as highly interesting to future politicians and statesmen when we add that they were scarcely, if at all known, to those able antiquaries and inquirers into political history, Collins, Murdin, Jones, or Birch.¹

PETTYT, or PETYT (WILLIAM), student of the Middle Temple, benchler and treasurer of the Inner Temple, and keeper of the records in the Tower, was born in 1636, at a place called, in his Latin epitaph, *Storithes*, near Skipton, in Craven, Yorkshire. Of his progress through life we have no information, except that he enjoyed much reputation as a law-writer, and particularly as the collector of a very curious library, and many valuable MSS. now in the Inner Temple library. He died at Chelsea, Oct. 3, 1707, aged seventy-one, but was buried in the Temple church, where is a long Latin epitaph, recording his many virtues and his collections, donations, &c. It is probable Chelsea was his favourite residence, as the year before his death he built a vestry and school-room adjoining the church-yard, with lodgings for the master, entirely at his own expence.

In 1680 he asserted the "Ancient Rights of the Commons of England, in a discourse proving by records, &c. that they were ever an essential part of parliament," 8vo. This gave rise to a controversy, in the course of which the following pieces were published, 1. "*Jani Anglorum facies nova*, or several monuments of antiquity touching the great councils of this kingdom and the courts of the king's immediate tenants and officers," 1680, 8vo, said to be written by Mr. Atwood. 2. "A full Answer to a book written by William Pettyt, esq. with a true account of the famous Colloquium, or Parliament 40 Hen. III. and a glossary expounding some few words in ancient records, together with some animadversions on a book called *Jani Anglorum facies nova*," 1683, 8vo. 3. "*Jus Anglorum ab antiquo*, or a confutation of an impotent libel against the government by king, lords and commons, under the pretence of answering Mr. Pettyt, and the author of '*Jani Anglorum facies nova*,'" 1681, 8vo. 4. "*Argumentum Antinormanicum*; or an argument proving from ancient histories and records, that William duke of Normandy made no absolute conquest in England;" 1682, 8vo. This is thought by Dr.

¹ Collins's Peerage, by sir E. Brydges, &c. &c.

Brady to be also written by Mr. Atwood; but by others it is attributed to Mr. Cooke. To this an answer afterwards appeared by the principal champion in the dispute, Dr. Robert Brady, who collected all he had written on the occasion into "An Introduction to the Old English History, in three tracts," and by the same author the same subject was connected with "An Historical Treatise of Cities and Burghs, or Boroughs," (See BRADY) 1704, 1711, fol. 1777, 8vo.

In 1680, 1681, Mr. Pettyt published his "Miscellanea Parliamentaria," 12mo; and other collections were left by him upon the subject of the law of parliament, which, after his death, were published under the title of "Jus Parliamentarium, or the ancient power, jurisdiction, rights, and liberties of the most high court of Parliament, revived and asserted," 1739, fol. He also left a summary or table of the records kept in the Tower; some MSS. containing copies of records and law matters, relating chiefly to naval concerns; and other MSS. containing a great number of collections from records and other authentic materials, chiefly relating to the law and constitution of England, which are preserved in the Inner Temple library, and are much recommended to the notice of the English lawyer and historian, by Mr. Justice Barrington in his "Observations on the Statutes."¹

PEUCER (GASPARD), a celebrated physician and mathematician, was born at Bautzen in Lusatia in 1525, and became a doctor and professor of medicine at Wirtemberg. He married a daughter of Melancthon, whose principles he contributed to diffuse, and whose works he published at Wirtemberg in 1601, in five volumes folio. He had an extreme ardour for study. Being for ten years in close imprisonment, on account of his opinions, he wrote his thoughts on the margins of old books which they gave him for amusement, making his ink of burnt crusts of bread, infused in wine. He died at seventy-eight, on the 25th of September, 1602. He wrote several tracts, 1. "De præcipuis divinationum generibus," 1584, 4to. 2. "Methodus curandi morbos internos," Francfort, 1614, 8vo. 3. "De Febribus," 1614, 4to. 4. "Vitæ illustrium medicorum." 5. "Hypotheses astronomicæ." 6. "Les noms des Monnoies, des Poids, et Mesures," 8vo. His charac-

¹ Granger.—Nichols's Bowyer.—Bridgman's Legal Bibliography.

ter, as drawn by himself, is that of a man who did no injury to any one, but, on the contrary, gave all the aid in his power to all who might require it. For these things he calls God to witness.¹

PEUTINGER (CONRAD), a celebrated scholar, was born at Augsburg in 1465, and studied successfully in the principal cities of Italy. When he returned home he was appointed secretary to the senate of Augsburg, and employed by that body in the diets of the empire, and in the various courts of Europe. In his private character he conferred happiness on an excellent and learned wife; and, in his public, was always rendering essential services to his country. This excellent citizen died at eighty-two, in 1574, having lost his faculties for some time before. He is most known by an ancient itinerary, which from him is called "*Tabula Peutingeriana*." It is a curious chart found in a monastery in Germany, and communicated to Peutinger by one Conrad Celtes. It was formed under the reign of Theodosius the Great, and marks the roads by which the Roman armies passed at that time to the greater part of the empire. It is not a geographical work, and seems to have been made by a Roman soldier, who thought of nothing, or perhaps knew nothing, but what respected the roads, and the places for encampment. A magnificent but now very scarce edition of it was published by F. C. Scheib at Vienna in 1753, fol. Peutinger's own works are, 1. "*Sermones convivales*," in the collection of Scharidius; Jena, 1683, 8vo. 2. "*De inclinatione Romani imperii, et gentium commigrationibus*," subjoined to the former, and to Procopius. 3. "*De rebus Gothorum*," Bale, 1531, fol. 4. "*Romanæ Vetustatis fragmenta*, in *Augusta Vindelicorum*," Mayence, 1528, fol.²

PEYER (JOHN CONRAD), a native of Schaffhausen in Switzerland, is famous for having first given an accurate account of the intestinal glands, which, in a state of health, separate a fluid, for the lubrication of the intestines, and which in diarrhœas, or upon taking a purge, supply the extraordinary discharge that happens upon these occasions. His works are, "*Exercitatio Anatomico-Medica, de Glandulis Intestinorum*, Schaffhausæ, 1677," Amstelod. 1682. This is in the *Biblioth. Anatom. of Mangetus and Le Clerc*.

¹ *Chaufepie*.—*Niceron*, vol. XXVI.—*Blount's Censura*.

² *Chaufepie*.—*Niceron*, vols. XIII. and XX.

"*Pæonis & Pythagoræ Exercitationes Anatomicæ*," Basil, 1682; "*Methodus Historiarum Anatomico-Medicarum*," &c. 1679; "*Parerga Anatomica & Medica*," Amstel. 1682; "*Experimenta nova circa Pancreas*, extant in the *Biblioth. Anatom. of Le Clerc and Mangetus*."¹

PEYRERA (ISAAC LA), a French protestant, born at Bourdeaux in 1592, entered into the service of the prince of Condé, whom he pleased by the singularity of his humour. Peyrera believed himself to have discovered from St. Paul, that Adam was not the first man; and to prove this, he published in Holland, 1655, a book in 4to and 8vo with this title: "*Præadamitæ; sive exercitatio super versibus 12, 13, 14, capituli xv. Epistolæ Pauli ad Romanos*." This work was condemned to the flames, and the author imprisoned at Brussels; but, getting his liberty through the interest of the prince of Condé, he went to Rome in 1656, and abjured Calvinism and Præadamitism before Alexander VII. He was not, however, thought sincere, for, returning to Paris, in spite of all the means this pope used to detain him at Rome, he became librarian to the prince of Condé, and some time after retired to the seminary des Vertus, where he died in 1676, aged 84. He submitted to receive the sacraments, yet was not believed to be attached to any religion. Besides the piece above mentioned, he wrote "*Une Relation du Groenland*," in 8vo; and "*Une Relation d'Islande*," in 8vo; both reckoned curious and interesting: and a very singular tract entitled "*Rappel des Juifs*," in which his object was to prove that two Messiahs were intended; the first Jesus Christ, who, according to his notion, came only for the Christians; and the second, he whom the Jews have so long expected, and who is to be a great temporal prince and render them lords of the earth. This was printed in 1643, 8vo, a circumstance which the translator of his life in the *Gentleman's Magazine* (vol. LXXXII. p. 431.) positively denies, yet we find mention of this edition in every French biography. It probably, however, attracted no great degree of attention, and Brunet places it among rare books; but being known to some of the adherents of Buonaparte it was reprinted, when it became his pleasure to assemble a Jewish Sanhedrim in Paris in 1806. It was then supposed that the Jews might be made to believe that the great tem-

¹ Eloy, Dict. Hist. de Medicine.

poral prince that was to restore them, was no other than the ruler of the French nation. In the authority just quoted are many curious particulars of Peyreya, from father Simon.¹

PEYRONIE (FRANCIS DE LA), first surgeon to the king, was distinguished above all the eminent surgeons who have appeared in France, by his ardent zeal for the progress and improvement of surgery, and the sums he expended for that purpose. He was born in 1678, and died April 24, 1747. Among the important services he rendered his country, we find that he procured the establishment of the "Royal Academy of Surgery" at Paris in 1731; and left his library, and estate of Marigny, to the company of surgeons in that city, who sold them to his majesty for 200,000 livres; he also appointing the same company universal legatees to two-thirds of his property. M. de la Peyronie bequeathed to the surgeon's company of Montpellier, two houses situated there, with 100,000 livres, for the erection of an amphitheatre for surgery; and also left the said company universal legatees to the third part of his property. Every clause in his will tended to the public good, and the encouragement and improvement of surgery, by which, as well as by his talents, this celebrated surgeon rendered his name immortal in France.²

PEZAY (MASSON, marquis of), was born at Paris, with a natural turn for literature, but entered into the military line, and was captain of dragoons, in which situation he had the honour to be the instructor of Louis XVI. in the art of tactics. Being appointed inspector-general of the coasts, he executed his office with considerable attention; but having made enemies, by a degree of haughtiness in his manner, complaints were lodged against him, which caused him to be banished to his own estate. In this situation he died soon after, in 1778. He cultivated the Muses a good deal, and was intimate with Dorat, whose style he imitated. His poems have an elegance which makes amends for a certain degree of negligence. Such as, 1. "Zélie au bain," a poem in six cantos. 2. A Letter from Ovid to Julia. 3. Several fugitive pieces published in the *Almanach des Muses*. 4. An indifferent translation of Catullus. 5. "Les Soirées Helvétiques, Alsa-

¹ Nicéron, vols. XII and XX —Gen. Dict.—Moreri.—Gent. Mag. LXXXII. and LXXXIII.

² Eloy, Dict. Hist. de Médecine.

ciennes, & Franc-Comtoises," 1770, 8vo, a work agreeably varied, but not sufficiently correct in style. 6. "La Rosiere de Salency," a pastoral, in three acts, which was approved. 7. "Les Campagnes de Maillebois," 3 vols. 4to, printed in 1775, and now rare and of great value in France. 8. There is said also to be extant a manuscript work entitled "Les Soirées Provençales," not inferior to his "Soirées Helvetiennes."¹

PEZENAS (ESPRIT), a learned Jesuit, born at Avignon in 1692, where he died some little time after 1770, was for a long time professor of physics and hydrography at Marseilles. His works and translations on these and similar subjects are very numerous: 1. "Elemens du Pilotages," 1737, 12mo. 2. A translation of Maclaurin's Fluxions, 1749, 2 vols. 4to. 3. "Pratique du pilotage," 1749, 8vo. 4. "Theory and practice of gauging," 8vo. 5. "Maclaurin's Algebra translated," 1750, 8vo. He translated also the Course of Experimental Philosophy by Desaguliers, Dyche's Dictionary of Arts and Sciences, which was supplanted by Prevot's "Manuel Lexique," Ward's Young Mathematician's Guide, and Smith's Optics. From the German he translated Baker's Treatise of the Microscope, 1754. His ideas and language were clear, and he was esteemed for the mildness and agreeableness of his character, as well as for his talents.²

PEZRON (PAUL), a learned and ingenious Frenchman, was born at Hennebon in Bretagne, in 1639; and admitted of the order of Cistercians in 1660. He made the scriptures the principal object of his study: aware of the assistance to be derived from profane history, he read with attention the ancient Greek and Latin historians. His judgment, however, did not improve with his erudition, as appeared by a new system, which he communicated to the public, in a work printed at Paris in 1687, 4to, and called "L'Antiquité des temps retablie," &c. that is, "The Antiquity of Time restored, and defended, against the Jews and modern Chronologers." His design here is to prove, upon the authorities of the septuagint and profane history, that the world is more ancient than modern chronologers have supposed; and that, instead of 4000 years between the creation of the world and the birth of Christ, there were almost 6000. The great principle on which this sup-

¹ Dict. Hist.

² Ibid.

position is built is, that the Hebrew text has been corrupted, since the destruction of Jerusalem by the Jews, who otherwise must have been forced to acknowledge, upon their own principles, that the Messiah was actually come. Pezron's book was extremely admired for the ingenuity and learning of it; yet created, as was natural, no small alarm among the religious. Martianay, a Benedictine, and Le Quien, a Dominican, wrote against this new system, and undertook the defence of the Hebrew text; Martianay with great zeal and heat, Le Quien with more judgment and knowledge. Pezron published, "*Défense de l'Antiquité des temps*," in 1691, 4to; which, like the work itself, abounded with curious and learned researches. Le Quien replied, but Martianay brought the affair into another court; and, in 1693, laid the books and principles of Pezron before M. de Harlai, archbishop of Paris. Harlai communicated the representation of this adversary to Pezron; who defended himself with so much ingenuity as to render the accusation of no effect.

Pezron was the author of other curious and learned works, as; "*Antiquité de la Nation & de la Langue de Celtes*," in 1703, 8vo; "*Dissertation touchant l'ancienne demeure des Cananeens*," printed in the *Memoires de Trevoux*, for July 1703; and "*Dissertation sur les anciennes & veritables bornes de la Terre Promise*," in the same *Memoires*, for June 1705; "*Essai d'un Commentaire literal & historique sur les Prophetes*," 1693, 12mo; and "*Histoire Evangelique confirmée par la Judaïque & la Romaine*," 1696, in 2 vols. 8vo.

This ingenious and learned man died October 10, 1706, aged 67; having gone through several promotions, the last of which was the abbey of Charmoye, to which he was nominated by the king, in 1697.¹

PFAFF (JOHN CHRISTOPHER), an eminent Lutheran divine, was born May 28, 1651, at Pfullingen, in the duchy of Wirtemberg. He taught theology with reputation at Tübingen, and died there February 6, 1720, leaving "*A collection of Controversies*;" "*A dissertation on the passages of the Old Testament that are quoted in the New*;" and other works in Latin, which are esteemed. CHRISTOPHER MATTHEW Pfaff, one of his sons, was professor

¹ Nicéron, vol. I.—Morcri.—See Remarks on some of his opinions, *Archæologia*, vol. I.

of divinity, and chancellor of the university of Tübingen, and has also written several learned works in Latin; among others, "*Institutiones Theologicae*," 1719 and 1721, 8vo; and "*S. Irenæi fragmenta anecdota*," 8vo, Greek and Latin, with many doctrinal and critical works; but the most valuable of all is his "*Introductio in Historiam Theologiæ Literariæ*," 1724, 3 vols. 4to. This is a complete system of theological bibliography, and particularly accurate in what relates to English authors and English books.¹

PFANNER (TOBIAS), the son of a counsellor at Augsburg, born in 1641, was secretary of the archives to the duke of Saxe Gotha, and instructor of the princes Ernest, and John-Ernest, in history and politics. He so well fulfilled his duties in these situations, that he was promoted to a higher place, of secretary to the Ernestine branch of the family; and was so deeply learned in matters of record, that he was called the living archives of the house of Saxony. His manners were pure, but his temper inclined to melancholy, which was thought to be increased by too intense application to study. He died at Gotha in 1717. His principal works are; 1. "*The History of the Peace of Westphalia*," 8vo, the best edition is 1697. 2. "*The History of the Assemblies of 1652—4*," Weimar, 1694, 8vo. 3. "*The Treaties of the German Princes*." 4. "*The Theology of the Pagans*." 5. "*A Treatise on the Principle of historic Faith*." All these are written in Latin, not so much with elegance, as with strict care and exactness.²

PFEFFERCORN (JOHN), was a famous converted Jew, of whom it is recorded that he would have persuaded the emperor Maximilian to cause all the Hebrew books to be burned, except the Bible: "because (said he) they contain magic, blasphemies, and other dangerous things." The emperor, astonished with this report, was so far wrought upon, as to publish an edict, in 1510, by which he ordered all the Hebrew books to be carried to a certain house, that those which contained any blasphemy might be burnt. Capnio, however, shewed the danger of this edict, and was supported by Ulric de Hutten: many writings were published on both sides; but Capnio at length prevailed, and the edict was not executed. It is commonly believed,

¹ Moreri.—*Bibl. Germanique*, vol. XIV. in which is a complete list of Pfaff's works, but no mention of his death.

² Moreri.—*Dict. Hist.*

that Pfeffercorn was so chagrined with this, as to return to Judaism; and that he was burned alive in 1515, for profaning the eucharist, at Hall; but this must have been another person of his name, since this Pfeffercorn was living in 1517. He is the author of some Latin pieces, and among the rest of one "*De abolendis Judæorum scriptis.*"¹

PFEIFFER (AUGUSTUS), a German orientalist, was born at Lawenbourg in 1640. He professed the oriental languages at Wirtemberg, at Leipsic, and in other places, and in 1690 was called to Lubeck to be superintendant of the churches. In that city he died, in January 1698. When only five years old he was near losing his life by a fall, which fractured his skull. His sister discovered accidentally that he was not quite dead, and he was restored, when actually on the point of being buried. He wrote, 1. "*Pansophia Mosaica.*" 2. "*Critica Sacra,*" Dresden, 1680, 8vo. 3. "*De Masora.*" 4. "*De trihæresi Judæorum.*" 5. "*Sciagraphia Systematica Antiquitatum Hebræarum.*" His philosophical works were collected at Utrecht in 4to, but are not now much known or esteemed. His learned works are better, though heavy.²

PHÆDON, a celebrated Greek philosopher of Elis, was originally a slave; but, when Socrates had obtained his freedom, and he became that great man's disciple, studied philosophy, and, retiring to Elis, established a distinct school called from the place of his birth the Eliac, or Eliatic school, which was continued by Plistanus and Menedemus. Plato, in honour of him, gave the name of Phædo to one of his dialogues. Phædo wrote several dialogues in defence of Socrates, and never left him till his death. He flourished 400 B. C.³

PHÆDRUS, an ancient Latin author, who wrote five books of "*Fables*" in iambic verse, was a Thracian; and was born, as there is reason to suppose, some years before Julius Cæsar made himself master of the Roman empire. His parentage is uncertain; though some have imagined his liberal education to be an argument that it was not mean. Perhaps he might have been made captive by Octavius, the father of the emperor Augustus; for we read, that while Octavius was prætor in Macedonia, he gave the

¹ Moreri.—Dict. Hist.

² Diogenes Laertius.—Brucker.

³ Chaufepie.—Moreri.

Thracians a very great overthrow. This fell out the same year that Q. Cicero was præconsul of Asia, and Cæsar sole consul at Rome. As this opinion would carry his age pretty high, Phædrus outliving the 18th year of Tiberius, some have therefore rejected it, though with little reason; since many proofs may be collected, from his Fables, that he lived to be very old. How he came into the service of Augustus is unknown: but his being called "Augustus's freedman," in the title of his book, shews that he had been that emperor's slave. It should seem as if he had arrived early in life at Rome; for he quotes a line from "Ennius," which, he says, he remembers to have read when he was a boy: and it is not probable that he should have read it before he left Thrace. He received his freedom from Augustus, and no doubt such a competency, as enabled him to enjoy that valuable gift. He expresses a great regard for that prince's memory, which he had indeed the more reason to do, since misfortunes overtook him after his decease. Under Tiberius, he was unjustly persecuted by Sejanus, to which he has frequently alluded in his "Fables;" and particularly in the preface to his third book. We know not the cause of this persecution, but it was not for his wealth: he represents himself, in the very same place, as a man who had never cared to hoard up riches; and mentions this as one of the reasons which should facilitate his promotion to the rank of a poet. He seems to have written all his Fables after the death of Augustus; the third book he certainly wrote after that of Sejanus, who perished in the eighteenth year of Tiberius; for, in the dedication of that book to his patron Eatychus, he has mentioned the favourite with a resentment which would never have been pardoned had he been living. How long Phædrus survived him, is uncertain; but, supposing him to have lived a little longer, he must have been above seventy at his death; for so many years there are from Cæsar's first dictatorship to the eighteenth of Tiberius. Chronologers place him between 41 and 54 A. C.

The Fables of Phædrus are generally valued for their wit and good sense, expressed in great purity, terseness, and elegance of language: and they who, like Scioppius, imagine they discover something foreign and barbarous in the style, form their criticisms upon the knowledge that Phædrus was a Thracian. They might as well object solecisms and false Latin to Terence, because he was born in Africa.

We cannot, however, but observe it as somewhat singular, that the Roman language has been transmitted to posterity, in its greatest purity and elegance, by two slaves, who were brought from countries by the Romans deemed barbarous.

It is remarkable, that no writer of antiquity has made any mention of this author; for it is generally supposed, that the Phædrus mentioned by Martial is not the same. Seneca evidently knew nothing of him; otherwise he never could have laid it down, as he does, for matter of fact, that the Romans had not attempted fables and Esopean compositions: "*Fabellas et Esopeos logos, intentatum Romanis ingeniis opus.*" This may account for the obscurity in which the name and reputation of Quintus Curtius lay buried for so many years; which was likewise the case with Velleius Paterculus and Manilius. Even Isaac Casaubon, with all his learning, did not know there was a Phædrus among the ancients, till Peter Pithou, or Pithœus, published his "*Fables.*" "It is by your letter," says Casaubon, "that I first came to be acquainted with Phædrus, Augustus's freedman, for that name was quite unknown to me before; and I never read any thing either of the man or of his works, or, if I did, I do not remember it." This letter of Casaubon was written in 1596, at which time Pithœus published the "*Fables of Phædrus,*" at Troyes. He sent a copy of them to father Sirmond, who was then at Rome; and this Jesuit shewed it to the learned men in that city, who judged it, at first, a supposititious work; but, upon carefully examining, altered their opinion, and thought they could observe in it the characteristical marks of the Augustan age.

Since that edition of 1596, there have been several others, with notes by the most eminent critics. That of 1698, in 8vo, which Burman produced, contains, besides the notes of Gudius never before published, the entire commentaries of Rittershusius, Rigaltius, Nic. Heinsius, Schefferus, and of Praschius, with extracts from other commentators. An edition since this, at Amsterdam, 1701, in 4to, by the care, and with the notes, of Hoogstraten, is the most beautiful of all that have yet been printed, with regard to the letter and the plates. These fables were subjoined to the edition of Terence by Bentley, in 1746, 4to, with the corrections and emendations of that

great critic. The more recent editions are those of Brotier, Paris, 1783, and of Schwabe, Brunswick, 1806, which are both much esteemed.¹

PHAER (THOMAS), a Welsh physician and poet, a native of Pembrokeshire, and the first English translator of Virgil, was educated at Oxford, whence he removed to Lincoln's-inn, to undertake the study of the law. So far was he in earnest, for a time, in this pursuit, that he published two books on subjects of law; one on the nature of writs, and the other, what is now called a book of precedents. Why he quitted law for physic is unknown, but he became a bachelor and a doctor in the latter faculty, both in 1559, and his medical works were collected at London in 1560. They consist chiefly of compilations and translations from the French. Among his poetical works is "The Regimen of Life," translated from the French, London, 1544, 8vo. The story of "Owen Glendower," in the "Mirror for Magistrates;" and his translation of the first nine books, and part of the tenth, of Virgil's *Æneid*. There is a commendatory poem by him prefixed to Philip Betham's "Military Precepts." Warton mentions also an entry in the stationers' books for printing "serten verses of Cupydó by Mr. Fayre," and that he had seen a ballad called "Gadshill" by Faire, both which names were probably intended for that of Phaer. His translation of the first seven books of Virgil was printed in 1558, by John Kyngston, and dedicated to queen Mary. The two next books, with part of the tenth, were translated afterwards by him, and published after his death by William Wightman, in 1562. He has curiously enough marked at the end of each book the time when it was finished, and the time which it cost him in translating; which amounts, at separate intervals between the year 1555 and 1560, to 202 days, without reckoning the fragment of the tenth book. It appears, that during the whole of this period he resided very much at his patrimonial territory in Kilgerran forest, in South Wales. The fifth book is said, at the end, to have been finished on the 4th of May, 1557, "*post periculum ejus Karmardini*," which, whether it relates to some particular event in his life, or means that he made a trial upon it at Caermarthen, is a little uncertain; probably the former. Wightman says that he published all he could find among

¹ Vossius de Poet. Lat.—Fabricii Bibl. Lat.—Saxii Onomast.

his papers; but conjectures, nevertheless, that he had proceeded rather further, from the two lines which he translated the very day before his death, and sent to Wightman. They are these,

Stat sua cuique dies, breve et irreparabile tempus
Omnibus est vitæ: sed famam extendere factis
Hoc Virtutis opus.

Ech mans day stands prefixt, time short and swift with cureless brette

Is lotted all mankind, but by their deeds their fame to stretch
That privilege Virtue gives.

He died soon after the 12th of August, 1560, on which day his will was dated. His translation of Virgil is written, like the preceding specimen, in long Alexandrines of seven feet. The translation was completed, with the addition of Maphæus's thirteenth book, by Thomas Twyne, a young physician, afterwards author of other works: his part is deemed by Warton evidently inferior to that of his predecessor, though Phaer has omitted, misrepresented, and paraphrased, many passages. Of what he did of this nature Phaer himself has given an account, in his postscript to the seven books: "Trusting that you, my right worshipful maisters and studentes of universities, and such as be teachers of children and readers of this auctour in Latin, will not be to muche offended, though every verse answere not to your expectation. For (besides the diversitie between a construction and a translation) you know there be many mistical secretes in this writer, which uttered in English would shewe little pleasour, and in mine opinion are better to be untouched than to diminish the grace of the rest with tediousnes and darknes. I have therefore followed the counsel of Horace, teaching the duety of a good interpretour, 'qui quæ desperat nescire posse relinquit;' by which occasion, somewhat I have in places omitted, somewhat altered, and some things I have expounded, and al to the ease of inferior readers; for you that are learned nede not to be instructed." A ridiculous error of the press stands in the opening of the second *Æneid*, as reprinted by Twyne. Phaer had translated "conticuere omnes" by "they whusted all," for "they whisted," or kept silence; but Twyne has printed it "they whistled all." Sir Thomas Chaloner, in his *Encomia*, printed at London, 1579, 4to, p. 356, has pathetically lamented Phaer, as a most skilful physician. As to his

name; it is written Phayer by Wood, and Phaier by Warton; but as we find it Phaer in every part of the translation of Virgil, and in the "Mirror for Magistrates," we have so given it. His story of Owen Glendour is in stanzas of seven lines, the same as Sackville's Induction, and the greater part of those narratives.¹

PHALARIS was a famous tyrant of Agrigentum, in Sicily, who having made himself master of that city about 571 A.C. exercised the most unheard of cruelties, and caused a brazen bull to be formed, in which those whom he condemned were to be burnt alive. When Perillus, the author of the cruel invention, demanded his reward, Phalaris ordered him to be the first person put to death in the machine. The people of Agrigentum at length rose, and burnt Phalaris himself in it, 563 A.C. We have some letters to this tyrant under the name of Abaris, with the answers; which occasioned the memorable controversy between Bentley and Boyle, to whose articles we refer for the particulars of it. These letters were printed at the Sorbonne about 1470, 4to; at Trevisa, 1471, 4to; and Oxford, 1718, 8vo; and the controversy itself has been translated at large into Latin, and republished, with the epistles by Lennep, 1777, 4to.²

PHAVORINUS, or as some say is the proper form, FAVORINUS (VARINUS), who flourished in the 16th century, was born at Favera, near Camerino, a ducal town of Umbria, from which he is said to have taken his name. His real name was Guarino, which he changed to Varinus. He was a favourite disciple of the celebrated Angelo Politian, and John Lascaris, at Florence, and was patronized by Lorenzo the Magnificent. Having determined on an ecclesiastical life, he undertook the care of a congregation, and was appointed preceptor to John de Medici, afterwards pope Leo X. Favorinus was appointed keeper of the Medicean library in the year 1512, and in 1514 bishop of Nocera. He died in 1537. It was in 1523 that he published his Greek lexicon at Rome, one of the earliest modern lexicons of that language, and compiled, from Suidas, the Etymologicum Magnum, Phrynicius, Hesychius, Harpocration, and other ancient lexicons, published and unpublished; and from the notes of Eustathius, and the

¹ Ath. Ox. vol. I.—Warton's Hist. of Poetry.—Phillips's Theatrum, by Sir E. Brydges.—Cens. Lit. vol. II.—Restituta, vol. I.—Aikin's Biog. Memoirs of Medicine.
² Moreau.—Dict. Hist.

scholiasts. It is written entirely in Greek, and is now superseded by other works of more popular use; though it may still be serviceable, in supplying various readings of Suidas and others, of which Favorinus probably consulted very ancient manuscripts. The best edition is that of Bartoli, Venice, 1712, folio.¹

PHERECRATES, a celebrated Greek comic poet, contemporary with Plato and Aristophanes, flourished about 420 B. C. He followed the style of the ancient comedy, which, instead of feigned and imaginary persons, introduced living characters on the stage, who were known to the spectators by their names and distinguishing marks, and turned them into ridicule; but Pherecrates is said to have been very moderate in his use of this licence. Twenty one comedies are attributed to this poet, of which we have only some fragments remaining, collected by Hertelius and Grotius. It appears from these fragments, some of which are given by Cumberland, or rather Bentley, in "The Observer," that Pherecrates wrote very pure Greek, and excelled in that nice and delicate raillery distinguished by the name of Attic urbanity. He invented a kind of verses, called, from his name, Pherecratian; consisting of the three last feet of an hexameter, the first of these three feet being always a spondee. This verse of Horace, for example, "*Quamvis Pontica Pinus*," is a Pherecratian verse. M. Burette, in tom. XV. of the academy of inscriptions, has examined a fragment of this poet concerning music, which may be found in Plutarch.²

PHERECYDES, an eminent philosopher, and the first preceptor of Pythagoras, was a native of the island of Scyrus, one of the Cyclades, near Delos, and flourished about the 45th olympiad, or B. C. 600. It has been maintained, with great erudition, that Pherecydes derived his principles of philosophy and theogony from the sacred books of the Phœnicians; but little dependence, Brucker thinks, is to be placed upon the authorities by which this opinion is supported; and it will appear, upon inquiry, that the tenets of this philosopher were not less similar to those of the most ancient Grecian and barbaric philosophers, than to the doctrine of the Phœnicians. The opinion of Josephus, that Pherecydes studied philosophy in Egypt, seems more probable; for Egypt was, at that time,

¹ Fabricii Bibl. Græc.—Chaufepie.—Saxii Onomast.

² Vossii Poet. Græc.—Moreri.—Cumberland's Observer.

universally resorted to as the seat of learning; the symbolical method of teaching, which was made use of by Pherecydes, was perfectly after the Egyptian manner; and the general aspect of his doctrine bears a strong resemblance to the dogmas of the Egyptian school.

The particulars which remain, of the life of Pherecydes, are few and imperfect. Marvellous circumstances have been related of him, which only deserve to be mentioned, in order to shew that what has been deemed supernatural by ignorant spectators, may be easily conceived to have happened from natural causes. A ship in full sail was at a distance, approaching its harbour: Pherecydes predicted that it would never come into the haven, and it happened accordingly; for a storm arose, which sunk the vessel. After drinking water from a well, he predicted an earthquake, which happened three days afterwards. It is easy to suppose, that these predictions might have been the result of a careful observation of those phænomena which commonly precede storms or earthquakes, in a climate where they frequently happen. This is the more probable, as it is well known to have been a usual practice with the ancients, and particularly with Pythagoras, the pupil of Pherecydes, to impose upon the ignorant multitude, by pretending to powers which they did not possess, and particularly by applying their knowledge of nature to the purposes of imposture. Pherecydes is said to have been the first among the Grecians who wrote concerning the nature of the gods; but this can only mean, that he was the first who ventured to write upon these subjects in prose; for, before his time, Orpheus, Musæus, and others, had written theogonies in verse. Pherecydes was much esteemed at Lacedæmon, on account of his poetry inculcating the maxims of Lycurgus. He died at the age of eighty-five. It is not easy to ascertain the nature of the doctrines which he taught: he probably believed in an eternal first cause of all things, and in the immortality of the soul. According to Cicero, he was the first philosopher in whose writings this doctrine appeared. He is said to have taught the belief of the transmigration of the soul: this is probably true; it being a tenet commonly received among the Egyptians, and afterwards taught by Pythagoras, who was, as before observed, a pupil of Pherecydes.¹

¹ Diogenes Laertius.—Stanley's Philosophy.—Brucker.

PHIDIAS, the most celebrated sculptor of antiquity, was an Athenian; and a contemporary of the celebrated Pericles, who flourished in the 83d olympiad, or B. C. 440 to 450. This wonderful artist was not only consummate in the use of his tools, but accomplished in those sciences and branches of knowledge which belong to his profession; as history, poetry, fable, geometry, optics, &c. He first taught the Greeks to imitate nature perfectly in this way; and all his works, distinguished for their grandeur and sublimity, were received with admiration. They were also incredibly numerous; for he united the greatest facility with the greatest perfection. His *Nemesis* was ranked among his first works; and is said to have been carved out of a block of marble which was found in the camp of the Persians, after they were defeated in the plains of Marathon. He made an excellent statue of *Minerva* for the Plateans; but the statue of this goddess, in her magnificent temple at Athens, of which there are still some ruined remains, was a more astonishing production of human art. Pericles, who had the care of this pompous edifice, gave orders to Phidias, whose talents he well knew, to make a statue of the goddess; and Phidias formed a figure of ivory and gold, thirty-nine feet high. Writers never speak of this illustrious monument of skill without raptures; yet what has rendered the name of the artist immortal, proved at that time his ruin. He had carved upon the shield of the goddess his own portrait and that of Pericles, which the envious censured as a crime. He was also charged with embezzling part of the materials which were designed for the statue. Upon this he withdrew to Elis, and took a most honourable revenge over the ungrateful Athenians, by making for that place the Olympic Jupiter, which was afterwards ranked among the most wonderful pieces of art in the world. It was executed with astonishing sublimity of conception; its dimensions being sixty feet high, and every way proportioned. "The majesty of the work equalled the majesty of the God," says Quintilian; "and its beauty seems to have added lustre to the religion of the country." Phidias concluded his labours with this master-piece; and the Eleans, to do honour to his memory, appropriated to his descendants an office, which consisted in preserving from injury this magnificent image.¹

¹ Plinii Nat. Hist.—Junius de Pictura veterum.—Plutarch in Pericles.—Quintilian Inst. Orat.

PHILELPHUS (FRANCIS), a learned Italian, was born in 1398, at Tolentino, in the march of Ancona. He studied at Padua, where he made such progress, that at eighteen he became professor of eloquence. The fame of his talents having gained him an invitation to Venice, he was honoured with the rank of citizen, and was sent by the republic as secretary to their embassy at Constantinople in 1419, and he took advantage of this employment to make himself master of Greek. He there married Theodora, daughter of the learned Emmanuel Chrysoloras, about 1419. Becoming at length known to the emperor John Palæologus, he was sent on an embassy to Sigismund emperor of Germany, to implore his aid against the Turks. After this he taught at Venice, Florence, Siena, Bologna, and Milan, with astonishing success. He was not, however, without his defects. He wished to reign alone in the republic of letters, and could not bear contradiction without being extremely irritated. He would dispute on the most trivial points; and once wagered 100 crowns, on some minute question of grammar, against the beard of a Greek philosopher named Timotheus. Having won, no solicitation could prevail upon him to remit the fine, and he most unmercifully shaved his antagonist, in spite of very ample offers. To this presumptuous turn he joined a prodigality and a restlessness, which filled his life with uneasiness. Menage has accused him of destroying a copy of Cicero "*De Gloria*," the only one then existing, after having transfused the greater part of it into a treatise of his own; but it does not appear that this accusation was just. Other learned men have been also suspected; but all that is certain is, that the work was extant in the time of Petrarch, who mentions having a copy of it, which has since been utterly lost. Philélpheus died at Florence July 31, 1481, being then 83. His works consist of odes, dialogues, orations, &c. of which the following editions are in most request: 1. "*Orationes et nonnulla alia opera, Plutarchi apophthegmata, ab eodem e Græco in Latinum conversa*," 4to. This is a very rare edition, and contains a letter from Philélpheus to Maria Sforza, dated from Milan, 1481. There are reprints at Venice in 1482, 1491, 1492, &c. but of little value. 2. "*Odæ*," Brix. 1497, 4to. 3. "*Satyrarum Hecatosticon prima decas (decades decem)*," Milan, 1476, small folio, of uncommon rarity. 4. "*Satyrarum decades decem*," Ve-

nice, 1502, 4to. 5. "Satyræ centum distinctæ decem decadibus Catholicis passim refertæ sententiis: præmissa authoris vita ab Egid. Perrino Campano, &c." Paris, 1508. De Bure says, that the life announced in the title of this edition is not to be found in such copies as he has seen. 6. "Epistolarum familiarum libri triginta septem," Venice, 1502, folio. 7. "Fabulæ," Venice, 1480, 4to. In his letters are innumerable proofs of his arrogant and suspicious temper. His works, collected, were published at Basle in 1739.¹

PHILEMON, an Athenian comic poet, contemporary with Menander, whose rival he was, and though inferior, was frequently successful against him by means of intrigue or the partiality of friends, was, by the account of Suidas, a Syracusan by birth; but Strabo says that he was born at Solæ, in Cilicia. He was some years older than Menander, and in the opinion of Quintilian fairly next to him in merit, though unfit to be preferred to him. Apuleius speaks still more favourably, saying only that he was *fortasse impar*; and adds, that there are to be found in his dramas "many witty strokes, plots ingeniously disposed, discoveries strikingly brought to light, characters well adapted to their parts, sentiments that accord with human life, jests that do not degrade the sock, and gravity that does not intrench upon the buskin." Philemon, who flourished 274 B. C. lived to the extraordinary age of 101 years, and composed ninety comedies. Menander, indeed, composed more, and in less time, but even this was extraordinary. His longevity was the result of great temperance, and a placid frame of mind. Frugal, to a degree that subjected him to the charge of avarice, he never weakened his faculties or constitution by excess: and he summed up all his wishes in one rational and moderate petition to heaven, which throws a most favourable light upon his character: "I pray for health in the first place; in the next, for success in my undertakings; thirdly, for a cheerful heart; and lastly, to be out of debt to all mankind." A petition which seems to have been granted in all its parts. As he lived in constant serenity of mind, so he died without pain of body; for, having called together a number of his friends to the reading of a play which he had newly finished, and sitting, as was the custom in that

¹ *Chaufepie*.—Niceron, vol. VI.—Tiraboschi.—Roscoe's Lorenzo.

serene climate, under the open canopy of heaven, an unforeseen fall of rain broke up the company, just when the old man had got into the third act, in the very warmest interests of his fable. His hearers, disappointed by this unlucky check to their entertainment, interceded with him for the remainder on the day following, to which he readily assented; and a great company being then assembled, whom the fame of the rehearsal had brought together, they sat a considerable time in expectation of the poet, till wearied out with waiting, and unable to account for his want of punctuality, some of his intimates were dispatched in quest of him, who, having entered his house, and made their way to his chamber, found the old man dead on his couch, in his usual meditating posture, his features placid and composed, and with every symptom that indicated a death without pain or struggle. The fragments of Philemon are in general of a sentimental tender cast; and though they enforce sound and strict morality, yet no one instance occurs of that gloomy misanthropy, that harsh and dogmatizing spirit, which too often marks the maxims of his more illustrious rival. They were collected and published by Grotius, together with those of Menander; the greater part having been preserved by Stobæus. Several of them, as well as the fragments of the other Greek comic poets, have been translated by Mr. Cumberland in his "Observer," to which we refer our readers for further information.¹

PHILIDOR (ANDREW), an eminent musician and chess-player, born at Drenx in 1726, was descended from a long line of musical ancestors, who, in different branches of the art, had been attached to the court ever since the time of Louis XIII. The family-name was Danican; and it is pretended that this monarch, himself a dilettante musician, occasioned the surname of Philidor, a famous performer on the hautbois, whom this prince had heard in his progress through France, to be given to Danican, whose instrument being the hautbois, when the king heard him perform, he cried out, "Here's another Philidor!" Andrew was educated as a page or chorister in the chapel-royal, under Campra, and in 1737 he produced his first anthem, which was performed in the chapel, and complimented by the king as an extraordinary production for a

¹ Vossius de Poet. Græc.—Cumberland's Observer.

child of eleven years old. On his change of voice, and quitting the chapel, he established himself at Paris, where he subsisted by a few scholars, and by copying music; but every year he went to Versailles with a new motet.

The progress which he had made at chess awakened in him a desire to travel, in order to try his fortune; and in 1745 he set out for Holland, England, Germany, &c. In these voyages he formed his taste in music upon the best Italian models. In 1753 he tried his strength as a musical composer in London, by new setting Dryden's ode on St. Cecilia's day. Handel is said, by his biographer, to have found his chorusses well written, but discovered a want of taste in his airs. As his time was more occupied by chess than music, he printed in London, by a large subscription, in 1749, his "Analysis of the Game of Chess." In 1754 he returned to Paris, in the month of November, and devoted his whole time to music. He had his "Laudæ Jerusalem" performed at Versailles; but it was found to be too Italian; and as the queen of Louis XV. disliked that style of music in the church, his hopes of obtaining, by this composition, a place of maître de chapelle, were frustrated.

In 1757 he composed an act of a serious opera; but Ribel, opera-manager, would not let it be performed, telling him that he would have no airs introduced in the scenes of that theatre. From this time, however, to 1779, he composed various operas for the French stage, that were much approved. In the last-mentioned year, he composed, in London, "The Carmen Seculare," of Horace," in the conduct of which, Philidor placed himself under the guidance of Baretti. The performance was attended, at Freemasons' Hall, by all persons of learning and talents, in expectation of a revival of the music of the ancients, and, by many, of its miraculous powers. To what kind of music the "Carmen Seculare" was performed at Rome, we pretend not to say; but in London, adds Dr. Burney, we could trace the composer's models for the chorusses in the oratorios of Handel, and the operas of Rameau; and for the airs, in his own comic operas, and the favourite melodies then in vogue in that theatre, many of which, with Italian words and Italian singing, particularly those of Gretry, would be elegant and pleasing music any where. Philidor, however, in setting the secular ode, it must be confessed, manifested his knowledge of counterpoint in the style of the old masters; and that, in spite of chess, he

had found time for the serious study of music. We believe that no one found himself much the wiser concerning the music of the ancients, after hearing this music performed to Latin words, than after hearing an oratorio of Handel, or an opera of Rameau. For the last two months of his life, he was kept alive merely by art, and the kind attentions of an old and worthy friend. To the last moment of his existence he enjoyed, though near seventy years of age, a strong retentive memory, which had long rendered him remarkable in the circle of his acquaintance in this capital. Mr. Philidor was a member of the chess-club near 30 years; and was a man of those meek qualities that rendered him not less esteemed as a companion than admired for his extraordinary skill in the intricate and arduous game of chess, for which he was pre-eminently distinguished. Not two months before his death he played two games blindfold, at the same time, against two excellent chess-players, and was declared the conqueror. What seemed most to have shook the poor old man's constitution, and to have precipitated his exit, was the not being able to procure a passport to return to France to visit his family, who were living there, before he paid the last debt of nature. But this refusal was rendered more bitter, on its being intimated that he was a suspected character, and had been one of those persons denounced by a committee of French informers. From the moment he was made acquainted with this circumstance, he became the martyr of grief: his philosophy forsook him; his tears incessantly flowed; and he sunk into the grave without a groan, on the 31st of August, 1795.¹

PHILIPPI (HENRY), a learned Jesuit, was born at Luxemburg, in the vicinity of St. Hubert's, in the Ardennes, in 1575. He entered the society of the Jesuits at the age of twenty-one: and besides his other accomplishments, was distinguished for his knowledge of scriptural history and chronology. After taking the degree of doctor of divinity, he was employed, according to the usual practice of his order, in teaching philosophy, scholastic divinity, and biblical literature, in the universities of Gratz, Vienna, and Prague. He died at Ratisbon in 1636, about the age of 61, leaving, among other works of inferior importance, 1. "Chronologica Synopsis sacrorum Tempo-

¹ Burney, in Rees's Cyclopædia.—Account in the last edition of this Dictionary.

rum," 1624. 2. "Manuale Chronologicum veteris Testamenti," 1635. 3. "Chronologiæ Veteris Testamenti accuratum Examen," 1637, &c.¹

PHILIPS (AMBROSE), an English poet, was descended from an ancient family in Leicestershire, and educated at St. John's-college, in Cambridge, where he took his degrees of A. B. in 1696, and A. M. in 1700, at which time he obtained a fellowship. While at college also he is supposed to have written his "Pastorals," which involved him so seriously with the wits and critics of the age. When he quitted the university, and repaired to the metropolis, he became, as Jacob expresses himself, "one of the wits at Button's;" and there contracted an acquaintance with the gentlemen of the belles lettres, who frequented it. Sir Richard Steele was his particular friend, and inserted in his Tatler, N^o. 12, a little poem of his, called "A Winter Piece," dated from Copenhagen, the 9th of May, 1709, and addressed to the earl of Dorset. Sir Richard thus mentions it with honour: "This is as fine a piece as we ever had from any of the schools of the most learned painters. Such images as these give us a new pleasure in our sight, and fix upon our minds traces of reflection, which accompany us wherever the like objects occur." Pope, too, who had a confirmed aversion to Philips, while he affected to despise his other works, always excepted this out of the number, and mentioned it as the production of a man "who could write very nobly."

Steele was also an admirer of Philips's "Pastorals," which had then obtained a great number of readers; and was about to form a critical comparison of Pope's Pastorals with those of Philips, with a view of giving the preference to the latter. Pope, apprized of Steele's design, and always jealous of his own reputation, contrived the most artful method to defeat it; which was, by writing a paper for the Guardian, No. 40, after several others had been employed there on pastoral poetry, upon the merits of Philips and himself; and so ordering it, as that himself was found the better versifier, while Philips was preferred as the best Arcadian. Upon the publication of this paper, the enemies of Pope exulted to see him placed below Philips in a species of poetry upon which he was supposed to value himself; but were extremely mortified soon after

to find that Pope himself was the real author of the paper, and that the whole criticism was an irony. The next work Philips published, according to the common account, was "The Life of John Williams, Lord Keeper of the Great Seal, Bishop of Lincoln, and Archbishop of York, in the reigns of James and Charles I." He is supposed to have undertaken this, for the sake of making known his political principles, which were those of the Whigs. But we doubt whether this, which was published in 1700, was not prior to the publication of his pastorals.

In the mean time, he fell under the severe displeasure of Pope, who satirized him with his usual keenness. It was said he used to mention Pope as an enemy to the government; and it is certain that the revenge which Pope took upon him for this abuse, greatly ruffled his temper. Philips was not Pope's match in satirical attack, and therefore had recourse to another weapon, for he stuck up a rod at Button's coffee house, with which he threatened to chastise his antagonist whenever he should meet him. But Pope prudently declined going to a place where he must have felt the resentment of an enraged author, as much superior to him in bodily strength, as inferior in genius and skill in versifying.

Besides Pope, there were some other writers who have written in burlesque of Philips's poetry, which was singular in its manner, and not difficult to imitate; particularly Mr. Henry Carey, who by some lines in Philips's style, and which were once thought to be dean Swift's, fixed on that author the name of Namby Pamby. Isaac Hawkins Browne also imitated him in his Pipe of Tobacco. This, however, is written with great good humour, and though intended to burlesque, is by no means designed to ridicule Philips, he having made the same trial of skill on Swift, Pope, Thomson, Young, and Cibber. As a dramatic writer, Philips has certainly considerable merit, and one of his plays long retained its popularity. This was "The Distressed Mother," from the French of Racine, acted in 1711. The others were, "The Briton," a tragedy, acted in 1721; and "Humfrey Duke of Gloucester," acted also in 1721. The "Distrest. Mother" was concluded with the most successful Epilogue, written by Budgell, that ever was spoken in the English theatre. It was also highly praised in the "Spectator."

Philips's circumstances were in general, through his life, not only easy, but rather affluent, in consequence of his being connected, by his political principles, with persons of great rank and consequence. He was concerned with Dr. Hugh Boulter, afterwards archbishop of Armagh, the right honourable Richard West, lord chancellor of Ireland, the rev. Mr. Gilbert Burnet, and the rev. Mr. Henry Stevens, in writing a series of Papers, many of them very excellent, called "The Free-Thinker," which were all published together by Philips, in 3 vols. 8vo. In the latter part of queen Anne's reign, he was secretary to the Hanover club, a set of noblemen and gentlemen who had formed an association in honour of that succession, and for the support of its interests; and who used particularly to distinguish in their toasts such of the fair sex as were most zealously attached to the illustrious house of Brunswick. Mr. Philips's station in this club, together with the zeal shewn in his writings, recommending him to the notice and favour of the new government, he was, soon after the accession of king George I. put into the commission of the peace, and in 1717, appointed one of the commissioners of the lottery. On his friend Dr. Boulter's being made primate of Ireland, he accompanied that prelate, and in Sept. 1734, was appointed registrar of the prerogative court at Dublin, had other considerable preferments bestowed on him, and was elected a member of the house of commons there, as representative for the county of Armagh. At length, having purchased an annuity for life, of 400*l.* per annum, he came over to England some time in 1743, but did not long enjoy his fortune, being struck with a palsy, of which he died June 18, 1749, in his seventy-eighth year, at his house in Hanover-street; and was buried in Audley chapel. "Of his personal character," says Dr. Johnson, "all I have heard is, that he was eminent for bravery and skill in the sword, and that in conversation he was somewhat solemn and pompous." He is somewhere called Quaker Philips, for what does not appear. Paul Whitehead relates, that when Mr. Addison was secretary of state, Philips applied to him for some preferment, but was coolly answered, "that it was thought that he was already provided for, by being made a justice for Westminster." To this observation our author with some indignation replied, "Though poetry was a trade he could not live by, yet he scorned to owe subsistence to another which he ought not to live by."

“Among his poems,” says Dr. Johnson, the ‘Letter from Denmark,’ may be justly praised; the ‘Pastorals,’ which by the writer of the *Guardian* were ranked as one of the four genuine productions of the rustic muse, cannot surely be despicable. That they exhibit a mode of life which did not exist, nor ever existed, is not to be objected; the supposition of such a state is allowed to Pastoral. In his other poems he cannot be denied the praise of lines sometimes elegant; but he has seldom much force, or much comprehension. The pieces that please best are those which, from Pope and Pope’s adherents, procured him the name of Namby Pamby, the poems of short lines, by which he paid his court to all ages and characters, from Walpole, the “steerer of the realm,” to Miss Pulteney in the nursery. The numbers are smooth and sprightly, and the diction is seldom faulty. They are not loaded with much thought, yet, if they had been written by Addison, they would have had admirers: little things are not valued but when they are done by those who can do greater. In his translations from Pindar he found the art of reaching all the obscurity of the Theban bard, however he may fall below his sublimity; he will be allowed, if he has less fire, to have more smoke. He has added nothing to English poetry, yet at least half his book deserves to be read: perhaps he valued most himself that part which the critick would reject.”¹

PHILIPS (CATHERINE), an English lady once highly praised for her wit and accomplishments, was the daughter of Mr. Fowler, a merchant of London, and born there Jan. 1, 1631. She was educated at a boarding-school at Hackney; where she distinguished herself early for her skill in poetry. When very young, she became the wife of James Philips, of the priory of Cardigan, esq. and afterwards went with the viscountess of Dungannon into Ireland. At the request of the earl of Orrery, she translated from the French, and dedicated to the countess of Cork, “Corneille’s tragedy of Pompey;” which was several times acted at the new theatre there in 1663 and 1664, in which last year it was published. She translated also the four first acts of “Horace,” another tragedy of Corneille; the fifth being done by sir John Denham. She died of the

¹ Johnson’s *Lives*.—Pope’s *Works*, Bowles’s edition.—Tatler, *Spectator*, and *Guardian* with notes, edit. 1806.—Cibber’s *Lives*.

small pox in London, the 22d of June, 1664, to the regret of all the beau-monde, in the thirty-third year of her age: "having not left," says Langbaine, "any of her sex her equal in poetry." — "She not only equalled," adds he, "all that is reported of the poetesses of antiquity, the Lesbian Sappho and the Roman Sulpitia, but justly found her admirers among the greatest poets of our age:" and then he mentions the earls of Orrery and Roscommon, Cowley, and others. Cowley wrote an ode upon her death. Dr. Jeremy Taylor had addressed to her his "Measures and Offices of Friendship:" the second edition of which was printed in 1657, 12mo. She assumed the name of Orinda, and gave that of Antenor to her husband; she had likewise a female friend Anne Owen, who was Lucasia. In 1667, were printed, in folio, "Poems by the most deservedly admired Mrs. Catherine Philips, the matchless Orinda. To which is added, Monsieur Corneille's Pompey and Horace, tragedies. With several other translations from the French;" and her portrait before them, engraven by Faithorn. There was likewise another edition in 1678, folio; in the preface of which we are told, that "she wrote her familiar letters with great facility, in a very fair hand, and perfect orthography; and if they were collected with those excellent discourses she wrote on several subjects, they would make a volume much larger than that of her poems." In 1705, a small volume of her letters to sir Charles Cotterell was printed under the title of "Letters from Orinda to Poliarchus:" the editor of which tells us, that "they were the effect of an happy intimacy between herself and the late famous Poliarchus, and are an admirable pattern for the pleasing correspondence of a virtuous friendship. They will sufficiently instruct us, how an intercourse of writing between persons of different sexes ought to be managed with delight and innocence; and teach the world not to load such a commerce with censure and detraction, when it is removed at such a distance from even the appearance of guilt." All the praise of her contemporaries, however, has not been sufficient to preserve her works from oblivion.¹

PHILLIPS (EDWARD), one of the nephews of Milton, was the son of Edward Phillips, who came from Shrews-

¹ Cibber's Lives.—Biog. Dram.—Censura Lit. vol. II.—Ballard's English Ladies.—Nichols's Poems, vol. II.

bury, and rose to be secondary in the Crown-office, by Anne, sister of the celebrated poet, and was born in the Strand, near Charing-cross, in August 1630, and received his earliest education under his uncle. In 1648 he became a student of Magdalen-hall, Oxford, where he continued till 1651. The time of his death is not ascertained. He published two small works, entitled "*Tractatulus de carmine Dramatico Poetarum, præsertim in choris Tragicis, et veteris Comediæ,*" and "*Compendiosa enumeratio Poetarum (saltem quorum fama maxime enituit) qui a tempore Dantis Aligerii usque ad hanc ætatem claruerunt; nempe Italorum, Germanorum, Anglorum, &c.*" These were added to the seventeenth edition of Joh. Buchlerus's book, entitled "*Sacrarum profanarumque phrasium poetiarum Thesaurus,*" &c. Lond. 1669, 8vo. But he is better known by his "*Theatrum Poetarum, or a compleat collection of the Poets, especially the most eminent of all ages, the Ancients distinguish't from the Moderns in their several alphabets. With some observations and reflections upon many of them, particularly those of our own nation. Together with a prefatory discourse of the Poets and Poetry in general,*" Lond. 1675. Into this work there is, says Warton, good reason to suppose that Milton threw many additions and corrections. It contains criticisms far above the taste of that period, and such as were not common after the national taste had been just corrupted by the false and capricious refinements of the court of Charles II. The preface, however, discovers more manifest traces of Milton's hand than the book itself.

In 1800 sir E. Brydges published a new edition of the "*Theatrum*" as far as respects the English poets, and has subjoined very valuable additions to every article. The arrangement in this edition is greatly improved by being made chronological; and industrious research has gathered much curious information from obscure or neglected sources. Few more acceptable presents could have been given to the public, unless indeed the learned and accomplished editor would perform his promise to add a second volume.

To Edward Phillips, Wood attributes the following works, most of which render it probable that he was an author by profession: 1. "*A new World of English Words, or General Dictionary, &c.*" Lond. 1657, folio. In this he had made so much use of Blount's "*Glossographia,*" with-

out acknowledgment, that the latter complained of the injury in a letter to Wood, and speaks of Phillips, as a "beggarly half-witted scholar, hired for the purpose by some of the law-booksellers," to transcribe that in four or five months, which cost him (Blount) twice as many years in compiling. At last he was provoked to expose Phillips in a pamphlet entitled "A world of Errors discovered in the New World of Words," 1673, folio. Phillips had a yet more formidable antagonist in Skinner, who in his "Etymologicon" takes many opportunities to expose his ignorance. 2. A supplement to "Speed's Theatre," 1676, folio. 3. A continuation of "Baker's Chronicle." 4. "Tractatulus de modo et ratione formandi voces derivativas Latinæ Linguae," 1684, 4to. 5. "Enchiridion Linguae Latinæ, or a compendious Latin Dictionary, &c." 1684, 8vo. 6. "Speculum Linguae Latinæ," 1684, 4to. These two last are chiefly taken from Milton's MS Latin "Thesaurus." 7. "Poem on the coronation of his most sacred majesty James II. and his royal consort our gracious queen Mary," 1685, folio. He also published an edition of Drummond of Hawthornden's poems, in 1656; and translated Pausanias into Latin; and, into English, two novels from J. Perez de Montalvan; and "The Minority of St. Lewis, with the politic conduct of affairs by his mother queen Blanch of Spain, during her regency," 1685, 12mo. But next to his "Theatrum," we are mostly indebted to him for his life of his illustrious uncle.

JOHN PHILLIPS, the other nephew of Milton; appears to have been at first a warm adherent to his uncle's political opinions, and published "Milton's Defensio" in answer to the "Apologia pro rege, &c." which was falsely ascribed to bishop Bramhall. His other publications imply some change of sentiment, particularly his "Satyr against Hypocrites," published about the time of the restoration, and reprinted in 1671 and 1680, 4to. These other writings, according to Wood, are, 1. "Montelion; or the prophetic almanack for the year 1660," 8vo. 2. "Maronides; or Virgil Travestie," a burlesque on the 5th and 6th books of the Eneid," 1672 and 1673, 8vo, and reprinted together in 1678. 3. "Duellum Musicum," printed with Locke's "Present practice of Musick vindicated." 4. "Mercurius Verax; or the prisoner's prognostications for the year 1675," 1675, 8vo. 5. A Continuation of Heath's Chronicle, 1676, folio, a wonderful production from the author

of "Miltoni Defensio." 6. "Dr. Oates's Narrative of the Popish Plot vindicated," 1680, folio. 7. "Character of a Popish Successor," the second part, 1681, folio, disowned by Elkanah Settle, author of the first part. 8. "Speculum Crape-Gownorum; or, an old Looking-glass for the young academics new foil'd, &c." 9. "Samuel Lord Bishop of Oxon his celebrated reasons for abrogating the test, and notion of idolatry, answered by Sam. archdeacon of Canterbury," 1688, 4to. In Wood we have no account of his death, but he adds that he was "a man of very loose principles, atheistical, forsakes his wife and children, makes no provision for them." He appears, indeed, from his publications, to have reflected very little credit on his family.¹

PHILIPS (FABIAN), author of several books relating to ancient customs and privileges in England, was the son of a gentleman, and born at Prestbury in Gloucestershire, Sept. 28, 1601. When he was very young, he spent some time in one of the inns of chancery; and thence translated himself to the Middle-temple, where he became learned in the law. In the civil war he continued loyal, having always been an assertor of the king's prerogative; and was so zealously attached to Charles I. that, two days before the king was beheaded, he wrote a protestation against the intended murder, which he caused to be printed, and affixed to posts in all public places. He also published, in 1649, 4to, a pamphlet entitled "Veritas inconcussa; or King Charles I. no man of blood, but a martyr for his people:" which was reprinted in 1650, 8vo. In 1653, when the courts of justice at Westminster, especially the chancery, were voted down by Oliver's parliament, he published "Considerations against the dissolving and taking them away:" for which he received the thanks of William Lenthall, esq. speaker of the late parliament, and of the keepers of the liberties of England. For some time, he was filazer for London, Middlesex, Cambridgeshire, and Huntingdonshire; and spent much money in searching records, and writing in favour of the royal prerogative: yet he was but poorly rewarded by the place of one of the commissioners for regulating the law, worth 200*l.* per annum, which only lasted two years. After the restoration of

¹ Ath. Ox. vol. II.—Life of Edward prefixed to the "Theatrum" by Sir E. Brydges.

Charles II. when the bill for taking away the tenures was depending in parliament, he wrote and published a book, to shew the necessity of preserving them. Its title is "*Tenenda non Tollenda: or, the Necessity of preserving Tenures in Capite, and by Knight's-service, which, according to their first institution, were, and are yet, a great part of the salus populi, &c* 1660," 4to. In 1663 he published "*The Antiquity, Legality, Reason, Duty, and Necessity of Præ-emption and Pourveyance for the King*," 4to; and, afterwards, many other pieces upon subjects of a similar kind. He likewise assisted Dr. Bates in his "*Elenchus Motuum*;" especially in searching the records and offices for that work. He died Nov. 17, 1690, in his eighty-ninth year; and was buried near his wife, in the church of Twyford in Middlesex. He was a man well acquainted with records and antiquities; but his manner of writing is not close or well digested. He published various political pamphlets, and among them one in 1681, which, supposing him to have been sincere, proves his passion for royal prerogative to have been much superior to his sagacity and judgment: it is entitled "*Ursa Major et Minor*; shewing, that there is no such fear, as is factiously pretended, of popery and arbitrary power." In the *Archæologia*, vol. XIII. is an account of a MS. of his in the Harleian collection, entitled "*An Expedient or meanes in want of money to pay the sea and land forces, or as many of them as shall be thought expedient without money in this year of an almost universal povertie of the English nation*." In Strype's life of Whitgift (p. 89), is a notice of one Fabian Phillips, one of the council of the marches of Wales, who appears to have been an ancestor of our author.¹

PHILIPS (JOHN), an English poet, was son of Dr. Stephen Philips, archdeacon of Salop; and born at Bampton in Oxfordshire, Dec. 30, 1676. After some domestic education, he was sent to Winchester, where, as we are told by Dr. Sewel, his biographer, he was soon distinguished by the superiority of his exercises; and, what is less easily to be credited, so much endeared himself to his school-fellows, by his civility and good-nature, that they, without murmur or ill-will, saw him indulged by the master with particular immunities. It is related, that, when he was at school, he seldom mingled in play with the other boys,

but retired to his chamber; where his sovereign pleasure was to sit, hour after hour, while his hair was combed by somebody, whose service he found means to procure.

From school, where he became acquainted with the poets ancient and modern, and fixed his attention particularly on Milton, he was, in 1694, removed to Christ church, Oxford, where he performed all his university exercises with applause. Following, however, the natural bent of his genius to poetry, he continued the study of his favourite Milton, so intensely, that it is said there was not an allusion in "Paradise Lost," drawn from any hint in either Homer or Virgil, to which he could not immediately refer. Yet he was not so much in love with poetry, as to neglect other branches of learning, and, having some intention to apply to physic as a profession, he took much delight in natural history, particularly botany; but he appears to have relinquished these pursuits when he had begun to acquire poetical fame. While he was at Oxford, he was honoured with the acquaintance of the best and politest men in it; and had a particular intimacy with Mr. Edmund Smith, author of the tragedy of Phædra and Hippolitus. The first poem which distinguished him, in 1703, was his "Splendid Shilling;" his next, entitled "Blenheim," he wrote, as a rival to Addison's on the same subject, at the request of the earl of Oxford, and Mr. Henry St. John, afterwards lord Bolingbroke, on occasion of the victory obtained at that place by the duke of Marlborough in 1704. It was published in 1705; and the year after he finished a third poem, upon "Cyder," the first book of which had been written at Oxford. It is founded upon the model of Virgil's "Georgics." All that we have more by Philips is, a Latin "Ode to Henry St. John, esq.;" which is also esteemed a master-piece. He was meditating a poem on the "Last Day," when illness obliged him to relinquish all pursuits, except the care of his health. His disorder, however, became a lingering consumption, attended with an asthma, of which he died at Hereford, Feb. 15, 1708, when he had not reached his thirty-third year. He was interred in the cathedral there, with an inscription over his grave; and had a monument erected to his memory, in Westminster-abbey, by sir Simon Harcourt, afterwards lord chancellor, with an epitaph upon it, written by Dr. Atterbury, though commonly ascribed to Dr. Freind. Philips was one of those few poets, whose Muse and man-

ners were equally excellent and amiable ; and both were so in a very eminent degree.

Dr. Johnson observes, that “ Philips has been always praised, without contradiction, as a man modest, blameless, and pious ; who bore a narrow fortune without discontent, and tedious and painful maladies without impatience ; beloved by those that knew him, but not ambitious to be known. He was probably not formed for a wide circle. His conversation is commended for its innocent gaiety, which seems to have flowed only among his intimates ; for I have been told, that he was in company silent and barren, and employed only upon the pleasures of his pipe. His addiction to tobacco is mentioned by one of his biographers, who remarks that in all his writings, except ‘ *Blenheim*,’ he has found an opportunity of celebrating the fragrant fume. In common life, he was probably one of those who please by not offending, and whose person was loved, because his writings were admired. He died honoured and lamented, before any part of his reputation had withered, and before his patron St. John had disgraced him. His works are few. The ‘ *Splendid Shilling*,’ has the uncommon merit of an original design, unless it may be thought precluded by the ancient *Centos*. To degrade the sounding words and stately construction of Milton, by an application to the lowest and most trivial things, gratifies the mind with a momentary triumph over that grandeur which hitherto held its captives in admiration ; the words and things are presented with a new appearance, and novelty is always grateful where it gives no pain. But the merit of such performances begins and ends with the first author. He that should again adapt Milton’s phrase to the gross incidents of common life, and even adapt it with more art, which would not be difficult, must yet expect but a small part of the praise which Philips has obtained : he can only hope to be considered as the repeater of a jest.”

“ There is a Latin ‘ *Ode*’ written to his patron St. John, in return for a present of wine and tobacco, which cannot be passed without notice. It is gay and elegant, and exhibits several artful accommodations of classick expressions to new purposes. It seems better turned than the odes of Haunnes. To the poem on ‘ *Cider*,’ written in imitation of the ‘ *Georgicks*,’ may be given this peculiar praise, that it is grounded in truth ; that the precepts which it contains are exact and just ; and that it is therefore at once a book

of entertainment and of science. This I was told by Miller, the great gardener and botanist, whose expression was, that 'there were many books written on the same subject in prose, which do not contain so much truth as that poem.' In the disposition of his matter, so as to intersperse precepts relating to the culture of trees with sentiments more generally pleasing, and in easy and graceful transitions from one subject to another, he has very diligently imitated his master; but he unhappily pleased himself with blank verse, and supposed that the numbers of Milton, which impress the mind with veneration, combined as they are with subjects of inconceivable grandeur, could be sustained by images which at most can rise only to elegance. Contending angels may shake the regions of heaven in blank verse; but the flow of equal measures, and the embellishment of rhyme, must recommend to our attention the art of engrafting, and decide the merit of the redstreak and pearmain. What study could confer, Phillips had obtained; but natural deficiency cannot be supplied. He seems not born to greatness and elevation. He is never lofty, nor does he often surprise with unexpected excellence; but perhaps to his last poem may be applied what Tully said of the work of Lucretius, that 'it is written with much art, though with few blazes of genius.'" Of the "*Cider*," an excellent edition, with notes and illustrations, was published by Mr. Dunster in 1791, 8vo.

It is remarkable, that there were two poets of both the names of this author, who flourished in his time: one the nephew to Milton, already mentioned. The other was the author of two political farces, both printed in 1716; 1. "*The Earl of Marr marred, with the Humours of Jocky the Highlander*." 2. "*The Pretender's Flight: or, a Mock Coronation, with the Humours of the facetious Harry St. John*."

PHILLIPS (MORGAN), sometimes called Phillip Morgan, a native of Monmouthshire, entered a student at Oxford about 1533. Being admitted to the degree of B. A. in 1537, he distinguished himself so much by a talent for disputing, then in high vogue, that he was called Morgan the sophister. Afterwards proceeding M. A. he was chosen a fellow of Oriel college, and entered into orders. In 1546 he was chosen principal of St. Mary-hall, and was in such

reputation with the popish party, that he was one of the three selected to dispute with Peter Martyr on the sacrament. His share was published in 1549, under the title "*Disputatio de sacramento Eucharistiæ in univ. Oxon. habita, contra D. Pet. Martyr. 13 Maii, 1549.*" We hear nothing of him during the reign of Edward VI.; but in that of queen Mary, he was appointed chanter of St. David's. Being deprived of this by queen Elizabeth, he went abroad, and after a journey to Rome with Allen (afterwards the cardinal), he joined with him in 1568 in establishing the English college at Doway, and was the first who contributed pecuniary aid to that institution. Wood places his death at 1577, but the records of Doway college inform us that he died there in 1570, and left his property for the purchase of a house and garden for the English missionaries. A very scarce work, entitled "*A Defence of the Honour of queen Mary of Scotland, with a declaration of her right, title, and interest, in the crown of England,*" (London, 1569, Liege, 1571, 8vo), was attributed to him; but Camden and others assure us that it was written, as we have noticed in his life, by John Leslie, bishop of Ross. The only other treatise, therefore, we can ascribe to him with certainty, is that written in answer to Knox's "*First Blast of the Trumpet;*" and entitled "*A Treatise shewing, the Regiment (government) of Women is conformable to the law of God and Nature,*" Liege, 1571, 8vo.¹

PHILLIPS (THOMAS), a Roman catholic divine, and author of some works of considerable merit, was descended from an ancient family. His father was a Roman catholic, but had become a convert to popery. Where or when he was born we are not told, but it appears that when at school, he became an enthusiastic admirer of some catholic books, lives of the saints, &c. He was thence removed to St. Omer's, where he made great progress in polite literature, and obtained the first academical prizes. At one time, he felt an inclination to become a member of the society of the Jesuits, but changed his mind in that respect, and after a course of study at St. Omer's, travelled through the Netherlands, Germany, France, and Italy, during the course of which, he visited persons eminent for learning; assisted at various academical exercises; looked over the principal libraries, and considered the produc-

¹ Athr. Ox. vol. I.—Dodd's Ch. Hist. vol. II.

tions of the polite arts, and those magnificent structures which ancient and modern piety had raised and dedicated to public worship. He observed the different face and product of each country, and that endless variety of manners which seems merely or principally to arise from climate and education. He did not trust his remarks to memory alone, but committed them briefly to writing; but whether they are now existing, we are unable to ascertain.

Having finished his travels, he determined to devote himself to the ministry, and accordingly was admitted into orders. Soon afterwards his father died, but his perseverance in his religious sentiments deprived him of the estate he would otherwise have enjoyed: Thus, though an eldest son, he had no other provision but what the frugality of his parents had made for him. This however was something more than mediocrity, and placed him above dependence.

The preceding account is extracted from our author's pamphlet, printed in 1761, and entitled "Philemon," of which a few copies only were given to friends. The other circumstances collected by his biographer relate chiefly to his publications. In 1756, he published "The Study of Sacred Literature, fully stated and considered in a Discourse to a student in divinity (the rev. John Jenison, who died at Liege, Dec. 27, 1790)," a second edition of which appeared in 1758, and a third in 1765. This work is entitled to considerable praise; but his principal performance was "The History of the Life of Reginald Pole," 1764; 2 vols. 4to, reprinted in 1767, 2 vols. 8vo. It cannot be denied that this work, though penned with no small degree of spirit and elegance, contains much matter of an exceptionable nature, many of the facts distorted, and many of the characters introduced in it virulently abused. It excited, therefore, on the protestant side a general alarm, and met, as might be expected, with a firm opposition; many answers soon made their appearance, from several eminent hands, and the mistakes and improprieties of our author's performance were pointed out and exposed. The following, we believe, is an exact list of his answerers: 1. "A Letter to Mr. Phillips, containing some observations on his History of the Life of Reginald Pole." By Rich. Tillard, M. A. 1765, 8vo. 2. "A Review of Mr. Phillips's History of the Life of Reginald Pole." By Gloucester Ridley, LL. B. 1766, 8vo. 3. "Animadversions

upon Mr. Phillips's History of the Life of Cardinal Pole.* By Timothy Neve, D. D. Rector of Middleton Stoney, Oxfordshire, 1766, 8vo. To this are added some remarks by Dr. Jortin. 4. "Remarks upon the History of the Life of Reginald Pole." By Edw. Stone, Clerk, A. M. and late fellow of Wadham college, Oxford, 1766, 8vo. These remarks were first printed in the Public Ledger. 5. "The Life of Cardinal Reginald Pole, written originally in Italian, by Lodovico Beccatelli, archbishop of Ragusa, and now first translated into English, with notes critical and historical: To which is added an Appendix, setting forth the plagiarisms, false translations, and false grammar in Thomas Phillips's History of the Life of Reginald Pole." By the Rev. Benjamin Pye, LL. B. 1766, 8vo. 6. "Catholick Faith and Practice, addressed to the ingenious author of the Life of Cardinal Pole," anonymous, 1765; the author of which was Mr. JOHN JONES, of Welwyn. (See before, vol. XIX.)

In vindication of himself he published in 1767, an "Appendix to the Life," with some remarks on the chief objections which had been made to it; and at the end of the third edition of his "Essay on the study of Sacred Literature," he added some strictures on his opponents, and some corrections of mistakes. Speaking of this pamphlet in a letter to Mr. Cole, he says, "I am about to give another edition with considerable changes; especially as I have been informed that a seeming partiality to the order of the Jesuits, is the chiefest objection to the performance: which may be avoided in a future edition, and the instruction be as complete as at present." This seems to shew that his object was the general usefulness of the work, independent of party-considerations. All he could allege, however, in defence of his Life of Pole, was not sufficient to establish the credit of the work.

Mr. Phillips, after he entered into holy orders, obtained a dispensation to quit the Jesuits; and this step is said to have been taken in consequence of some dissatisfaction and difference with his superiors and professors, by whom he would not submit to be guided and controlled in his theological studies. From Liege, where he took his dismissal, he went to Rome, and there obtained, by the interest of the Pretender, a prebend in the collegiate church of Tongres, but was dispensed from residence on condition of serving the English mission, and for many years lived in the family of the late earl of Shrewsbury, and afterwards

in that of Mrs. Berkeley, of Spetchley, near Worcester. In the decline of life he retired to the English college at Liege, with the design, which he could not effect, of re-entering into the society he had withdrawn himself from, for which he retained a tender regard and affection. During the last four or five years of his life he was afflicted with epileptic fits, and, as his temper was naturally eager, his friends were cautious not to engage him in conversation upon his past studies or literary subjects, by which they observed his infirmity was increased. He was, we are told, a man of eminent piety, and always appeared strongly affected with the idea of the presence of God, particularly in his last illness, which happened at Liege in 1774.

He had a sister Elizabeth, who became abbess of the Benedictine nuns at Ghent, to whom he addressed some elegant and spirited poetry, which may be seen in our principal authority. Besides the pieces already mentioned, Mr. Cole attributes to him "Reasons for the repeal of the Laws against the Papists;" and his biographer adds that he was the author of an elegant translation in metre, of the beautiful prose "*Lauda Sion Salvatorem*;" and an equally elegant "*Censura Commentariorum Cornelii a Lapide*," in Latin, printed on a single sheet.¹

PHILO (JUDÆUS), an ancient Greek writer, and of a noble family among the Jews, flourished at Alexandria in the reign of Caligula. He was the chief person of an embassy which was sent to Rome about the year 42, to plead the cause of his nation against Apion, who was commissioned by the Alexandrians to charge it with neglecting the honours due to Cæsar; but that emperor would not suffer him to speak, and behaved to him with such anger, that Philo was in no small danger of losing his life. He went a second time to Rome, in the reign of Claudius; and then, according to Eusebius and Jerome, became acquainted, and upon terms of friendship, with St. Peter. Photius says further, that he was baptized into the Christian religion, and afterwards, from some motive of resentment, renounced it; but there is much uncertainty in all this, and few believe that St. Peter was at Rome so early as the reign of Claudius, if he was there at all.

Philo was educated at Alexandria, and made an uncommon progress in eloquence and philosophy. After the fashion of the time, he cultivated, like many of his religion,

¹ European Mag. for Sept. 1796.—Cole's MS Athenæ in Brit. Mus.

the philosophy of Plato, whose principles he imbibed so deeply, and whose manner he imitated so well, that it grew to be a common saying, "aut Plato philonizat, aut Philo platonizat." Josephus calls him a man "eminent on all accounts;" and Eusebius describes him "copious in speech, rich in sentiments, and sublime in the knowledge of holy writ." He is said, however, to have been so much immersed in philosophy, the Platonic in particular, that he neglected to acquaint himself with the Hebrew language, and the rites and customs of his own people. Scaliger, in his usual way, says that Philo "knew no more of Hebrew and Syriac than a Gaul or a Scythian." Grotius is of opinion that "he is not fully to be depended on, in what relates to the manners of the Hebrews;" and Cudworth goes somewhat farther when he says, that "though a Jew by nation, he was yet very ignorant of Jewish customs." Fabricius, however, while he allows some inadvertencies and errors of Philo with regard to these matters, yet he does not think them a sufficient foundation on which to charge so illustrious a doctor of the law with ignorance. Others think that Philo's passion for philosophy had made him more than half a Pagan; for it led him to interpret the law and the prophets upon Platonic ideas; and to admit nothing as truly interpreted, which was not agreeable to the principles of the academy. This led him still farther, to turn every thing into allegory, and to deduce the darkest meanings from the plainest words; which pernicious practice Origen imitated afterwards, and exposed himself by it to the scoffs of Celsus and Porphyry. The writings of Philo abound with high and mystical, new and subtle, far-fetched and abstracted notions, where the doctrines of Plato and Moses are so promiscuously blended, that it is not an easy matter to assign to each his own principles. In the mean time, we should greatly injure this Jewish Plato not to own, that although he is continually Platonizing, and allegorizing the Scriptures, yet he abounds with just sentiments and lessons of morality: and his morals are rather the morals of a Christian than of a Jew. History likewise, as well as his own writings, gives us all imaginable reason to conclude, that he was a man of great prudence, constancy, and virtue.

His works were first published in Greek by Turnebus, at Paris, in 1552; to which a Latin translation, made by Gelenius, was added in 1561, and printed several times

with it. The Paris edition of 1640, in folio, was the best that was published for a whole century; which made Cotelierius say, that "Philo was an author that deserved to have a better text and a better version." This was accomplished in 1742, in a handsome edition published at London, by Dr. Mangey, in 2 vols. folio.

In 1797, the learned Jacob Bryant published "The Sentiments of Philo Judæus concerning the Logos, or Word of God," with a view to prove that Philo borrowed his sentiments and expressions, relative to the second person of the Trinity, from the conversation or writings of the apostles, which he considers as a striking argument in favour of the truth of Christianity. Philo's authority, however, had been before repeatedly alleged by writers in favour of that fundamental principle of our religion, the existence of God in a trinity of persons; particularly by Dr. Allix in his "Judgment of the ancient Jewish church," 1699, and by the late Mr. Whitaker in his "Origin of Arianism disclosed," 1791.

There are two others of the name of PHILO on record, but little is known of them; the one, PHILO BIBLIOS, from Biblios, the place of his nativity, flourished from the reign of Nero to that of Adrian, and wrote in Greek, "De Parandis et Deligendis Libris;" "De Urbibus;" "De claris Viris;" and "De Imperio Adriani:" but he is chiefly known as the translator of Sanchoniatho's Phœnician history into Greek, of which a few fragments only remain.—The other, PHILO of Byzantium, an architect, flourished about 300 years before the Christian æra, and wrote a treatise of machines used in war, which is printed with "Mathematici veteres," in 1693. There is also a piece attributed to him, entitled "De septem Orbis Spectaculis," printed at Rome in 1640.¹

PHILOLAUS, of Crotona, was a celebrated philosopher of the ancients, who flourished about 375 B. C. He was of the school of Pythagoras, to whom that philosopher's Golden Verses have been ascribed. He made the heavens his chief object of contemplation; and has been said to be the author of that true system of the world which Copernicus afterwards revived; but erroneously, because there is undoubted evidence that Pythagoras learned that system

¹ Fabric. Bibl. Græc. vol. III.—Cave, vol. I.—Joseph. Antiq. Judæor. lib. xviii. c. 8.—Euseb. Hist. Eccles. lib. II. c. 17.—Hieron. de Script. Eccles. c. 11. cod. 105.—Saxii Onomast.—Brucker.—Brit. Crit. vols. VIII. and XI.

in Egypt. On that erroneous supposition however it was, that Bulliald placed the name of Philolaus at the head of two works, written to illustrate and confirm that system.

“He was (says Brucker) a disciple of Archytas, and flourished in the time of Plato. It was from him that Plato purchased the written records of the Pythagorean system, contrary to an express oath taken by the society of Pythagoreans, pledging themselves to keep secret the mysteries of their sect. It is probable that among these books were the writings of Timæus, upon which Plato formed the dialogue which bore his name. Plutarch relates, that Philolaus was one of the persons who escaped from the house which was burned by Cylon, during the life of Pythagoras; but this account cannot be correct. Philolaus was contemporary with Plato, and therefore certainly not with Pythagoras. Interfering in affairs of state, he fell a sacrifice to political jealousy.

“Philolaus treated the doctrine of nature with great subtlety, but at the same time with great obscurity; referring every thing that exists to mathematical principles. He taught, that reason, improved by mathematical learning, is alone capable of judging concerning the nature of things: that the whole world consists of infinite and finite; that number subsists by itself, and is the chain by which its power sustains the eternal frame of things; that the Monad is not the sole principle of things, but that the Binary is necessary to furnish materials from which all subsequent numbers may be produced; that the world is one whole, which has a fiery centre, about which the ten celestial spheres revolve, heaven, the sun, the planets, the earth, and the moon; that the sun has a vitreous surface, whence the fire diffused through the world is reflected, rendering the mirror from which it is reflected visible; that all things are preserved in harmony by the law of necessity; and the world is liable to destruction both by fire and by water. From this summary of the doctrine of Philolaus it appears probable that, following Timæus, whose writings he possessed, he so far departed from the Pythagorean system as to conceive two independent principles in nature, God and matter, and that it was from the same source that Plato derived his doctrine upon this subject.”¹

¹ Diogenes Laertius.—Stanley's Philosophy.—Brucker.

PHILOSTORGIUS, an ancient ecclesiastical historian, was born in Cappadocia, about the year 388, or as some say 368. He pursued his studies principally at Constantinople; but we have few particulars of his life, and no account of his death. He wrote an ecclesiastical history in twelve books, which begins with the controversy between Arius and Alexander, and ends about the year 425. As he was brought up in Arian principles, his history is not free from partiality; but there are many useful things in his writings relating to the antiquities of the church. We have only extant an abridgement of it in Photius, and some extracts taken out of Suidas and other authors. Jac. Gothofredus, a learned lawyer, first published them at Geneva, in 1643, 4to, with a Latin translation and large notes. Valesius, having reviewed this abridgement by the manuscripts, and corrected the text in several places, caused it to be printed with the other ecclesiastical historians, at Paris, in 1673, folio. It was afterwards reprinted at London, in 1720, when Reading republished Valesius's edition, in three volumes, folio.¹

PHILOSTRATUS (FLAVIUS), an ancient Greek author, who wrote the life of Apollonius Tyanensis, and some other works still extant, was either of Athens, or Lemnos, and educated in the schools of the Sophists. He lived in the reign of the emperor Severus, from the years 193 to 212, and becoming known afterwards to Julia Augusta, the consort of Severus, he was one of those learned men whom this philosophic empress had continually about her, and it was by her command, that he wrote the "Life of Apollonius Tyanensis." Suidas and Hesychius say, that he taught rhetoric, first at Athens, and then at Rome, from the reign of Severus to that of Philippus, who obtained the empire in the year 244. This "Life of Apollonius" is his most celebrated work, as far as celebrity can depend on imposture, of which it contains abundant proofs. We have already, in our account of Apollonius, noticed its being refuted by Dupin, as a collection of fables, either invented or embellished by himself; but some of the most judicious strictures on Philostratus with which we are acquainted, may be found in bishop Douglas's *Criterion* from p. 50, edit. 1807.

¹ Vossius de Hist. Græc.—Dupin.—Cave, vol. I.—Blount's *Censura*.—Fabric. *Bibl. Græc.*—Saxii *Quonast.*

The works of Philostratus, however, originally published separately, have been thought not unworthy the attention of critics of the first class. Grævius had a design of giving a correct edition of them, as appears from the preface of Meric Casaubon, to a dissertation upon an intended edition of Homer, printed at London in 1658, 8vo. So had Bentley, who designed to add a new Latin version of his notes: and Fabricius says, that he saw the first sheet of Bentley's edition printed at Leipsic in 1691. Both these designs being given up, a correct and beautiful edition was published at Leipsic, in 1709, in folio, by Olearius. At the end of Apollonius's "Life," are ninety-five "Letters," which go under his name, but bear all the marks of forgery. The "Lives of the Sophists," which make part of Philostratus's works, contain many things, which are to be met with no where else; and his "Icones," or images, are elegant descriptions and illustrations of some ancient paintings, and other particulars relating to the fine arts: to which Olearius has subjoined the description of some statues by Callistratus. The volume concludes with a collection of Philostratus's "Letters:" but some of these, though it is not easy to determine which, were written by a nephew to the principal Philostratus, of the same name; as were also the last eighteen, in the book of images. This is the reason, why the title of Olearius's edition runs, not "Philostrati," but "Philostratorum quæ supersunt omnia."

There were many of the name of Philostratus among the ancients: and there were many other works of the Philostratus here recorded: but we have mentioned all that are extant.¹

PHILPOT (JOHN), a learned English divine and martyr, was the son of sir Peter Philpot, knight of the Bath, and twice sheriff of Hampshire. He was born at Compton in that county, and educated at Winchester school, whence he was admitted of New college, Jan. 27, 1534, was made fellow, and took the degree of bachelor of laws. In a manuscript list of persons educated in that college, preserved in the Bodleian library, he is termed, "constans martyr pro verbo Dei, regnante Maria regina," a faithful martyr for the word of God in queen Mary's reign. He

¹ Fabric. Bibl. Græc.—Vossius de Hist. Græc.—Blount's Censura.—Moreri.
—Saxii Onomast.

was, according to Wood, esteemed a good civilian, and admirably well skilled in the Greek and Hebrew tongues. Strype says, that when at college, "he profited in learning so well, that he laid a wager of twenty-pence with John Harpsfield, that he would make two hundred verses in one night, and not make above two faults in them. Mr. Thomas Tuchyner, schoolmaster, was judge; and decreed the twenty-pence to Mr. Philpot."

In 1541 his fellowship became void, probably by his setting out on his travels through Italy. He returned in the beginning of king Edward's reign, and was collated to the archdeaconry of Winchester by Dr. Ponet, or Poynet, the first protestant bishop of that see. He was not unknown to Gardiner, Ponet's predecessor, who had often forbidden his preaching in king Henry's reign, and on one occasion cited him to his house, before certain justices, and called him *rogue*. Catching hold of this abusive epithet, Philpot said, "Do you keep a privy sessions in your own house for me, and call me *rogue*, whose father is a knight, and may spend a thousand pounds within one mile of your nose? And he that can spend ten pounds by the year, as I can, I thank God, is no vagabond."

While archdeacon of Winchester he was a frequent preacher, and active in promoting the reformed religion in the county of Hampshire; and considering the doctrine of the Trinity as of fundamental importance, was a decided enemy both in word and writing to the Arian opinions which appeared first in that reign. He and Ridley were reckoned two of the most learned men of their time, yet Philpot's zeal was sometimes too ardent for the prudent discharge of his duty, and the tract he wrote against the Arians has the air of a coarse invective in the title of it. On the accession of queen Mary he disdained to temporize, or conceal his sentiments, but publicly wept in the first convocation held in her reign, when he saw it composed of men who were determined to restore popery. He wrote a report of this convocation, which fell into bishop Bonner's hands among other of Philpot's books, which Bonner had seized. It was not long, therefore, before he was apprehended, and after various examinations before Bonner, and a most cruel and rigorous imprisonment of eighteen months, was condemned to be burnt in Smithfield. This was accordingly executed December 18, 1555, and was suffered by the martyr with the greatest constancy. He wrote "*Epistolæ Hebraicæ*;"

and "*De proprietate linguarum*," which are supposed to be in manuscript; "*An Apology for Spitting upon an Arian, with an invective against the Arians*," &c. Lond. 1559, 8vo and 4to; "*Supplication to king Philip and queen Mary*;" "*Letters to lady Vane*;" "*Letters to the Christian Congregation, that they abstain from Mass*;" "*Exhortation to his Sister*;" and "*Oration*." These are all printed by Fox, except the last, which is in the Bodleian. He also wrote translations of "*Calvin's Homilies*;" "*Chrysostome against Heresies*;" and Cælius Secundus Curio's "*Defence of the old and ancient authority of Christ's Church*:" and his account of the convocation above mentioned, or what appears to be so, under the title of "*Veræ Expositio Disputationis institutæ mandato D. Mariæ reginæ Ang. &c. in Synodo Ecclesiastico, Londini, in comitiis regni ad 18 Oct. anno 1553*;" printed in Latin, at Rome, 1554; and in English at Basil.¹

PHILPOT, or PHILIPOT (JOHN), Somerset herald in the reign of James I. was a native of Folkstone, in Kent, and descended from an ancient and reputable family, long seated in that county. From his infancy he had a taste for heraldry and antiquities. He was respected by Camden, who employed him much as his deputy or marshal in his visitations. In 1636 he published a catalogue of the chancellors of England; and in 1657 an edition of Camden's "*Remains*," with additions. When the civil war broke out, he adhered, amidst all dangers, to the royal cause. In 1643, the university of Oxford conferred upon him the degree of LL. D. In the following year he fell into the hands of his enemies, being surprised whilst in his quarters, at a village about two miles from Oxford, by some of the parliamentary forces, who sent him up to London a prisoner; but he soon obtained his liberty. It was the king's intention to have rewarded his loyalty by the place of Norroy, but he died prematurely, in London, according to Wood, or near Eltham, in Kent, as Hasted says, Nov. 25, 1645.

His eldest son, THOMAS Philipott, or Philpot, M. A. was educated at Clare-hall, and published the "*Villare Cantianum*," London, 1659, folio; a book which is written in an affected style, yet is a very valuable performance, as

¹ Fox's Acts and Monuments in year 1555.—Strype's Memorials, vol. III. 261.—Fuller's Abel Redivivus.—Ath. Ox. vol. I. new edit.—Strype's Crammer, 295, 392, 341, 350, 359.

an early history of property, and continues to be highly and justly prized. Though the son takes the credit, there can be little doubt but that much of it was written by the father. The son, however, was a man of good abilities, a tolerable poet, and well versed in divinity and antiquities. He published a whimsical, mystical, heraldic book, entitled "A brief Historical Discourse of the original and growth of Heraldry, demonstrating upon what rational foundations that noble and heroic science is established," London, 1672, 8vo, dedicated to John earl of Bridgewater. There are some verses of his prefixed to the "Monasticon Favershamiensis," 1671, 12mo; also an appendix to it by him of the descent of king Stephen. The book was written by his friend Thomas Southouse, of Gray's Inn, esq. His "Poems," Lond. 1646, 8vo, is a volume of rare occurrence. The elder Philipot is supposed to have been the author of "The Citie's great concern in this case, or question of Honour and Arms, whether Apprenticeship extinguisheth Gentry? discoursed; with a clear refutation of the pernicious error that it doth," 1674, 12mo. Another production of John Philipot was, "A perfect Collection of Catalogue of all Knights Bachelours made by king James," &c. 1660, 8vo. Mr. Lysons gives an extract from the parish register of Greenwich, which has been supposed to relate to him: "Mr. Thomas Philipott, buried September 30, 1682;" adding, "that besides the above works, he wrote on the origin and growth of the Spanish Monarchy, and a Life of Æsop," and remarking, that Anthony Wood attributes to him some theological works; but Mr. Lysons thinks it is more probable that they were the production of his contemporary, Thomas Philipott, D. D. rector of Turveston and Akeley, Bucks. Wood places his death in 1684.¹

PHLEGON, surnamed Trallianus, from Tralles, a city of Lydia, where he was born, was one of the emperor Adrian's freedmen, to whom he gave a liberal education, and lived at least to the eighteenth year of Antoninus Pius, as appears from his mentioning the consuls of that year. He appears to have been a man of great talents, and the contemporary of Epictetus, Florus, Arrian, and other eminent men who adorned the court of Adrian. Of his works, however, we have nothing left but fragments. The titles of

¹ Noble's College of Arms.—Ath. Ox. vols. I. and II.—Censura Literaria, vol. I.

them were an "History of the Olympiads;" "A Treatise of long-lived Persons;" and another of "Wonderful Things;" the short and broken remains of which Xylander translated into Latin, and published at Basil in 1568, with the Greek and with notes. Meursius gave a new edition of them, with his notes at Leyden, in 1622. The titles of part of the rest of Phlegon's writings are preserved by Suidas; but the "History of Adrian," published under Phlegon's name, was written by Adrian himself.

What has made Phlegon's name more familiar among the moderns, is his being cited, though a heathen, as bearing witness to the accomplishment of prophecies, and to the miraculous darkness which prevailed during our Lord's passion. This last was the origin of a controversy in the early part of the last century, although the immediate cause was the omission of the passage from Phlegon in an edition of Clarke's Boyle's Lectures, published soon after his death, at the persuasion of Dr. Sykes, who had suggested to Clarke, that an undue stress had been laid upon it. Whiston, who informs us of this affair, expresses great displeasure against Sykes, and calls "the suggestion groundless." Upon this, Sykes published "A Dissertation on the Eclipse mentioned by Phlegon; or, an Enquiry, whether that Eclipse had any relation to the Darkness which happened at our Saviour's Passion," 1732, 8vo. Sykes concludes it to be most probable that Phlegon had in view a natural eclipse, which happened Nov. 24, in the first year of the 202d olympiad, and not in the fourth year of the olympiad in which Christ was crucified.¹

PHOTINUS, a famous heretic of the fourth century, known in church history as the chief of a sect called Photinians, was a native of Ancyra, the capital of Galatia, and bishop of Sirmium, or Sirmich, the chief city of Illyricum. He had been the disciple of Marcellus, bishop of Ancyra. He spoke with ease, and his eloquence gained him great power over his people after he was consecrated bishop; but his life was corrupted, and his doctrine soon became so too. He espoused the same opinions with Paul of Samosata, and wrote with great obstinacy against the divinity of Jesus Christ, for which in the year 345 he was condemned by the council of Antioch; in the year 374, by the council

¹ Gen. Dict.—Moreri.—Lardner's Works.—Notes to Gabriel Seigneux de Correvon's translation of Addison's Evidences.—Whiston's Life.

of Milan. However, he still maintained his see till he was deposed by the council of Sirmich, A. D. 351, and by the emperor sent into banishment, where he spent the remainder of his life, during which time he composed a piece against all heresies in general, with an intent to establish his own. He wrote in Greek and Latin. The emperor Julian sent him a letter, commending him for denying the divinity of Jesus Christ. Photinus died A. D. 375 (377, Cave), in Galatia, whither he had been banished. This heresy was, amongst many others, anathematized in the council of Constantinople, A. D. 381. It afterwards was revived by Socinus.¹

PHOTIUS, patriarch of Constantinople in the ninth century, was descended from an illustrious family, and born in that city. He had great natural talents, which he cultivated with the utmost application, and there was no branch of literature, sacred or profane, or scarcely any art or science, with which he was not intimately acquainted. He seems to have been by far the greatest man of the age in which he lived; and was so intimately concerned in the chief transactions of it, that ecclesiastical writers have thence called it "Seculum Photianum." He was first raised to the chief dignities of the empire, being made principal secretary of state, captain of the guards, and a senator; in all which stations he acquitted himself with a distinction suitable to his great abilities; for he was a refined statesman, as well as a profound scholar.

When Ignatius was expelled and deposed from the see of Constantinople, Photius was nominated by the court to succeed him; and although at this time only a layman, in the space of six days he accumulated the degrees of monk, reader, sub-deacon, deacon, and priest, and in this rapid manner rose to the patriarchate on Christmas-day 858. The metropolitans, subject to the see of Constantinople, acknowledged Photius; but great opposition was made to this uncanonical ordination from other quarters, and he was actually degraded at Rome. Photius, however, ordered a council to be called at Constantinople, and got himself confirmed in his patriarchal dignity; in which, by various arts not very worthy of his high and sacred office, he continued during the life of his friend the emperor Michael. But Michael being murdered by the order of Basilus, who

¹ Cave, vol. I.—Lardner's Works.

succeeded him in the year 867, the affairs of Photius were ruined, and Basilus banished him to a monastery, and reinstated Ignatius in his see. In this degraded state Photius remained for more than ten years, until a division between the pope and Ignatius afforded him an opportunity to attempt his own restoration; and, having obtained the emperor's favour, he returned to Constantinople while Ignatius was yet alive. It is said Ignatius would have proposed conditions, but Photius, determined upon full restoration to the patriarchate, would be satisfied with nothing less. Ignatius however died Oct. 23, 878; and Photius immediately went into St. Sophia's church with armed men; forced a great many bishops, clerks, and monks, to communicate with him; deposed and persecuted all that refused; and to prevent all opposition from the papal side, prevailed by threats and presents on two of the pope's legates who were there, to declare publicly to the clergy and people, that they had come to depose Ignatius, and to declare Photius their patriarch. He kept his seat, thus forcibly obtained, till the year 886, and then was turped out, and banished by the emperor Leo into a monastery in Armenia, where he is supposed to have died soon after. He was, as we have observed, a man of great talents, great learning, and every way accomplished; but his ardent love of glory, and unbounded ambition, prompted him to such excesses, as made him rather a scourge than a blessing to those about him. He was the author of many intestine tumults and civil commotions; and not only divided the Greek church, but laid the foundation of a division between the Greek and Latin churches.

Amidst all his ambitious intrigues he found leisure for more honourable pursuits, and wrote some works which will preserve his name in the learned world. Among those extant the most considerable is his "*Bibliotheca*," composed by him while he was yet a layman, and an ambassador in Assyria. It contains the argument or abstracts of 280 volumes of many authors upon various subjects; among whom are grammarians, critics, poets, orators, sacred and profane historians, physicians, philosophers, divines, &c. not ranked according to their several arts and professions, but introduced promiscuously as they occurred in the course of his reading. Fabricius very justly calls this "*Bibliotheca*," or library, *non liber, sed insignis thesaurus*, "not a book, but an illustrious treasure;" in which are

contained many curious things relating to authors, and many fragments of works which are no where else to be found. It was first brought to light by Andreas Schottus, and communicated by him to David Hoeschelius, who caused it to be printed in 1601, at Vienna, in Greek only. Schottus, considering the usefulness of this work, translated it into Latin, and printed his translation alone in 1606. Afterwards, the Greek text and the translation were printed together at Geneva in 1611; but the best edition is that printed at Rouen in 1653, folio, under the title "*Photii Myriobiblion, sive Bibliotheca librorum, quos legit et censuit Photius, Gr. et Lat.*" There are large paper copies of this edition, which bear a very high price.

Photius's "*Nomocanon*" is another proof of his great abilities. It is a collection digested in an excellent method, and brought under fourteen different titles, of the canons of the councils, and of the canonical epistles, and of the emperor's laws relating to ecclesiastical matters. Balsamon has written commentaries on this work; and with these it appeared in public, by the care of M. Justel, being printed at Paris with a Latin version in 1615, 4to. There are also 253 "*Letters of Photius*," which shew the same strength of judgment and depth of learning as are to be seen in his other works. They were published in 1651, folio, with a Latin version and notes, by Richard Montague, bishop of Norwich, from a manuscript in the Bodleian library. There are other small pieces of Photius that have been printed, and not a few still extant in manuscript only. The most remarkable is a very considerable fragment of a Greek lexicon, in which the greater part of the alphabet is complete. The various MSS of this Lexicon, in different libraries on the continent, are mere transcripts from each other, and originally from one, venerable for its antiquity, which was formerly in the possession of the celebrated Thomas Gale, and which is now deposited in the library of Trinity college, Cambridge. This MS. which is on parchment, bears such evident marks of antiquity, that it may not unreasonably be supposed to have been a transcript from the author's copy. It is written in various hands. The compendia, which are used in some parts of it, are extremely difficult to decipher, though, on the whole, they are less so than the contractions which occur in many MSS. and particularly those in the library of St. Germain. A copy of this Lexicon, at Florence, was trans-

cribed about the end of the sixteenth century, by Richard Thomson, of Oxford, who probably intended to publish it. (See Scaliger Epist. p. 503, printed 1715.) Professor Porson had transcribed and corrected this valuable Lexicon for the press, and after it had been consumed by fire, he began the task afresh, and such were his incredible industry and patience, that he completed another transcript in his own exquisite hand-writing. Mr. Porson's copy of the Codex Galeanus is said to be among the papers of that incomparable scholar, which are preserved by the learned society of which he was long a distinguished ornament. But whilst the publication of it was anxiously expected and delayed, an edition appeared at Leipsic in 1808, by Godfrey Hermann, from two MSS., both of them extremely inaccurate.¹

PHREAS (JOHN), or FREAS, an English writer, celebrated by Leland as one of those who were the first to raise their country from barbarism, was born in London, towards the close of the fourteenth or the beginning of the fifteenth century. He was educated at Oxford, and became fellow of Baliol-college. After taking holy orders, he settled as minister of St. Mary's church on the Mount, in the city of Bristol; where he pursued the studies for which he had made himself famous at the university. Many merchants being at that time going from Bristol to Italy, his curiosity was excited by the learning which he was told abounded in that country, and particularly by the fame of Guarini, an old philosopher and orator, who taught at Ferrara. To him he went, attended his lectures, studied under him the knowledge of medical herbs, and, by an odd assortment, the civil law, and gained the esteem of many of the learned there; so as with great applause to read medical lectures, first at Ferrara, and afterwards at Florence and Padua; in which latter place he obtained the degree of doctor. He also visited Rome, and there met with John Tiptoft, earl of Worcester, then absent from his country, on account of the civil wars prevailing between the houses of York and Lancaster. Phreas wrote "Epistles," and "Poems;" some of which he dedicated to his patron Tiptoft. To him also he dedicated a Latin translation of "*Synesius de laude Calvitii*." Basil, 1521, and translated into English by Abraham Flemming, Loud. 1579.

¹ Cave, vol. II.—Fabric. Bibl. Græc.—Rees's Cyclopædia.—Saxii Onomast.

Phreas translated also into Latin, the history of "*Diodorus Siculus*," which was by some falsely attributed to Poggius. Leland mentions that he had seen a copy, in the first leaf of which a later pen had written; "Paul (II). the Roman pontiff, on account of this translation, which was dedicated to him by Phreas, gave him the bishopric of Bath, which presentation he survived only one month, and died at Rome in 1465, before he was consecrated." Leland adds, that some supposed him to have been poisoned by a person who was a competitor for that appointment. The same author subjoins, that he had seen a book, "*de rebus Geographicis*," which he, from various circumstances, collected to have been written by Phreas. He speaks also of an elegant epitaph composed by him for the tomb of Petrarch. He was much praised by Omnibonus Leonicensus, and Rhenanus, particularly for his version of Synesius, and in general for his great learning. According to Leland, he was reported to have made a great deal of money by practising physic in Italy, and to have died rich. Some epistles of Phreas are still extant in MS. in the Bodleian and in Baliol college libraries, which, Warton says, discover an uncommon terseness and facility of expression.¹

PIAZZA (HIEROM BARTHOLOMEW), a native of Italy, was the author of "A short and true Account of the Inquisition and its Proceedings, as it is practised in Italy, set forth in some particular Cases. Whereunto is added, an Extract out of an authentic Book of Legends of the Roman Church. By Hierom Bartholomew Piazza, an Italian born; formerly a Lector of Philosophy and Divinity, and one of the delegate Judges of that Court, and now by the grace of God, a Convert to the Church of England." London, printed by Wm. Bowyer, 1722. He taught Italian and French for many years at Cambridge, where he died about 1745. He had been once a Dominican friar, and a priest, but married here, to prove the sincerity of his conversion. He was regarded as an honest man, but never esteemed as having abilities, even in the two modern languages which he taught.²

PIAZZA (CALLISTUS), an artist who flourished from 1524 to 1545, was of Lodi, and imitated the style of

¹ Leland.—Tanner.—Warton's Hist. of Poetry.—Aikin's Biog. Memoirs of Medicine.

² Preceding edition of this Dict.—Nichols's Bowyer.

Titian, and sometimes of Giorgione, with distinguished and often unrivalled success. Such is the surprising beauty of some heads painted by him in one of the chapels of the Incoronata at Lodi, that a tradition prevailed of their having been painted by Titian himself, on his passage through that place. His picture of the Madonna with some saints, at S. Francesco in Brescia, reminds us of Giorgione. To the memory of this great man, Ridolfi has done little justice, by praising him only for his colour in fresco and distemper, without noticing the grandeur of his design, and the elegance of his forms. He likewise mistakes the name of his native place for his surname, and calls him a Brescian, in defiance of the inscriptions at the Incoronata, and elsewhere, of Callixtus de Platea, and Callixtus Laudensis.¹

PIAZZETTA (JOHN BAPTIST), a modern artist, was born at Venice in 1683. He was the son of a statuary in wood, who probably gave him what foundation he had in design. He exchanged the gay and open manner in which he painted at first, for the dark and murky one that ever after characterised his works, from the contemplation of Spagnoletto's and Guercino's styles. He attempted to surprise by cutting contrasts of light and shade, and succeeded; such decision of chiaroscuro gave value to his drawings, and was eagerly imitated in prints; but his method of colouring destroyed its effect in a great measure on the canvas; increased and altered shades, faded lights, dingy yellows, produced dissonance and spots. When this is not the case, and in better-preserved pictures, the effect is novel, and strikes at first sight, especially in subjects that border on horror, such as the decollation of St. John in a dark prison, at Padua; a work painted in competition with the best painters of the state, and preferred. Piazzetta had no great vigour of mind for copious composition; he consumed several years in finishing a Rape of the Sabines, for a Venetian nobleman; and in the expressions of his altar-pieces he had certainly more devotion than dignity. His chief strength lay in busts and heads for cabinets. In caricatures he was perhaps unparalleled. He died in 1754, aged seventy-one.²

PIBRAC. See FAUR.

PICARD (JOHN), an able mathematician of France, and one of the most learned astronomers of the seventeenth

¹ Pilkington, by Fuseli.

Ibid.

century, was born at Fleche, and became priest and prior of Rillie in Anjou. Coming afterwards to Paris, his superior talents for mathematics and astronomy soon made him known and respected. In 1666 he was appointed astronomer in the Academy of Sciences. And five years after, he was sent, by order of the king, to the castle of Uraniburgh, built by Tycho Brahe in Denmark, to make astronomical observations there; and from thence he brought the original manuscripts written by Tycho Brahe; which are the more valuable, as they differ in many places from the printed copies, and contain a book more than has yet appeared. These discoveries were followed by many others, particularly in astronomy: he was one of the first who applied the telescope to astronomical quadrants: he first executed the work called "*La Connoissance des Temps*," which he calculated from 1679 to 1683 inclusively: he first observed the light in the vacuum of the barometer, or the mercurial phosphorus: he also first of any went through several parts of France, to measure the degrees of the French meridian, and first gave a chart of the country, which the Cassini's afterwards carried to a great degree of perfection. He died in 1682 or 1683, leaving a name dear to his friends, and respectable to his contemporaries and to posterity. His works are: 1. "A treatise on Levelling." 2. "Practical Dialling by calculation." 3. "Fragments of Dioptrics." 4. "Experiments on Running Water." 5. "Of Measurements." 6. "Mensuration of Fluids and Solids." 7. "Abridgment of the Measure of the Earth." 8. "Journey to Uraniburgh, or Astronomical Observations made in Denmark." 9. "Astronomical Observations made in divers parts of France." 10. "*La Connoissance des Temps*," from 1679 to 1683.

All these, and some other of his works, which are much esteemed, are given in the sixth and seventh volumes of the *Memoirs of the Academy of Sciences*.¹

PICART (BERNARD), a famous engraver, was son of Stephen Picart, a good engraver also, and born at Paris in 1673. He learned the principles of design, and the elements of his art, from his father, and studied architecture and perspective under Sebastian le Clerc. His uncommon talents in this way soon began to shew themselves; and, at ten years of age, he engraved the hermaphrodite of

¹ *Eloges des Academiciens*, vol. I.—Hutton's Dict.

Poussin, which was soon followed by two pieces of cardinal de Richelieu's tomb. These works laid the foundation of that great reputation which this celebrated artist afterwards acquired. When he was grown up, he went into Holland, where his parents had settled themselves; and, after two years' stay, returned to Paris, and married a lady who died soon after. Having embraced the reformed religion, he returned to Holland in 1710, for the sake of that freedom in the exercise of it, which he could not have at Paris; but connoisseurs are of opinion, that in attempting to please the taste of the Dutch, he lost much of the spirited manner in which he executed his works while in France, and on which they tell us his reputation was more firmly founded. Others inform us, that he was not so fond of engraving as of drawing, that he took up the graver with reluctance, and consequently many of his prints are better drawn than engraved. The greater part of his life was certainly spent in making compositions and drawings, which are said to have been very highly finished; and they are sufficient testimonies of the fertility of his genius, and the excellency of his judgment. He understood the human figure extremely well, and drew it with a tolerable degree of correctness, especially in small subjects. He worked much for the booksellers, and book-plates are by far the best part of his works. The multitude of these which he engraved, chiefly from his own compositions, is astonishing. One estimate makes them amount to 1300 pieces. The most capital of his separate plates is the "Massacre of the Innocents," a small plate lengthways. After his death, which happened April 27, 1733, his friends published a small folio volume, called the "Innocent Impostures;" a set of prints from the designs of the great masters, in which he has attempted to imitate the styles of the old engravers. Strutt, who has, with apparent justice, censured this production, in the essay prefixed to his second volume, laments that Picart's friends should have been so injudicious as to publish what must diminish our respect for this artist.¹

PICCINI (NICHOLAS), an eminent musician, born in 1728, at Bari, in the kingdom of Naples, may be ranked among the most fertile, spirited, and original composers

¹ Dict. Hist.—Strutt's Dictionary.—There is a life and list of his works prefixed to the "Innocent Impostures."

that the Neapolitan school has produced. His father designed him for the church, and made him study for that intent; but, for fear of his neglecting serious business for amusement, he would not let him learn music. The young man, however, having an invincible passion for that art, never saw an instrument, especially a harpsichord, without emotion, and practised in secret the opera airs which he had heard, and which he retained with surprising accuracy. His father having carried him, one day, to the bishop of Bari, he amused himself in the room, where he was left alone, with a harpsichord which he found there, thinking he could be heard by no one; but the prelate, in the next apartment, having heard him, condescended to go to the harpsichord, and obliged him to repeat many of the airs which he had been playing; and was so pleased with his performance, that he persuaded his father to send him to the conservatorio of St. Onofrio, at Naples, of which the celebrated Leo was then the principal master.

The young Piccini was admitted in that seminary in 1742, and was placed at first under the tuition of a subaltern master, whose lessons, given in a dry and contracted manner, soon disgusted him; and, in a few months, his discontent at such unprofitable instructions drew on him the resentment of his tutor, expressed in no very gentle way. Shocked with this treatment, he resolved to study by himself, and began composing without rules, or any other guides than his own genius and fancy, psalms, oratorios, and opera airs; which soon excited the envy or admiration of all his fellow-students. He even had the courage to compose an entire mass. One of the masters who had seen it, and even permitted him to have it rehearsed, thought it right to mention it to Leo; who, a few days after, sent for Piccini, who, frightened at this message, obeyed the order with fear and trembling. "You have composed a mass," said Leo, with a cold and almost severe countenance. "Yes, sir." "Shew me your score." "Sir, sir," — "Shew it me, I say." Piccini thought himself ruined, but he must obey. He fetched his score; at which Leo looked, turned over the leaves, examined each movement, smiled, rung the bell, as the signal for a rehearsal. The young composer, more dead than alive, begged in vain to be spared what he thought such an affront. The singers and instrumental performers obeyed the summons: the parts were distributed, and the performers waited only

for Leo to beat the time. When, turning gravely to Piccini, he presented him the baton, which was then used every where, in the performance of full pieces. Piccini, put to new confusion, wished he had never dared to meddle with composition; but at length mustered his courage, and marked with a trembling hand the first bars. Soon, however, animated and inflamed by the harmony, he neither saw Leo nor the standers by, who were numerous: he was absorbed in his music, and directed its performance with a fire, energy, and accuracy, which astonished the whole audience, and acquired him great applause. Leo kept a profound silence during the performance. When it was over — “I forgive you, for once,” said he; “but if you are again guilty of such presumption, you shall be punished in such a manner as you will remember as long as you live. What! you have received from nature so estimable a disposition for study, and you lose all the advantages of so precious a gift! Instead of studying the principles of the art, you give way to all the wild vagaries of your imagination; and fancy you have produced a master-piece.” The boy, piqued by these reproaches, related what had passed between him and the assistant-master under whom he was placed. Leo became calm, and even embraced and caressed him; ordering him to come to his apartments every morning, to receive instructions from himself.

This truly great master died suddenly some months after. Happily for his promising pupil, his successor was the celebrated Durante, one of the most learned composers Italy ever produced. He soon distinguished Piccini from the rest of his class; conceived a particular affection for him; and had pleasure in communicating to him all the secrets of his art. “Others are my pupils,” he sometimes used to say; “but this is my son.” At length, after twelve years’ study, Piccini, in 1754, quitted the Conservatorio, knowing all that is permitted to an individual to know in practical music, and possessed of such a creative and ardent imagination, as perhaps, till then, was unexampled.

He began his career at the Florentine theatre in Naples, which is that of San Carlo, what Foote’s theatre used to be compared with Drury-lane or the Opera House. His first production there was “*Le Donne Dispettose*,” and the next year, “*Le Gelosie*,” and “*Il Curioso del suo Proprio Danno*,” of all which the success increased in a duplicate ratio. At length, in 1756, he set the serious

opera of "Zenobia" for the great theatre of San Carlo, which was crowned with still greater success than his comic operas. In 1758, he composed "Alessandro nell'Indie," for Rome; and after this, every theatre in Italy was eager to engage him. In 1760, his celebrated comic opera of the "Buona Figliuolo" had a success that no musical drama could boast before. It was no sooner heard at Rome than copies were multiplied; and there was no musical theatre in Europe where this burletta was not frequently performed, in some language or other, during many years. In 1761, he composed six operas, three serious and three comic, for different theatres of Italy; and was at once applauded in Turin, Reggio, Bologna, Venice, Rome, and Naples. Sacchini assured us, in 1776, that Piccini had composed at least three hundred operas, thirteen of which were produced in seven months. On his arrival at Paris, he received many mortifications before his reputation was firmly established, from the partizans of the old French music, as well as the friends of Gluck. The success of his operas of "Roland," "Atrys," "Iphigénie en Tauride," "Adele de Ponthieu," "Didon," "Diane et Endymion," and "Penelope," seems to have solved a problem which was long thought insolvable: "Whether the French language was capable of receiving Italian melody?" If we add to so many dramatic works the oratorios, masses, cantatas, and occasional songs and scenes in pasticcio operas, it would prove, that in twenty-five years he had produced more music, and good music, than any other ten masters had done in their whole lives.

What still more astonishes, in such innumerable works, is the prodigious variety which reigns in them all, and the science which never degenerates into pedantry or affectation; an harmony pure, clear, and profound; a melody perfectly suited to the subject and situation of the performers; and a force, an originality, and resources of all kinds, unknown till his time, and of which, perhaps, the secret will long remain undiscovered. And what appears as extraordinary as the rest is, that the genius of this master, far from being exhausted by so many labours, by frequent and severe sickness, by domestic disquietude and chagrin, inseparable from a numerous family, seemed, before the revolution, to continue in full force. Deprived of all his appointments and well-earned theatrical pensions, he returned to Naples; where, after he had established

himself in France, all his appointments had been disposed of. On the arrival of a French army at Naples, he was supposed to be in correspondence with them; which occasioned his precipitate flight back to Paris, where he was received with open arms, and placed at the head of a new singing-school. He died at Passy, May 7, 1800.¹

PICCOLOMINI (ALEXANDER), archbishop of Patras, and coadjutor of Sienna, his native place, was born in 1508. His family was illustrious, and originally Roman, but settled afterwards at Sienna. He was a successful writer of the drama; but, though involved in that seducing pursuit, preserved the credit of exemplary morals, as well as genius. His general charity was extreme, but he was particularly considerate of the wants of literary men. His works are numerous, all written in Italian, which language he was the first author who applied to philosophical subjects. He died at Sienna on the 12th of March, 1578. The most distinguished of his works are these: 1. Several dramatic compositions, which formed the chief basis of his reputation. 2. "The Morality of Nobles," Venice, 1552, 8vo. 3. "A Treatise on the Sphere." 4. "A Theory of the Planets." 5. "A Translation of the Rhetoric and Poetic of Aristotle," 4to. 6. "The Institution of Morality," Venice, 1575, 4to. Many of his works evince a profound knowledge of natural philosophy, mathematics, and divinity. One work attributed to him, "Della bella Creanza della Donne," "On the Education of Ladies," printed in 1541, 1558, and 1574, has been valued because scarce, but is disgraced by many dangerous maxims, and must have been a production of his youth; during which, we are told, he was a correspondent of the infamous Peter Aretin.²

PICCOLOMINI (FRANCIS), a learned man of the same family, was born in 1520, and having taught philosophy for twenty-two years in the most celebrated universities of Italy, retired to Sienna, where he died in 1604. He was so much respected, that the whole city put on mourning at his death. His works are less numerous than those of his relation, but they were esteemed in their day. They are, 1. "Commentaries on Aristotle," 4to, published at

¹ Burney, in Rees's Cyclopædia.—Dict. Hist.—Notice sur la Vie, par Ginguené, in Brit. Crit. vol. XVIII.

² Tiraboschi.—Niceron, vol. XXIII.—Bullart's Académie des Sciences,

Mayence in 1608. 2. "*Universa Philosophia de Moribus*," Venice, 1583, folio.¹

PICTET (BENEDICT), a theologian and historian, born at Geneva in 1655, was of a distinguished family, and went through his studies with success. He travelled into Holland and England, and then became a professor of theology in his native city, with a considerable reputation. He was invited to Leyden, but refused to leave his own country. From excess of application to his duties, he fell into a languid state, and died on the 9th of June, 1724, at the age of 69. He was a Protestant, of a mild and tolerant disposition, and a father to the poor. His principal works are, 1. "*Theologia Christiana*," 3 vols. 4to, the best edition of which is that of 1721. 2. "*Christian Morality*," Geneva, 1710, 8 vols. 12mo; a very excellent work. 3. "*The History of the 12th and 13th Centuries*," intended as a continuation of that of Le Sueur; but the supplementary work is more esteemed than the original, 2 vols. 4to. 4. "*Sermons*." 5. "*Letters*." 6. "*A Treatise against indifference in Religion*," 1716, 12mo. 7. Many tracts of morality and piety, among which that on "*The Art of living and dying well*," Geneva, 1716, in 12mo, is particularly esteemed. The subject is the same, and the title nearly the same, as one by our countryman Taylor. 8. Several controversial tracts.²

PICUS (JOHN), of Mirandula, considered as a prodigy of learning in his day, was the youngest child of John Francis Picus, prince of Mirandula and Concordia, by Julia, of the noble house of Boirado; and was born Feb. 24, 1463. His father dying early, his mother took great care of his education; and the progress he made in letters was so extremely rapid, that his friends are said to have seen with astonishment a mere boy become one of the first poets and orators of his age. What contributed to this progress, besides intense application, was great vigour of intellect, and a memory so tenacious, as to let nothing be lost which he had ever read or heard. At fourteen years of age, being designed for the church, he was sent to Bologna to study canon law; and though he was soon disgusted with a study so little suited to his talents and fertile imagination, he acquired a knowledge of it sufficient to enable him to com-

¹ Gen. Dict.—Niceron, vol. XXIII.—Landi Hist. Lit. d'Italie.—Tomassini Elogia.

² Bibliothèque Germanique, vols. IX. and X.—Niceron, vol. I.

pose an abbreviated digest, or manual, of the pontifical letters, termed Decretals, in a manner that would have done credit to the most accomplished professor. Having afforded this proof of early capacity, on a subject so ungenial, he left Bologna, and visiting successively all the most celebrated schools and colleges of Italy and France, he profited so well by what was taught there, or by what he learned in discussions with the eminent scholars and professors, that, before he had attained to manhood, he was universally recognized as a most consummate philosopher and divine.

During this early period he distinguished himself likewise as a poet, by his compositions both in the Latin and Italian languages, almost all which, however, as they were disapproved either by the nicety of his maturer judgment, or by the purity of his religious and moral feelings, at a later period, he was induced to destroy. Many also of his letters, which are still extant, were written whilst he was yet very young; and from them proofs might be selected, tending greatly to support the high juvenile reputation of their author. We have, indeed, few other documents to illustrate his literary career; and the little we know of his progress, during the seven years that he spent in visiting the universities, must be taken from them, as Mr. Gresswell has done with great judgment. Among the academies where he passed the greater part of the above period, were those of Ferrara, Padua, Florence, and Perugia; and among the eminent scholars, with whom he entered into friendship and correspondence, were Guarinus, Marsilius Ficinus, Politian, and Nic. Leonicensus. When not engaged in any literary excursion, he spent his time at Fratta, a rural retreat in the neighbourhood of Mirandula. In 1482, he informs Leonicensus that he had erected this villa, and had written a poem in its praise. With the commencement of 1484, the literary career of Picus became more distinct and conspicuous: he was now approaching the age of manhood; and went to Florence to perfect himself in the Greek. Within a few months after his arrival here, he composed his well-known panegyrical criticism on the Italian poems of Lorenzo de Medici. It is drawn up in the form of a letter, and addressed to Lorenzo himself. With many remarks in the true spirit of criticism, there is, perhaps, rather too much of a courtly partiality to the productions of Lorenzo. While at Florence, we find Picus employed in investigating the manuscripts of

ancient authors, both in Greek and Latin, of the value of which he was already enabled to form a just estimate. Indeed the mere discovery of them was a service of high importance at that time, when the invention of printing was forming a new æra in literature. He had now added to his correspondents Jerome Donatus, Hermolaus Barbarus, Philip Beroaldus, and Alexander Cortesius, the latter of whom seems to carry his admiration of Picus to the very borders of gross and extravagant flattery; which, however, a little moderated, was a distinguishing feature in the literary correspondence of that age.

Picus quitted Florence about the end of the year 1485, with a view to visit Perugia, and appears to have been employed, for some time, in adding to his other stores a knowledge of the oriental languages; stimulated, as he says, by the acquisition of certain oriental works, which he deemed of inestimable value, and which were thrown in his way, he adds, by the peculiar kindness of Providence. In a letter, written in Oct. 1486, to Andreas Corneus, another of his learned correspondents, he says: "I have, by assiduous and intense application, attained to the knowledge of the Hebrew and Chaldaic languages, and am at present struggling with the difficulties of the Arabic. Such are the achievements which I have ever thought, and still think, worthy the ambition of a nobleman: though the expression may contain as much satire as truth." In this letter he gives a hint of his intended visit to Rome, which constitutes one of the most singular occurrences in his life.

The love of fame (says his excellent biographer, whom we principally follow in this sketch,) and a too ardent thirst for praise, have perhaps justly been imputed to Picus, as constituting his ruling passion (notwithstanding the modesty and diffidence with which he frequently speaks of his own talents and productions), especially if the charge be restricted to that period of his life, when maturer experience and those religious impressions by which his latter years were more especially influenced, had not yet combined to rectify the errors of youth. Caressed, flattered, courted, extolled as a prodigy of erudition by the most distinguished scholars of his age, he was at the same time conscious of his own qualifications and powers, and began to think that they ought to be exhibited on the most extensive stage which the world then afforded. With this view he resolved on a journey to Rome; and immediately on his arrival, in November 1486, he published a

most remarkable challenge to the learned of Europe, under the title of "Conclusiones," consisting of 900 propositions, or subjects of discussion, in almost every science that could exercise the speculation or ingenuity of man; and which, extraordinary and superfluous as many of them appear to a reader of the present times, certainly furnish a more adequate idea of the boundless extent of his erudition and research, than any words can describe. These he promised publicly to maintain against all opponents whatsoever: and that time might be allowed for the circulation of his "Conclusiones" through the various universities of Italy, in all of which he caused them to be published, notice was given, that the public discussion of them was not intended to take place till after the feast of the Epiphany next ensuing. A further object of this delay was, to afford to all scholars, even from the remotest of those seats of learning, who were desirous to be present and to assist at his disputations, an opportunity of repairing to Rome for such a purpose. So desirous was Picus of attracting thither, on this occasion, all the united wit, ingenuity, and erudition, that Italy could boast, that he engaged to defray, out of his own purse, the charges of all scholars, from whatever part, who should undertake the journey to Rome, for the purpose of disputing publicly with him on the subjects proposed. He had previously obtained the express permission of pope Innocent VIII. and professed all possible deference to the authority of the church, in the support of his theses.

The boldness of this challenge could not fail to astonish the learned in general; but astonishment soon gave place to envy: and the Roman scholars and divines in particular, whose credit was more immediately implicated, endeavoured to render his design abortive, first, by lampoons and witticisms; and, when these proved insufficient, by the more alarming expedient of presenting thirteen of Picus's theses, as containing matter of an heretical tendency. This answered their purpose; and although Picus continued at Rome a whole year, in expectation of reaping the harvest of praise which his juvenile vanity had led him to desire, he at last found himself not only debarred from all opportunity of signaling himself publicly, as a disputant, but involved in a charge of heterodoxy, and therefore thought it expedient to leave Rome, and seek a temporary asylum at Florence, in the friendship of Lorenzo de Medici. Here he immediately set about the composition of

his "Apologia," a work which not only served to refute the calumnies of his enemies, but convinced the world that his pretensions to very extraordinary powers were not spurious or empirical. On its completion, he sent it to the pope, who, although he fully acquitted the author of all bad intention, thought proper to suppress the circulation of it; and Picus, on further reflection, not only acquiesced in this, but in his disappointment, acknowledging with thankfulness that divine Providence, which often educes good out of evil, had rendered the malevolence of his enemies a most salutary check to the career of vain glory, in which he had been led so far astray. But Picus had not yet seen all the disagreeable consequences of this affair: his enemies began to cavil at the "Apologia" itself, which appears to have had considerable weight with pope Innocent; and it was not until 1493 that he was acquitted from the charge, and from all prosecutions, pains, and penalties, by a bull of pope Alexander VI.

In the beginning of 1488, we find Picus in the possession of a peaceful asylum at Fiesole, in the vicinity of Florence, which had been given him by Lorenzo de Medici, who had a villa in the neighbourhood; and he and Politian spent many of their hours of literary leisure together. Here also he enjoyed the friendship of Robert Salviatus and the family of the Benivieni, four in number, and all men of learning and talents. Jerome Benivieni, or Benivenius, became more especially the intimate friend of Picus, the depositary of his religious and moral opinions, and all that congeniality of opinion and disposition can render one person to another. Picus wrote a commentary on one of Benivieni's Canzone, which will be noticed hereafter. In 1489, Picus's "Heptaplus" was published, and received with great encomiums by the learned of the age, as worthy of its author's talents and pre-acquired celebrity. It can scarcely, however, says his biographer, be productive of any valuable purpose, very minutely to inquire into the merit of a work which the tacit consent of posterity has consigned to almost total oblivion. Picus intermixes much of Platonism in all his theological writings; and they are also tinged with the fancied doctrines of the Jewish Cabala, which is particularly observable in the work in question. After this he appears to have been employed on a commentary on the Psalms of David, at the request of Lorenzo de Medici; but respecting the comple-

tion of this, nothing satisfactory is upon record. About the beginning of 1490 he was employed on his favourite object of reconciling Plato and Aristotle. "To this work," he says in a letter to Baptista Mantuanus, "I daily devote the whole of my morning hours; the afternoon I give to the society of friends, those relaxations which are requisite for the preservation of health, and occasionally to the poets and orators, and similar studies of a lighter kind; my nights are divided betwixt sleep and the perusal of the Holy Scriptures." In 1491 he published his treatise "*De Ente et Uno*," which, says his biographer, exhibits a chain of the most profound and abstract reasoning concerning the Deity, expressed in a language consistent with the sacredness of the subject, much more free from the terms and phraseology peculiar to the schoolmen than might be expected, and which (in comparison with the mode then usual, of treating arguments so metaphysical and abstruse) may be denominated luminous and classical. This work afterwards gave occasion to a friendly controversy between Picus and Antonius Faventinus, or Cittadinus, the whole of which is included in the works of Picus, who, as a controversial writer, appears in a very amiable view.

The society and conveniencies of study which Florence afforded, had reconciled him to a lasting abode in that city, when, in 1492, he had the misfortune to lose his illustrious patron and associate, Lorenzo de Medici, who was carried off by a fever in the prime of life. He and Politian, of all the Florentine scholars, had possessed perhaps the very first place in Lorenzo's esteem. Picus now resolved to leave Florence, at least for a time, where every object reminded him of the loss he had sustained; and went to Ferrara, where he endeavoured to divert his grief by again deeply engaging in his oriental studies. A short time previously to this period, being willing to exonerate himself from the weight of secular dignities and cares, he had, for a very inadequate consideration, transferred to his nephew (the subject of our next article), John Francis Picus, all his territories and other rights and possessions in Mirandula and Concordia, comprehending one-third part of the patrimonial inheritance. The sums arising from this transfer, he employed partly in the purchase of lands, to secure an annual revenue for the due support of his household, and partly in charitable donations; to the latter purpose also the produce of a great part of his rich

furniture and plate was appropriated. Benevolence towards the poor seems to have been a distinguishing feature in his character; for, not content with performing acts of munificence and charity, the necessity and propriety of which suggested themselves to his own observation, he engaged his friend Jerome Benivenius to be constantly in search of such cases of indigence and distress amongst the poorer citizens of Florence as might happen to escape general observation; authorizing him to supply immediate relief as necessity required, and engaging to refund from his own purse whatever sums he should disburse on these benevolent occasions. In his latter days, to which we are now approaching, we are told that pride, ambition, anger, and all the turbulent passions, had subsided; that vanity and self-conceit were extinguished, and that no events, whether prosperous or adverse, discomposed the constant and uniform serenity of his mind. These great qualities, however, were not wholly unmixed with some portion of the superstition incident to the age. He is represented as having, at particular seasons, added to the usual mortifications prescribed by the church, by voluntary penances and self-inflicted pains, which the erring judgment of those times considered as meritorious. Of many, however, of the abuses and corruptions of the papal hierarchy he appears to have been sensible, and on various points of doctrine his views have been pronounced much more rational than could be expected from the time.

He now devoted himself to theological studies. We have already mentioned his "Hexaplus," or explanation of the six days of the creation; and he appears at this time to have been making preparations for farther elucidating the Holy Scriptures, and for combating the errors of his time; but of these and other undertakings, scarce any now remain except his work "*Contra Astrologiam Divinatricem*" and a few "*Opuscula*." Of the immense mass of manuscripts found after his decease, few could be decyphered or methodized; but his nephew, by great pains and labour, was enabled to transcribe that portion of his voluminous work which was levelled against judicial astrology, and which proved to be in a more finished state than the rest. It was afterwards published in various collections of his works, under the title of "*De Astrologia Disputationum Libri duodecim*," and has entitled Picus to the praise of having been the first who boldly and successfully

exposed the fallacy of a species of superstition, which, notwithstanding his endeavours, continued long after this to hold its empire over the human mind.

At length, however, the labours of this illustrious scholar drew to a close. In 1494, while at Florence, he was seized with a fever which proved fatal on the thirteenth day, Nov. 17, in the thirty-third year of his age. His remains were interred in the church of St. Mark, near those of his friend Politian, whom he did not survive quite two months. The well-known epitaph inscribed on Picus's tomb,

*Joannes jacet hic Mirandula, cætera norunt
Et Tagus, et Ganges, forsan et Antipodes,*

is attributed to the pen of Hercules Strozza. The regret excited amongst the learned in all parts of Europe, by the tidings of the decease of Picus, was proportionate to the high reputation of his talents and character.

In the religious opinions held by Picus, and inculcated in his works, he seems to have accorded chiefly with those of his own age and church, whom ecclesiastical writers have denominated by the general appellation of mystics; though, doubtless, if the minuter shades of difference be compared, he will, as a religious writer, be found to possess his wonted originality, and to reason and judge of many speculative points in a manner peculiar to himself. His devotional feelings were indeed subject to variation, and he once formed a resolution to dispose of all his property to the poor, and taking the crucifix in his hand, to travel barefooted from city to city as a preacher of the gospel; but this resolution he is said afterwards to have changed for that of joining the order of the Dominicans, at the instance of their general Savonarola; and his remains previous to interment (which was also the case with Politian's) were invested with the habit of this order. Of the general character of Picus, with all the deductions which must be made from the reports of his contemporaries, Mr. Gresswell says, with great justice, that it still merits the admiration of those who contemplate with philosophical curiosity the powers and capabilities of the human mind.

The works of Picus were printed together at Bologna, in 1496; at Venice, 1498; at Strasburg, 1504; at Basil, 1557, 1573, 1601, all in folio. The edition of 1601 contains the following works: 1. "Heptaplus, id est, de Dei

Creatoris opere sex dierum, libri septem," which seems to have been written chiefly with a view to authorize and support those Platonic ideas, with which his warm imagination was not a little inebriated. 2. "*Conclusiones 900, quas olim Romæ disputandas exhibuit.*" But the editors have omitted the advertisement subjoined at their first publication, which runs thus: "*Conclusiones non disputantur nisi post Epiphaniam, interim publicabuntur in omnibus Italiæ gymnasiis; & si quis philosophus aut theologus ab extrema Italia arguendi gratia Romam venire voluerit, ipse pollicetur dominus disputaturus, se viatici expensas illi soluturum de suo.*" 3. "*Apologia adversus eos, qui aliquot propositiones theologicæ carcebant.*" 4. "*De ente & uno, opus in quo plurimi loci in Moise, in Platone & Aristotele explicantur.*" 5. "*De hominis dignitate oratio.*" *Mirandula* discovers here many secrets of the Jewish Cabala, of the Chaldean and Persian philosophers. 6. "*Regulæ XII. partim excitantes, partim dirigentes hominem in pugna spirituali.*" 7. "*In Psalmum XV. commentarius.*" 8. "*In orationem Dominicam expositio.*" 9. "*Auræ & familiares epistolæ,*" which are perhaps, at present, the most useful and entertaining part of his works: on which account the public is much obliged to the learned Christopher Cellarius, for giving a correct edition of them with notes, 1682, in 8vo. 10. "*Disputationum in astrologiam libri XII.*" the most solid and argumentative of all his works. 11. "*Commento sopra una canzone de amore, composta da Girolamo Benivieni, secondo la mente & opinione de' Platonici;*" translated into English by Thomas Stanley, 1651, in 8vo. 12. "*Elegia in laudem Hieronymi Benivieni;*" in Latin and Italian.

His life, prefixed to his works, and afterwards inserted in Bates' "*Vitæ illustrium virorum,*" was written by his nephew, JOHN FRANCIS PICUS; but a more valuable, and certainly the most elaborate account yet given of this extraordinary man, is that for which we are indebted to the Rev. W. Parr Gresswell, published in 1805, with the *Lives of Politian, &c.* and to which it is sufficient to refer, as including every species of authority.¹

PICUS (JOHN FRANCIS), was the son of Galeoti Picus, the eldest brother of John Picus, just recorded, and born about 1469. He cultivated learning and the sciences, after

¹ Life as above.

the example of his uncle; but he had dominions and a principality to superintend, which involved him in great troubles, and at last cost him his life. Upon the death of his father, in 1499, he succeeded, as eldest son, to his estates; but was scarcely in possession, when his brothers Louis and Frederic combined against him; and, by the assistance of the emperor Maximilian I. and Hercules I. duke of Ferrara, succeeded. John Francis, driven from his principality in 1502, was forced to seek refuge in different countries for nine years; till at length pope Julius II. becoming master of Mirandula, put to flight Frances Trivulce, the widow of Louis, and re-established John Francis in 1511. But he could not long maintain his post; for the pope's troops being beaten by the French at Ravenna, April 11, 1512, John James Trivulce, general of the French army, forced away John Francis again, and set up Frances Trivulce, who was his natural daughter. John Francis now became a refugee a second time, and so continued for two years; when, the French being driven out of Italy, he was restored again in 1515. He lived from that time in the quiet possession of his dominions, till October, 1533; and then Galeoti Picus, the son of his brother Louis, entered his castle by night with forty armed men, and assassinated him, with his eldest son Albert Picus. He died embracing the crucifix, and imploring pardon of God for his sins.

He was a great lover of letters, and applied himself intensely, at the seasons of his leisure, to reading and writing. He seems to have been a more voluminous writer than his uncle; and such of his tracts as were then composed, were inserted in the Strasburgh edition of his uncle's works, in 1504, and continued in those of Basil 1573 and 1601. Among these are, 1. "*De studio divinæ & humanæ philosophiæ, libri duo.*" In this he compares profane philosophy with the knowledge of the Holy Scripture, and shews how preferable the latter is to the former. 2. "*De imaginatione liber.*" 3. "*De imitatione, ad Petrum Bembum epistolæ duæ, & ejus responsum.*" 4. "*De rerum prænotione, libri IX.*" In this book of the prescience of things, he treats of the Divine prescience, and of that knowledge which some pretend to have of things future, by compacts with evil spirits, by astrology, chiromancy, geomancy, and similar means, which he confutes at large. 5. "*Examen vanitatis doctrinæ gentium, & veri-*

tatis disciplinæ Christianæ, &c." in which he opposes the errors of the philosophers, those of Aristotle particularly. 6. "Epistolarum libri quatuor." 7. "De reformandis moribus oratio ad Leonem X." These and some more compositions are to be found in the editions above mentioned of his uncle's works; but there are others of his writings, which have never been collected together, but have always continued separate, as they were first published: as, "Vita Hieronymi Savonarolæ; De veris calamitatum temporum nostrorum causis liber; De animæ immortalitate; Dialogus cui nomen Strix, sive de ludificatione dæmonum; Hymni heroici tres ad Trinitatem, Christum, & Virginem; De Venere & Cupidine expellendis carmen heroicum; Liber de Providentia Dei, contra philosophastros; De auro tum æstimando, tum conficiendo, tum utendo, libri tres, &c." "There is not," says Dupin, "so much wit, sprightliness, subtlety, and elegance, in the works of Francis Picus, as in those of his uncle; nor yet so much learning: but there is much more evenness and solidity."¹

PIERCE (EDWARD), an English painter, who flourished in the reigns of Charles I. and II. was eminent both in history and landscapes. He also drew architecture, perspective, &c. and was much esteemed in his time. But there is little of his work now remaining, the far greater part being destroyed in the fire of London, in 1666. It chiefly consisted of altar-pieces, ceilings of churches, and the like; of which last sort there was one lately remaining, in Covent-garden church, in which were many admirable qualities of a good pencil. He worked some time for Vandyke; and several pieces of his performing are to be seen at Belvoir castle in Leicestershire. He died in London about fifty years ago, leaving behind him three sons, who all became famous in their different ways. One was an excellent sculptor, as appears by a noble marble vase, executed by him, at Hampton-court, the statues of sir Thomas Gresham and Edward III. at the Royal Exchange, and of sir William Walworth at Fishmongers'-hall; and the busts of Thomas Evans in Painters'-hall, and of sir Christopher Wren in the picture-gallery at Oxford, &c.²

PIERRE (CORNEILLE DE LA), Cornelius à Lapide, born at a village in the diocese of Liège, entered early in life

¹ Tiraboschi.—Dupin.—Fabric. Bibl. Lat. Med.

² Walpole's Anecdotes.

among the Jesuits, and having learned Greek and Hebrew, devoted himself to the study of the sacred writings. This father taught at Louvain, and afterwards at Rome, in which city he died, March 12, 1657, aged seventy-one, leaving long "Commentaries" on the whole Bible, except the Psalms, Antwerp, 10 vols. folio. They contain great learning, and many curious researches, but, says l'Avocat, little critical knowledge, and no taste.¹

PIERRE. See SAINT PIERRE.

PIGALLE (JOHN BAPTIST), one of the most celebrated sculptors that France has produced, was born at Paris in 1714, the son of a joiner, and by his talents became not only sculptor to the king, but chancellor of the academy of painting, and knight of the order of St. Michael. He did not manifest any early disposition for designing; he loved to model, but set about it awkwardly, and finished nothing but by means of indefatigable labour. A visit to Italy gave him that facility which he could not acquire at home. He there studied the works of the great artists, and returned thoroughly inspired with their genius. He died at Paris, Aug. 20, 1785. His most known works are, 1. "A Mercury and a Venus," which he made by order of Louis XV. and which were presented to the king of Prussia. The king, who was delighted with them, was desirous to see the sculptor; and Pigalle, some time after, went to Berlin, but, being announced as the author of the *Mercure de France*, could not obtain an audience. When Frederic understood the mistake, he was very anxious to repair it; but Pigalle was already gone in some digress. Pigalle maintained that none of the heads of Frederic did justice to his physiognomy, which, in point of spirit, was the finest he had ever seen; and much regretted that he had not been allowed to model it. 2. The monument of marechal Saxe, in which the beauty of the whole obliterates all objections to the parts. 3. The pedestrian statue of Louis XV. executed in bronze for the city of Rheims. 4. The statue of Voltaire. 5. A little boy holding a cage. 6. A girl taking a thorn from her foot. 7. Several busts of men of letters who were his friends. If Pigalle cannot be ranked among the men of the first genius in his art, the good sense of his designs, and the soundness of his taste, afford him a place in the very next class.²

¹ Foppen Bibl. Belg.—Diet. Hist.

² Diet. Hist.

PIGHIIUS (ALBERT), a Dutch divine and mathematician, was born at Campen in Overysse, towards the close of the fifteenth century, and was educated at Louvain. He acquired considerable distinction by his publications against Luther, Melancthon, Bucer, and Calvin, and was much esteemed, as indeed he deserved, by popes Adrian VI. Clement VII. and Paul III; for, even by the confession of the catholic historians, he was most blindly attached to the powers, privileges, and usurpations of the Romish pontiffs. He died at Utrecht, where he was provost of the church of St. John the Baptist, Dec. 29, 1542, leaving many works; the most considerable among which is entitled "*Assertio Hierarchiæ Ecclesiasticæ*," Colog. 1572, folio. His mathematical treatises, which do him most credit, were, "*De Ratione Paschalis celebrationis*," 1520; "*De Æquinotiorum Solstitiorumque inventione*;" a defence of the Alphonsine tables, and "*Astrologiæ Defensio*" against the pretenders to prognostics, and annual predictions.¹

PIGHIIUS (STEPHEN VINAND), nephew to the preceding, was born at Campen in 1520; and, when grown up, went to Rome, where he spent eight years in the study of Roman antiquities, of which he acquired a knowledge that was not exceeded by any of his time. He then returned to Germany, and was taken into the family of the cardinal de Granvelle, who made him his librarian. He published an early, but not very correct edition of Valerius Maximus, in 1567, 8vo. Afterwards he became preceptor to Charles, prince of Juliers and Cleves, and was to have attended him to Rome: but in this he was disappointed by the death of the prince, whose loss he deplored in a panegyric, entitled "*Hercules Prodicus*;" for which the prince's father, William, made him canon of the church, and head master of the school, at Santen. He died at Santen in 1604, aged eighty-four.

His "*Annales, seu Fasti Romanorum magistratuum et provinciarum*," which are drawn up in a more correct and copious manner, than even those of Sigonius and Onuphrius Panvinus, he commended to his friends upon his death-bed; and Andreas Schottus published them at Plantin's press, 1615, in 3 vols. folio, with this character: "I have really found, and hope I shall prove to others, that

¹ *Foppen Bibl. Belg.*—Niceron, vol. XXXIX.—Berman Traject. Eredit.

It is not possible to have a better commentary upon Tully's historical work, Livy, Dionysius Halicarnassus, Dion Cassius, Florus, and all the writers of Roman affairs, than these *Annals of Pighius*." Vossius also bestows the highest encomiums upon the author, and pronounces him, "*Vir de Valerio Maximo, de annalibus suis Romanis, de universa antiquitate Romana, præclarè meritis.*"¹

PIGNA (JOHN BAPTIST), an Italian historian and miscellaneous writer, was born at Ferrara in 1530, and prosecuted his studies with so much success, that at the age of twenty he obtained the professorship of rhetoric in his native city. Alphonsus II. who was then hereditary prince of Ferrara, having heard some of his lectures, conceived a high opinion of him, and when he succeeded his father, extended his friendship to Pigna in a manner calculated to raise ambition in him, and envy among his contemporaries. Pigna, however, while he set a proper value on his prince's favours, studiously avoided every occasion of profiting by them, and refused every offer of preferment which was made, employing such time as he could spare from his attendance at court, on his studies. He died in 1575, in the forty-sixth year of his age, greatly lamented by the citizens of Ferrara, who had admired him as a favourite without pride, and a courtier without ambition. His chief work, as an historian, was his history of the house of Este, "*Historia de' Principi di Este, in sino al 1476,*" published at Ferrara, 1570, folio. This is a well-written account, but contains too much of the fabulous early history of that illustrious family, which was never judiciously investigated until Muratori and Leibnitz undertook the task. Pigna's other works are, 1. "*Il Principe,*" Venice, 1560, 8vo, in imitation of Machiavel's Prince, but written upon sound principles, which, says one of his biographers with too much truth, is the reason why it is almost unknown. 2. "*Il duello, &c.*" 1554, 4to. 3. "*I Romanzi in quali della poesia e della vita d'Ariosto si tratta,*" Venice, 1554, 4to. 4. "*Carminum libri quatuor,*" in a collection consisting likewise of the poems of Calcagnini and Ariosto, printed at Venice in 1553, 8vo.²

PIGNORIUS (LAURENCE), another learned Italian, was born at Padua Oct. 12, 1571, and after being educated among the Jesuits, became confessor to a nunnery.

¹ A. Moreau.—Blount's *Censura*.

² Tiraboschi.—*Dict. Hist.*

and parish priest of St. Lawrence, to which a canonry of Treviso was added by cardinal Barberini. He was in habits of intimacy with many of the most illustrious men of his time, and collected a valuable library and cabinet of antiquities. He died of the plague in 1631. He distinguished himself by deep researches into antiquity, and published the "*Mensa Isiaca*," and some other pieces, which illustrate the antiquities and hieroglyphics of the Egyptians, and gained him the reputation of a man accurately as well as profoundly learned. He was also skilled in writing verses, consisting of panegyrics, epitaphs, and a long poem inscribed to pope Urban VIII. It must be remembered to the honour of Pignorius, that the great Galileo procured an offer to be made to him, of the professorship of polite literature and eloquence in the university of Pisa; which his love of studious retirement and his country made him decline. He wrote much, in Italian, as well as in Latin. G. Vossius has left a short but honourable testimony of him; and says, that he was "*ob eximiam eruditionem atque humanitatem mihi charissimus vir.*"¹

PILATUS (LEONTIUS), or LEO PILATUS, a monk of Calabria, who flourished about the middle of the fourteenth century, is considered as one of the most industrious of those eminent scholars who contributed to the revival of literature and taste in Europe, and was the first who taught Greek in Italy, where he had Petrarch and Boccaccio for his scholars. He was on his return from a journey through Greece, in search of manuscripts in that language, when he was killed by lightning. Notwithstanding his knowledge of Greek, he was thought but moderately skilled in Latin.²

PILES (ROGER DE), an ingenious Frenchman, was born at Clamecy, of a good family, in 1635; and was educated at Nevers, Auxerre, and Paris, and lastly studied divinity in the Sorbonne. In the mean time, he cultivated the art of painting, which he was supposed to understand in theory as well as practice. The former accomplishment led him to an acquaintance with du Fresnoy, whose Latin poem upon painting he translated into French. Menage also became acquainted with his great merit, and procured him, in 1652, to be appointed tutor to the son of Mons.

¹ *Chaufepie*.—*Niceron*, vol. XXI.—*Tiraboschi*.

² *Hody de Græcis illustribus*.

Amelot: in which he gave such satisfaction, that, when his pupil was old enough to travel, he attended him to Italy. There he had an opportunity of gratifying his taste for painting; and upon his return to Paris, he devoted himself to the study of that art, and soon acquired a name among connoisseurs. In 1682, Amelot, his quondam pupil, being sent on an embassy to Venice, de Piles attended him as secretary; and, during his residence there, was sent by the marquis de Louvois into Germany, to purchase pictures for the king, and also to execute a commission relating to state affairs. In 1685, he attended M. Amelot to Lisbon; and in 1689 to Switzerland, in the same capacity. In 1692, he was sent to Holland, apparently as a picture-collector, but in reality to act secretly with the friends of France. On this occasion, however, he was discovered, and thrown into prison, where he continued till the peace of Ryswick, and amused himself with writing "The Lives of Painters." In 1705, old as he was, he attended Amelot into Spain, when he went as ambassador extraordinary: but, the air of Madrid not agreeing with him, he was forced to return, and died in 1709, aged seventy-four.

Besides his "Translation of Fresnoy," and "Lives of the Painters," of which there is an English translation, he wrote "An Abridgement of Anatomy, accommodated to the arts of Painting and Sculpture;" "Dialogues upon the Knowledge of Painting, and the judgement to be formed of Pictures;" "A Dissertation upon the Works of the most famous Painters;" "The Elements of practical Painting," &c. In all these there is a considerable knowledge of his art, but many of his opinions have been justly controverted by more recent writers, and particularly by sir Joshua Reynolds in his Lectures.¹

PILKINGTON (JAMES), a learned and pious English prelate, was the third son of Richard Pilkington of Rivington, in the county of Lancaster, esq. as appears by the pedigree of the family in the Harleian collection of manuscripts in the British Museum. He was born at Rivington in 1520, and was educated at St. John's college, Cambridge, where he is said to have taken the degree of D. D. but Mr. Baker and Mr. Cole are of opinion he proceeded only B. D. In 1558, however, he was made master of that college, and was one of the revivers of the Greek tongue

¹ Nicéron, vol. XII.—Moreri.

in the university. Strype says that he was presented by Edward VI. to the vicarage of Kendal in Westmoreland. He was obliged to leave the country during the Marian persecution, and abroad he appears to have associated with the Geneva reformers, and imbibed their opinions as to externals. When he returned, he was made bishop of Durham by queen Elizabeth, Feb. 1560-1, a proof that he must have been distinguished for learning and abilities, as he appears always to have been for piety. In 1562 he is said to have been queen's reader of divinity lectures. For this, Mr. Baker allows that he was well qualified, for besides that he bore a part in the disputation at the visitation of Cambridge, under king Edward, while Bucer was at Cambridge, he voluntarily read in public upon the Acts of the Apostles, and acquitted himself learnedly and piously.

During this prelate's time, not only the cause of religion, but also political matters, called the queen's attention towards Scotland, and the borders were frequently the scene of military operations. During these commotions, the queen having seized the earl of Westmoreland's estates within the bishopric of Durham, our prelate instituted his suit, in which it was determined, that "where he hath *jura regalia* (regal rights) he shall have forfeiture of high treason." This being a case, says the historian of Durham, after the statute for restoring liberties to the crown, is materially worth the reader's attention. By an act of Parliament, made in the 13th year of Elizabeth, 1570, c. 16. "The convictions, outlawries, and attainders of Charles Earl of Westmoreland, and fifty-seven others, attainted of treason, for open rebellion in the north parts, were confirmed;" and it was enacted, "That the queen, her heirs, and successors, *should have, for that time*, all the lands and goods which any of the said persons attainted within the bishopric of Durham had, against the bishop and his successors, though he claimeth *jura regalia*, and challengeth all the said forfeitures in right of his church." So that the see was deprived of the greatest acquisition it had been entitled to for many centuries. Fuller says, that the reason for parliament taking the forfeited estates from the bishopric of Durham, was the great expence sustained by the state in defending the bishop's family, and his see, in that rebellion. It is certain that he being the first protestant bishop that held the see of Durham, was obliged to

keep out of the way of the insurgents, to whom a man of his principles must have been particularly obnoxious. Another reason assigned, that the bishop gave ten thousand pounds with one of his daughters in marriage, appears to have less foundation. Ten thousand pounds was sufficient for the dowry of a princess, and queen Elizabeth is said to have been offended that a subject should bestow such a sum. Fuller, who has been quoted on this subject, has not been quoted fairly: he gives the story, but in his index calls it false, and refers to another part of his history, where we are told that the bishop gave only four thousand pounds with his daughter. There is some probability, however, that the revenues of Durham, augmented as they must have been by these forfeited estates, became an object of jealousy with the crown.

The year 1564 was remarkable for a contest about the ecclesiastical habits, and about various irregularities which had taken place in the service of the church. Bishop Pilkington, who had adopted the notions of the Geneva reformers on such subjects, entertained some scruples in his own mind about the habits, and particularly disliked the cap and surplice, though not so as to refuse to wear them. He was, however, very averse to forcing compliance upon others; and when he observed that this matter was about to be urged by the court, he wrote a long and earnest letter, dated from Auckland, Oct. 25, 1564, to the earl of Leicester, entreating him to use his interest to oppose it, and at the same time justified his own practice as wearing the habits for the sake of peace, but not forcing others whose consciences prevented their compliance. In all other respects our prelate was a true friend to church and state, as appears by many of his writings, and was very assiduous in ecclesiastical duties.

He wrote a "Commentary of Aggeus (Haggai) the Prophet," 1560, 8vo. A sermon on the "Burning of St. Paul's Church in London, in 1561," 1563, 12mo. This occasioned a short controversy, as the papists and protestants mutually accused each other. He wrote also "Commentaries on Ecclesiastes, the Epistle of St. Peter, and of St. Paul to the Galatians," and "A Defence of the English Service;" but it seems doubtful whether these were printed. After his death, his "Exposition on Nehemiah" was published 1585, 4to. He left in manuscript "Statutes for the Consistory." He died Jan. 23, 1575, aged

fifty-five, and was first buried at Auckland; but afterwards removed and interred in the choir at Durham cathedral, with an inscription, now defaced, but which Willis copied from a MS. in the Bodleian library. Mr. Baker has a different one. His brothers, John and Leonard, were prebendaries of Durham; Leonard was D. D. master of St. John's college, Cambridge, and régius professor there. Our prelate founded a school at Rivington, the seat of his family. He had by his wife Alicia, of the family of the Kingsmills, at Sigquanton, in Hampshire, two sons and two daughters.—He had a brother, Leonard, who was a prebendary of Durham, rector of Middleton, régius professor of divinity, Cambridge, in 1561, and master of St. John's college. He died probably about 1600.¹

PILKINGTON (LETITIA), an English wit and poetess, of no very eminent rank, was the daughter of Dr. Van Lewen, a gentleman of Dutch extraction, who settled in Dublin, by a lady of good family; and born there in 1712. She had early a strong inclination and taste for letters, especially for poetry; and her performances were considered as extraordinary for her years. This, with a lively manner, drew many admirers; and at length she became the wife of the rev. Matthew Pilkington, a gentleman once known in the poetical world by his volume of *Miscellanies*, revised by dean Swift, who had reason afterwards to be ashamed of the connection. In a short time Mr. Pilkington grew jealous, as she relates, not of her person, but of her understanding; and her poetry, which when a lover he admired with raptures, was changed now he was become her husband, into an object of envy. During these jealousies, Mr. Pilkington, in 1732, went into England, in order to serve as chaplain to Mr. Barber, lord mayor of London; and absence having brought him into better humour with his wife, he wrote her a very kind letter, in which he informed her that her verses were full of elegance and beauty; that Pope, to whom he had shewn them, longed to see the writer; and that he himself wished her heartily in London. She accepted the invitation, went, and returned with her husband to Ireland, where they were soon after separated, in consequence of a gentleman being

¹ Strype's *Cranmer*, p. 203, 246, 261, 275.—Strype's *Parker*, p. 43, 67, 85, 93, 155, 181, 275.—Strype's *Grindal*, p. 54.—Hutchinson's *Hist. of Durham*.—Baker's *MS Hist. of St. John's College*.—Cole's *MS Athens in Brit. Mus.*—Gaugh's *Topography*.

found in her bed-chamber at two o'clock in the morning. Her apology is rather curious: "Lovers of learning, I am sure, will pardon me, as I solemnly declare it was the attractive charms of a new book, which the gentleman would not lend me, but consented to stay till I read it through, that was the sole motive of my detaining him." Of her guilt, however, no doubts were entertained. "Dr. Delany," says dean Swift, in a letter to alderman Barber, "is a very unlucky recommender, for he forced me to countenance Pilkington; introduced him to me, and praised the wit, virtue, and humour of him and his wife; whereas he proved the falsest rogue, and she the most profligate w—e in either kingdom. She was taken in the fact by her own husband; he is now suing for a divorce, and will not compass it; she is suing for a maintenance, and he has none to give her."

She came afterwards to England, and settled in London; where, Colley Cibber making interest for her, she lived some time upon contributions from the great; but at length these succours failed, and we find her in the prison of the Marshalsea. After lying nine weeks here, she was released by another effort of her friend Cibber, and then, weary of attending upon the great, she resolved to employ five guineas she had left, in trade; and accordingly, taking a little shop in St. James's-street, she furnished it with pamphlets and prints. She did not probably succeed in this scheme, for on Aug. 29, 1750, she died at Dublin, in her thirty-ninth year.

Considered as a writer, she holds some rank in dramatic history, as the author of "The Turkish Court, or London Apprentice," a comedy acted at Dublin in 1748, but never printed. The first act of her tragedy, "The Roman Father," was no bad specimen of her talents in that way. Her "Memoirs" are written with great sprightliness and wit, and describe the different humours of mankind very naturally, but they must, as to facts, be read with the caution necessary in the Apologies of the Bellamys and Baddelys of our own days. She had a son, JOHN CARTERET Pilkington, who also became an adventurer, and somewhat of a poet. He published a volume of his "Memoirs," 1760, 4to, and died in 1763.¹

¹ Memoirs, 1749, 2 vols. 12mo.—Swift's Works. See Index.—Cibber's Lives.—Biog. Dram.

PILPAY is the name of an ancient fabulist, a Bramin; he was, as is supposed, governor of part of Indostan, and counsellor to a powerful Indian king, named *Dabschelin*, whose preceptor he had been. His work is said to have been written 2000 years B. C. but all internal evidence is against this. It is called in the Indian language, *Kelile Wadimne*, a name the Orientals give to an animal very much resembling a fox, and which is made to speak throughout the work. All the modern translations of this Orientalist, are made either from the Greek or the Persian, and are said to differ much from the original. His fables were translated into French, by Ant. Galland, 1714, 12mo. Another work is also attributed to him, entitled, in the translation, "*Le Naufrage des isles flottantes*," or, "*The Basiliade*," 1755.¹

PIN. See **DUPIN**.

PINDAR, usually styled the prince of Lyric poets, was a contemporary of Æschylus, and born somewhat above forty years before the expedition of Xerxes against the Greeks, and more than 500 B. C. His birth-place was Thebes, the capital of Bœotia; a country, the air of which was esteemed gross, and the stupidity of its inhabitants proverbial. We find the poet, in his sixth Olympic, confessing the disadvantage of his climate, yet resolving to exempt himself from the general censure. His parents are supposed to have been of low condition, so that he was more indebted for his attainments to his genius than to any advantages of education. We have, however, few particulars of his life, amidst the numerous panegyrics to be found in ancient writers. He was highly courted and respected by most of the princes and states of Greece, and even allowed a share with the gods in their gifts and offerings, by the command of the oracle itself. For the priestess at Delphi ordered the people to give a part of their first-fruits, which they brought thither, as a present to Pindar: and he had an iron stool set on purpose for him in that temple, on which he used to sit and sing verses in honour of Apollo.

His countrymen, the Thebans, were irritated at his commending their enemies, the men of Athens; and fined him, for this affront to the state. Out of spleen too, they determined a poetical prize against him, in favour of a

¹ D'Herbelot.—Hyde de Ludis Orient.

woman; the ingenious and beautiful Corinna. In the mean time, the Athenians made him a present of double the value of his fine; and erected a noble statue in honour of him. His greatest patron was Hiero king of Syracuse, whom he has celebrated in his poems, and it is supposed he left Thebes to attend the court of that prince. He is thought to have passed his whole time in the ease and tranquillity commonly allowed to men of his profession, without intermeddling in affairs of state: for we find him, in his "Isthmics," defending this way of life. His death is said to have been an answer to his wishes: for, having prayed the gods to send him the greatest happiness of which a mortal is capable, he expired immediately after in the public theatre, in his fifty-fifth year. His relations were highly respected after his decease, and such was the veneration for his memory, that the Lacedemonians, at the taking of Thebes, saved his house; a mark of respect which was afterwards repeated by Alexander the Great. The ruins of this house were to be seen in the time of Pausanias, who lived under the reign of Antoninus the philosopher.

Of all the works, which he is said to have composed, we have only his four books of hymns of triumph, on the conquerors in the four renowned games of Greece: the Olympian, the Pythian, the Nemæan, and the Isthmian; and such was his reputation for compositions of this kind, that no victory was thought complete, till it had the approbation of his muse. The spirit of Pindar's poetry is so sublime, and the beauty so peculiar, that it is hardly possible to examine it by parts: and therefore the best judges have usually contented themselves with confirming his general title of "prince and father of lyric poetry," without analyzing his particular excellences. "His Pegasus," as Cowley says, "flings writer and reader too, that sits not sure." Horace called him inimitable, and, Quintilian says, deservedly. "Pindar and Sophocles," says Longinus, "like a rapid fire, carry every thing before them, though sometimes that fire is unexpectedly and unaccountably quenched." The grandeur of his poetry, and his deep erudition, made the ancients give him the title of the Wisest, the Divine, the Great, and the most Sublime: Plato calls him the Wisest and the Divine; Æschylus the Great; and Athenæus, the most Sublime. Lord Bacon says, that "it is peculiar to Pindar, to strike the minds of men suddenly

with some wonderful turn of thought, as it were, with a divine scepter."

It is not improper to observe, that some prejudices have arisen among the moderns against Pindar, from certain writings known by the name of Pindaric odes: but very few under that title, not excepting even those written by the admired Cowley, whose wit and fire first brought them into reputation, have the least resemblance to the manner of the author whom they pretend to imitate, and from whom they derive their name; or, if any, it is such a resemblance only as is expressed by the Italian word *caricatura*, a monstrous and distorted likeness. This observation has been already made by Congreve, in his preface to two admirable odes, written professedly in imitation of Pindar: "The character of these late Pindarics," says he, "is a bundle of rambling incoherent thoughts, expressed in a like parcel of irregular stanzas, which also consist of such another complication of disproportioned, uncertain, and perplexed verses and rhimes. On the contrary," adds he, "there is nothing more regular than the Odes of Pindar, both as to the exact observation of the measures and numbers of his stanzas and verses, and the perpetual coherence of his thoughts. For though his digressions are frequent, and his transitions sudden, yet is there ever some secret connexion, which, though not always appearing to the eye, never fails to communicate itself to the understanding of the reader." Upon the whole, a poetical imagination, a warm and enthusiastic genius, a bold and figurative expression, and a concise and sententious style, are the characteristical beauties of Pindar; very different from the far-fetched thoughts, the witty extravagances, and puerile conceits of his imitators.

The best editions of this poet are, that of Henry Stephens, 1560, 2 vols. 8vo; that of Erasmus Schmidts, in 1616, 4to; and that of Oxford, by West and Welsted, in 1697, folio. From which there was a neat and correct edition, with a Latin version, printed at London by Bowyer in 1755, small 8vo. Of late years, the edition of Heyne, 1773, 8vo, but particularly that of 1798, 3 vols. 8vo, have been in high and just estimation. Two volumes of a more complete edition, with notes on the text, and on the Scholia, were published by the celebrated Beck, in 8vo, at Leipsic, in 1792 and 1795. The remainder is much

wanted. We have an excellent translation of this poet by the amiable Gilbert West, esq.¹

PINE (JOHN), an eminent engraver, who, says lord Orford, "need but be mentioned, to put the public in mind of the several beautiful and fine works for which they are indebted to him," was born in 1690. We have no account of his education, but, independent of his art, he appears to have been a scholar. His first engravings exhibited the splendid ceremonial of the installation of the knights of the bath in 1725. These were followed by his admirable prints, ten in number, representing the tapestry hangings in the House of Lords. These were so highly approved, that the parliament passed an act to secure the emolument arising from their publication to him. These, with the letter-press, form a volume, "rivalling the splendid editions of the Louvre." The order of the battle, and other circumstances relative to the memorable Spanish armada, are most accurately executed: the portraits of the admirals and captains of the English fleet are not the least valuable part of the whole. He engraved five other plates of the same size, to accompany them, being, 1. A Plan of the House of Peers; another of the House of Commons; A View of the Creation of Charles Brandon, Duke of Suffolk, by Henry VIII. from a drawing in the College at Arms. 2. The House of Peers, with Henry VIII. on the throne, the Commons attending, from a drawing by the then Garter King at Arms. Another View of the House of Peers, with Elizabeth on the throne, the Commons presenting their Speaker at the bar, from a painted print in the Cottonian Library. A copy of a beautiful Illumination of the Charter of Henry VI. to the Provost and College of Eton. 3. The House of Lords, shewing his majesty on the throne, the Lords in their proper robes and seats, the Commons at the bar, and the Speaker addressing the throne. 4. The House of Commons, shewing the Commons assembled in their House, the Speaker in his Chair, and sir Robert Walpole, the Minister, standing forth in his usual posture toward the chair. A View of the Lord High Steward, in both Houses of Parliament, Judges, &c. assembled in Westminster-hall, Lord Lovat, the criminal at the bar, on his trial. He also engraved the whole

¹ Vossius de Poet. Græc.—Fabric. Bibl. Græc.—Kennet's Grecian Poets.—Preface to the Odes of Pindar, by Gilbert West, esq.

text of Horace, illustrating it with ancient bas reliefs and gems, and in the same manner Virgil's *Bucolics* and *Georgics*. These are his principal works, except his "*Magna Charta*:" one of the copies of which he presented to the Aldermen of London, who voted him a purse with twenty guineas in it. He, with Tinney and Bowles, published a large Plan of London and Westminster, with all their buildings, on a large scale, from an actual survey taken by John Rocque. In 1743 he was made Blue Mantle in the Heralds' college, and his Majesty, George II. gave him the appointment of marker of the dice, and afterward his engraver of the signets, seals, and stamps: places which he held to his death, which happened in the college, May 4, 1756, aged sixty-six.

His son, ROBERT EDGE PINE, was a painter of considerable merit at his outset in life, when he painted his "*Surrender at the Siege of Calais*," and his "*Canute on the Sea-shore*;" but did not improve as he went on, and not meeting with encouragement, went to Philadelphia, where he died in 1790. Edwards has given a short, but not very favourable account of him. Mr. Fuseli says that he had breadth, richness, and mellowness of colour, a forcible chiaroscuro, and an historic tone; his composition was not despicable; but his drawing was too provokingly feeble, to suffer the most unexperienced or indulgent eye to dwell long on his work.¹

PINEAU (GABRIEL DU), a celebrated lawyer, was born in 1573, of a good family at Angers. He attended the bar with a degree of reputation superior to his age; and going afterwards to Paris, distinguished himself both in the parliament and grand council, by his eloquent pleadings. In 1600 he married Frances Ladyocat, daughter of Amauri Ladvocat, seigneur de Fougères, and counsellor to the presidial of Angers, and at his return to his native place, was appointed counsellor to the same presidial. Mary de Medicis becoming acquainted with him in 1619, conceived the highest esteem for his merit, created him master of the requests in her palace, and endeavoured to support herself in her disgrace by his credit and advice; but M. du Pineau's whole aim was to inspire her with resignation, in which he at last succeeded. Louis XIII. in return ap-

¹ Walpole's *Anecdotes*.—Strutt's *Dictionary*.—Noble's *College of Arms*.—Pilkington, by Fuseli.

pointed him mayor and captain-general of the city of Angers, June 2, 1632, in which situation he gained the flattering title of "Father of the People." His house became also a kind of academy, in which every one freely proposed his difficulties on the most intricate points of law or history, and when du Pineau had spoken, the point in dispute was considered as decided. He died Oct. 15, 1644, aged 71. His works are, Notes in Latin, against those of du Moulin on the canon law, printed under the inspection of Francis Plisson, with du Moulin's works; "*Comm. des observations et consultations sur la Coutume d'Anjou*," reprinted, 1725, 2 vols. fol. by the care of M. de Livoniere, who has enriched them with very useful observations. Menage relates that when his father William Menage, and du Pineau, agreed in their opinions on the same question, the people of Angers used to say, "This must certainly be right, for Pineau has confirmed the opinion of Menage." His house was so much frequented, that the street in which he lived was called "*Rue Pineau*."¹

PINEDA (JOHN), a learned Spaniard, was born at Seville, of a noble family, and entered into the society of Jesuits in 1572. He taught philosophy and theology in several colleges, and was skilled in the oriental languages. He wrote, among other things, 1. Two volumes folio, of "*Commentaries on Job*." 2. The same on Ecclesiastes. 3. A book "*De rebus Salomonis*," folio, curious and learned, but not always correct. 4. "*An universal History of the Church*," in Spanish, 4 vols. folio. 5. "*A History of Ferdinand III.*" in the same language. He died in 1637, much regretted.²

PINELLI (JOHN VINCENT), an Italian nobleman, celebrated for his love of letters, and the library he formed, and well compared by Thuanus to Pomponius Atticus, was born at Naples, in 1533, the son of a noble Genoese. After having received an excellent education, he went and settled at Padua, at the age of twenty-four, and early in life began to form his library, which he collected from all parts with incredible diligence. Lipsius, Jos. Scaliger, Sigonius, Pancirollus, Pithou, and all the most learned men of his time, corresponded with him, and have celebrated him for erudition. His whole mind was occupied with the love of knowledge, which embraced history,

¹ Moreri.—Dict. Hist.

² Dupin.—Moreri.

medals, antiquities, natural history, and botany; and it is said, that in forty-three years he never was out of Padua, except twice, one of which times his removal was occasioned by the plague. He died in 1601. At his death, his library was removed to his heirs at Naples, in 130 cases, fourteen of which were full of manuscripts. Two hundred volumes were retained by the republic of Venice, as treating of affairs pertaining to that state. In 1790, this noble library, augmented considerably by the descendants of this Pinelli, was purchased by Messrs. Edwards and Robson, two eminent booksellers, and sold by auction in London; and thus in a few weeks was dissipated, what it had been the labour of near two centuries to collect.¹

PINGRE (ALEXANDER GUY), a French mathematician and astronomer, was born at Paris, in 1711. In 1727 he became a member of the canons regular of the congregation of France. He was intended for the church, but the freedom of his opinions displeased his superiors, and after a few years' study of theology, he devoted himself entirely to the sciences. In 1749 he was appointed a member of the academy of sciences in Rouen, and was elected to fill the office of astronomer, and attained to first-rate excellence. His earliest production, as an author, was the "Calculation of an Eclipse of the Moon," on the 23d of December 1749. Lacaille had calculated it at Paris; but the calculations differed by four minutes: Lacaille, however confessed his error, and received Pingré into his friendship. In May 1753 he was elected correspondent of the Academy of Sciences at Paris, after having sent them an observation of the transit of Mercury, which he made at Rouen. He was next appointed librarian of the abbey of St. Genevieve, obtained the construction of an observatory, and was furnished by the abbot and chapter with a six-foot telescope, while he had the loan of an excellent quadrant from the academy. At the desire of Le Monnier, he next engaged in calculating "A Nautical Almanack," to enable navigators more easily to ascertain the longitude by means of lunar observations. He calculated a table of the eclipses visible of the sun and moon from the commencement of the Christian æra to 1900, and afterwards a table of the eclipses visible from the northern pole to the equator, for a thousand years before our æra.

¹ Tiraboschi.—Moreri.—Blount's *Censura*.

The utility of these labours for verifying historical dates, induced the Academy of Inscriptions to insert a part of them in the forty-second volume of their Memoirs. He published the "State of the Heavens" for 1754: in this the moon's place was calculated with the utmost exactness according to the tables of Dr. Halley for noon and midnight, with the right ascension in seconds of time twice a day. In 1758 he published "A Memoir relating to the Discoveries made in the South Sea, during the Voyages of the English and French round the World." In 1760, Pingrè left France for the island of Rodriguez, in the Indian ocean, to observe the transit of Venus, that was to take place in the following year; and on the 6th of June of that year he made his observations, from which he concluded that the parallax of the sun was $10''.2$. At the same time the English astronomer Mason concluded, from the observations which he made at the Cape of Good Hope, that the parallax was $8''.2$. La Lande, in his "Astronomy," published in 1764, adopted a medium between these conclusions, and supposed the parallax to be $9''$, in which he was followed by astronomers in general, till more numerous observations, made on the transit of 1769, led to a different result. After the return of Pingrè from the East, he published a description of Pekin, in which he shewed the position of that capital from the result of a number of calculations of eclipses; and ascertained its longitude by other calculations, with a degree of precision to which none of the labours of the scientific missionaries had any pretensions. In 1769 he sailed for the island of St. Domingo, on board the Isis man of war, to observe the transit of Venus, and performed the service committed to him in the most able and satisfactory manner possible. An account of this voyage, which proved of considerable importance to the science of geography, as well as astronomy, appeared in 1773, in two vols. 4to. After comparing the results of the immense number of calculations made by the observers of the transit in 1769, the sun's parallax has been concluded to be about $8''.6$. In 1771, Pingrè made another voyage, on board the Flora frigate, with a view of extending the interests of geographical and astronomical knowledge, having with him, as the companion of his pursuits, the chevalier de Borda, a celebrated engineer and geometrician. The account of their proceedings, observations, and experiments, was pub-

lished in 1778, in two vols. 4to. In 1784, M. Pingrè published his "Cometography, or historical and theoretical treatise on Comets," in two vols. 4to, which is his most considerable work, and contains calculations of the orbits of all the comets of which an account has been preserved. After a long life, spent in the most important services to the world, he died in the month of May 1796, leaving behind him a high character for integrity, having enjoyed the esteem of the public, as well as that of his friends. He was author of many other works besides those that have been already noticed.¹

PINSON. See PYNSON.

PINSSON (FRANÇOIS), a learned jurist, son of a professor of law of the same name, was born at Bourges in 1612. He was admitted an advocate in the parliament of Paris in 1633, and rose to various honours in his profession; and was, at his death, sub-dean of the company of advocates. He owed his success in life to his great knowledge of the law of benefices, in which he was regarded as the oracle, and which he illustrated by several learned works. Of these were, "*Traité des Bénéfices*;" "*La Pragmatique Sanction de St. Louis, et celle de Charles VII. avec Commentaires*;" "*Notes sommaires sur les Indults, accordés à Louis XIV. &c.*;" "*Traités des Regales*," 2 vols. 4to, which is said to be a very learned and useful performance. This industrious writer died at Paris, Oct. 10, 1691.²

PINTURICCHIO (BERNARDINO), a celebrated artist, was born at Perugia in 1454, and was a disciple of Pietro Perugino, who often employed him as his assistant. He painted history; but in portraits was in so much esteem, that he was employed to paint those of pope Pius II. and of Innocent VIII; of Giulia Farnese, Cæsar Borgia, and queen Isabella of Spain. His style, nevertheless, was extremely dry and Gothic, as he introduced gilding in the architectural and other parts of his pictures, blended with ornaments in relievo, and other artifices quite unsuitable to the genius of the art. The most memorable performance of Pinturicchio is the History of Pius II. painted in ten compartments, in the library at Sienna, in which he is said to have been assisted by Raphael, then a very young man, and pupil of Perugino, who made some cartoons of

¹ La Lande's History of Astronomy.—Rees's Cyclopædia.—Dict. Hist.

² Gen. Dict.—Niceron, vol. XXII.

the most material incidents, and sketched many parts of the compositions.

His last work was a Nativity, for the monastery of St. Francis, at Sienna; in which place he had a room assigned him to paint in, without the danger of his being interrupted, and out of which he requested every thing might be removed. Every thing, accordingly, was taken away, except an old chest, which was so crazy, that when the attempt was made, it broke to pieces, and a treasure of 500 pieces of gold was discovered concealed within it. The joy of the monks was equalled only by the mortification of the painter, who is said to have died of chagrin soon after, in 1513, at the age of 59.¹

PIOMBO (SEBASTIAN DEL), was called also VENETIANO, from Venice, the place of his birth, which occurred in 1485. He was renowned, in early life, as a musician, and particularly for his skill in playing upon the lute. While he was yet in his youth, he abandoned that science, and was taught the rudiments of the art of painting by Giovanni Bellini; but Giorgione da Castel Franco having just then exhibited his improved mode of colouring and effect, Sebastian became his disciple and most successful imitator. His portraits, in particular, were greatly admired for the strength of resemblance, and the sweetness and fulness of style, which made them be frequently mistaken for the work of Giorgione. His portrait of Julio Gonzaga, the favourite of cardinal Hippolito di Medici, is by many writers mentioned in the highest terms. Being induced to go to Rome, he soon attracted public notice; and in the contest respecting the comparative merits of Raphael and M. Angelo, Sebastian gave the preference to the latter, who in consequence favoured him on all occasions, and even stimulated him to the rash attempt of rivalling Raphael, by painting a picture in competition with that great man's last great work, the Transfiguration; which had just been placed, with great form, in the church of St. Pietro à Montorio. The subject Sebastian chose was the resurrection of Lazarus; for which Michael Angelo is supposed to have furnished the design, or at least to have considered and retouched it. The picture is of the same size as Raphael's; and, when completed, was placed in the same consistory, and was very highly applauded. The cardinal

¹ Pilkington.

di Medici sent it to his bishopric of Narbonne, and it became the property of the Duke of Orleans. It is now in England, and in possession of J. Angerstein esq. who gave 2000 guineas for it to the proprietors of the Orleans collection. Although it is a work of profound skill, and highly preserves the reputation of its author, yet, in our opinion, it is not to be compared with the great work it was intended to rival, either in design, in expression, or effect, whatever may be said of its execution.

Sebastian continued to exercise his talents, particularly in portraiture, with great industry and success, till he obtained the office of Frate del Piombo, when he ceased to paint for profit, and was henceforward known by the name of Sebastian del Piombo. He lived in great esteem with pope Clement VII. whose portrait he painted with great power and fidelity, as well as that of the infamous satirist Aretine, and those of many persons of rank and renown. He obtained great praise for having discovered a mode of preventing oil-colours, employed on plaster, from becoming dark; which he did, by applying, in the first instance, a mixture of mastic and Grecian pitch. Having passed through a life of great honour and emolument to the age of 62, he died in 1547.¹

PIPER (FRANCIS LE), an English comic painter, was the son of a Kentish gentleman descended from a Walloon family. His father, having a plentiful estate, gave this his eldest son a liberal education, and would have had him bred a scholar, or else a merchant; but his genius leading him wholly to designing, he could not fix to any particular science or business but the art to which he naturally inclined. Drawing took up all his time and all his thoughts; and being of a gay facetious humour, his manner partook of it. He delighted in drawing ugly faces; and had a talent so particular for it, that he would by a transient view of any remarkable face he met in the street, retain the likeness so exactly in his memory, that it might be supposed the person had sat several times for it. It was said of him, that he would steal a face; and a man, who was not handsome enough to desire to see his picture, sat in danger in his company. He had a fancy peculiar to himself in his travels: he would often go away, and let his friends know nothing of his departure; make the tour of France and the Netherlands, a-foot; and sometimes his

¹ Pilkington, by Fuseli.—Rees's Cyclopædia.—D'Argenville, vol. I.

frolic carried him as far as Grand Cairo. He never advertised his friends of his return, any more than he did of his intended absence, delighting to baffle their conjectures, or tantalize their feelings. In this manner he travelled, at several times, through Italy, France, Germany, the Netherlands, and Holland; in which several countries he examined the works of the several painters with pleasure and judgment, and formed to himself a manner of design which no man in that kind ever excelled, or perhaps equalled.

Having a good estate of his own, and being generous, as most men of genius are, he would never take any thing for his pieces. He drew them commonly over a bottle, which he loved so well, that he spent great part of his hours of pleasure in a tavern. This was the occasion that some of his best pieces, especially such as are as large as the life, are to be found in those houses; particularly at the Mitre Tavern, in Stocks-market, where there was a room called the Amsterdam, adorned with his pictures in black and white. The room took its name from his pieces; which, representing a Jesuit, a Quaker preaching, and other preachers of most sects, was called the Amsterdam; as containing an image of almost as many religions as are professed in that free city. He drew also other pieces of humour for a Mr. Shephard, a vintner, at the Bell, in Westminster, which Mr. Holmes, of the Mitre, purchased, to make his collection of this master's pieces the more complete; and the benefit of shewing them was not a little advantageous to his house. Piper drew also a piece, representing a constable with his myrmidons, in very natural and ludicrous postures. He seldom designed after the life, and neglected colouring: yet he sometimes, though very rarely, coloured some of his pieces, and is said not to have been very unsuccessful in it. He was a great admirer and imitator of Augustine Caracci, Rembrandt, and Heemskirk's manner of design, and was always in raptures when he spoke of Titian's colouring: for, notwithstanding he never had application enough to make himself a master of that part of his art, he admired it in those that were so, especially the Italians. He drew the pictures of several of his friends in black and white; and maintained a character of truth, which shewed, that if he had bestowed time to perfect himself in colouring, he would have rivalled the best of our portrait-painters. Towards the latter end of his life, having impaired his fortune,

he sometimes took money. He drew some designs for Mr. Isaac Becket, who copied them in mezzotinto. Those draughts were generally done at a tavern; and, whenever he pleased, he could draw enough in half an hour to furnish a week's work for Becket*.

His invention was fruitful, and his drawing bold and free. He understood landscape-painting, and performed it to perfection. He was particularly a great master in perspective. In designing his landscapes, he had a manner peculiar to himself. He always carried a long book about with him, like a music-book, which, when he had a mind to draw, he opened; and, looking through it, made the lower corner of the middle of the book his point of sight: by which, when he had formed his view, he directed his perspective, and finished his picture. His hand was ready, his strokes bold; and, in his etching, short. He etched several things himself, generally on oval silver plates for his friends; who, being most of them as hearty lovers of the bottle as himself, put glasses over them, and made lids of them for their tobacco-boxes. He drew several of the grand seignors' heads for sir Paul Rycaut's "History of the Turks," which were engraved by Mr. Elder. In the latter part of his life, he applied himself to modelling in wax in basso-relievo; in which manner he did abundance of things with good success. He often said, he wished he had thought of it sooner, for that sort of work suited better with his genius than any; and had he lived longer, he would have arrived to great perfection in it. Some time before his death another estate fell to him, by the decease of his mother; when, giving himself new liberty on this enlargement of his fortune, he fell into a fever by his free way of living; and, employing a surgeon to let him blood, the man unluckily pricked an artery, which accident proved mortal. Piper was very fat, which might contribute to this misfortune. He died in Alderbury, about 1740.

However corpulent and heavy Piper's body was, his

* Being one day at a tavern with Faithorne, Hart the engraver, and others, he scratched a head with a coal on a trencher, and gave it to Faithorne, who touched upon it. In the mean time, Piper drew another on another trencher, and exchanged it with Faithorne for that which he had touched.

They did thus ten times; and, between them, wrought up the heads to such a height of force, that nothing could be better done in that kind. These trenchers are still extant; but we cannot learn in whose hands they are at present.

mind was always sprightly and gay. He was never out of humour, nor dull; and had he borrowed more time from his mirth to give to his studies, he had certainly been an honour to his country. However, he lives still in the memory of his acquaintance, with the character of an honest man, and a great master in his art. His pieces are scattered up and down, chiefly in London; and the best and most of them were lately in the hands of Mr. Le Piper, his brother, a merchant in that city.¹

PIPPI (JULIO), called more frequently JULIO ROMANO, a very eminent painter, was born in 1492, and was the principal disciple of Raphael, his heir, the continuator of his works, and himself at the head of a school. Whilst a pupil, he imbibed all his master's energy of character, and chiefly signalized himself in subjects of war and battles, which he represented with equal spirit and erudition. As a designer, he commands the whole mechanism of the human body; and, without fear of error, turns and winds it about to serve his purposes; but sometimes oversteps the modesty of nature. Vasari prefers his drawings to his pictures, as the original fire which distinguishes his conception was apt to evaporate, in the longer process of finish: and some have, with more reason, objected to the character of his physiognomies, as less simple than vulgar; and often dismal and horrid, without being terrible. In colour, whether fresco or oil, his hand was as expeditious, and his touch, especially in the former, as decided, as his eye and choice were ungenial: bricky lights, violet demitints, black shades, compose, in general, the raw opaque tone of his oil-pictures. The style of his draperies is classic, but the management of the folds generally arbitrary and mannered; the hair and head-dresses of his women are always fanciful and luxurious, but not always arranged by taste, whilst those of the men frequently border on the grotesque.

He came to Mantua, and there found antique treasures, of which the statues, busts, and basso-relievos, at present in the academy, are but insignificant remains. To the stores of the Gonzaghi he added his own, rich in designs of Raphael, and studies and plans from the antique; for no designer ever possessed such industry with so much fire, so much consideration with such fecundity, or com-

¹ Walpole's Anecdotes.—But this article was much enlarged, we know not by whom, in the last edition of this Dictionary.

binied with equal rapidity such correctness, and with great recondite knowledge in mythology and history, that popularity and ease in treating it. The increased practice, and the authority derived from the superintendence of the works left unfinished by his master, established his reliance on himself, and the call of the Gonzaghi roused that loftiness of conception, and gave birth to those magnificent plans, from which Mantua and the wonders of the palace del T. as it was called, rose, as from enchantment. This palace furnishes specimens in every class of picturesque imagery. Whatever be the dimension, the subject, or the scenery, minute or colossal, simple or complex, terrible or pleasing, we trace a mind bent to surprise or to dazzle by poetic splendor: but, sure to strike by the originality of his conception, he often neglects propriety in the conduct of his subjects, considered as a series, and in the arrangement or choice of the connecting parts; hurried into extremes by the torrent of a fancy more lyric than epic, he disdains to fill the intermediate chasms, and too often leaves the task of connexion to the spectator.

In the palace del T. Julio adopted the method of his master. He prepared the cartoons; they were executed by his pupils; and he thoroughly retouched, corrected, and gave the last finish to the pictures: but unfortunately his master-strokes have been covered again by modern pencils; and the fable of Psyche, the Allegories of Human Life, the Giants storming Heaven, exhibit now, indeed, his composition and design, but not his hand: this is better preserved in the paintings of the old palace, or, as it is now called, the Corte of Mantua: they are in fresco, and chiefly relate histories of the Trojan war. They have the same beauties and the same defects as those of the palace del T. Each, singly considered, is a proof of the poetic spirit and the practic powers of the master; as a cyclus, they want connection and evidence. Helen sleeping, Vulcan forging arms for Achilles, are beautiful; and Minerva in the act of slaying Ajax, the son of Oileus, sublime. Nor is his versatility less admirable in the Bacchic or amorous subjects, the *capricci* and grotesque conceits with which he decorated the small cabinets of the same palace.

The altar-pieces of Julio are not numerous. He did not live to finish those which he had begun for the cathedral of Mantua. The most remarkable of those which he finished with his own hand, are the three frescoes at S. Marco; and

in the church of S. Christoforo, the athletic figure of that saint, groaning under the weight of the Divine Infant on his shoulders. They are, however, far inferior, for genuine pathos and classic execution, to the Martyrdom of St. Stephen on the head altar of the church di S. Stephano alle porte dell' arco, at Genoa. He died at Mantua, in 1546.¹

PIRANESI (JOHN BAPTIST), a very celebrated architect and engraver, was a native of Venice, but resident for the greater part of his life at Rome. The time of his birth is not known here, but it must have been about 1711. He was remarkable for a bold and free style of etching; which, in general, he drew upon the plate at once, without any, or with very little previous sketch. He worked with such rapidity and diligence, that the magnitude and number of his plates almost exceed belief; and they are executed with a spirit and genius which are altogether peculiar to him. The earliest of his works appear to have been published in 1743, and consist of designs invented by himself, in a very grand style; with views of ruins, chiefly the work of imagination, and strongly characterizing the magnificence of his ideas. These are sometimes found in a volume, collected by Bourchard, in 1750: with views of Roman antiquities, not in Rome, among which are several of Pola, in Istria. The dedication to these views is dated 1748. Considering these as forming his first work, we may enumerate the rest from a catalogue print, published by himself many years after. 2. "Antichità Romane," or Roman Antiquities, comprised in 218 plates of atlas paper, commencing by a topographical view of ancient Rome, made out from the fragments of a most curious antique plan of that city, found in the pavement of the temple of Romulus, and now preserved in the Museum at the Capitol. These, with the descriptions in Italian, form four volumes in folio. 3. "Fasti consulares triumphalesque Romanorum, ab urbe conditâ, usque ad Tiberium Cæsarem." 4. "Del Castello dell' acqua Giulia, e della maniera in cui anticamente si concedevano e distribuivano le acque," 21 folio plates. 5. "Antichità d' Albano, e di Castel Gandolfo," 55 plates. 6. "Campus Martius Antiquæ urbis," with descriptions in Italian and Latin, 54 plates. 7. "Archi trionfali antichi, Tempi, ed Anfiteatri, esistenti in Roma, ed in altre parti d' Italia," 31 plates. 8. "Trofei d' Ottaviano

¹ Pilkington, by Fuseli, principally.—Sir Joshua Reynolds's Works. See Index.—D'Argenville, vol. I.

Augusto," &c. 10 plates. 9. "Della Magnificenza ed Architettura de' Romani," 44 plates, with above 200 pages of letter-press, in Italian and Latin. This great work appears to have been occasioned, in great measure, by some dialogues published in London in 1755, but now forgotten here, and entitled, "The Investigator." These, containing many foolish calumnies against the ancient Romans, had been interpreted to Piranesi, and inflamed his ardent spirit to this mode of vindication. 10. "Architetture diverse," 27 plates. 11. "Carceri d'inventione," 16 plates, full of the most wild, but picturesque conceptions. 12. About 130 separate views of Rome, in its present state; in the grandest style of design, and the boldest manner of etching. Besides these, there is also extant, in very few hands (as it was not published, but only given to particular friends), a small work of this author, containing letters of justification to lord Charlemont; in which he assigns the reasons why he did not dedicate his Roman antiquities to that nobleman, as had been intended. Piranesi here appears extremely irritated against his lordship, and his agents, for neglect and ill-treatment; but the most curious part of the work is, that he has taken the pains to etch, in a small quarto size, and with the utmost neatness, yet with all his accustomed freedom, exact copies of the four original frontispieces, in which the name of his intended patron was to have been immortalized: with views of the inscriptions re-engraved as they now stand; as if the first inscriptions had been cut out of the stones, and the new ones inserted on small pieces let into them, as the ancients sometimes practised. In this form they still remain in his frontispieces; a peculiarity which would not be understood without this key. There are also head-pieces and tail-pieces, all full of imagination, and alluding to the matters and persons involved in the dispute. This work is dated in 1757. Piranesi was well known to most of the English artists who studied at Rome; among others, to Mr. Mylne, the architect of Blackfriars-bridge, with whom he corresponded for several years, and for whom he engraved a fine view of that structure, in its unfinished state; representing, with precision, the parts subservient to its construction; such as the centres of the arches, &c. for the sake of preserving a memorial of them. Some of his works are dedicated to another British architect, Robert Adam; and as Piranesi was an honorary member of the Society of Antiquaries in

London, he always carefully subjoined that title to his name. He was also a member of the academy of the Arcadi, by the name of Salcindio Tiseio, as he has given it in one of his frontispieces, according to the fantastic custom of that society, of giving new names to the persons admitted. All who knew him agree that he was of a fiery and impetuous temper, but full of genius. He left a son, who has been employed in a diplomatic line. The exact time of his death we have not been able to learn; but it is supposed to have happened in or near the year 1780*. Piranesi has been accused, and not without reason, of suffering his imagination to embellish even the designs that were given as real views. He was employed, as an architect, to ornament a part of the priory of Malta, in Rome; in which place his son has erected a statue of him. It is thus mentioned by baron Stolberg, in his Travels: "Here is a fine statue of the architect Piranesi, as large as life, placed there by his son. It is the work of the living artist Angolini; and though it certainly cannot be compared with the best antiques, it still possesses real merit." His portrait, engraved by Polanzani, in 1750, is in the style of a mutilated statue, and is very spirited. It is prefixed to some of his works.¹

PIROMALLI (PAUL), a celebrated Dominican of the seventeenth century, was a native of Calabria. Having acquired a knowledge of the Eastern languages, he was employed in the missions to the East, resided for a considerable time in Armenia, where he gained several converts, particularly the patriarch, by whom he had at first been opposed. He went also into Georgia, and Persia, and afterwards into Poland, as nuncio from pope Urban VIII. to appease the troubles which the Armenians, who were very numerous there, occasioned by their disputes. Having re-united all parties, and embarked for Italy, he was taken in his voyage by some corsairs, and carried to Tunis; but his ransom being paid, he went to Rome, and having given an account of his mission, received the most public marks of esteem from the pope, who sent him back to the East, where, in 1655, he was made bishop of Nacksivan, in Armenia. After governing this church nine years, he returned to his native country, was entrusted with the

* The Dict. Hist. fixes his birth in 1721, and his death in 1778.

¹ From last edition of this Dictionary.—Dict. Hist.

church of Bisignano, in Calabria, where he died three years after, in 1667. He wrote several controversial and theological works ; two dictionaries, one, " Latin and Persian ;" the other, " Armenian and Latin ;" " An Armenian Grammar ;" and " A Directory ;" all of which have been esteemed of great utility.¹

PIRON (ALEXIS), a French dramatic poet, was born at Dijon in 1689, where he lived till he was past thirty, in all the dissipation of a young man of pleasure. At length, having given great offence to his countrymen by an ode which he produced, he removed to Paris ; where, as his relations could not give him much assistance, he supported himself by his talent of writing an admirable hand. He was first secretary to M. Bellisle, and afterwards to a financier, who little suspected that he had such a genius in his house. By degrees he became known, from producing several small pieces, full of originality, at a little theatre in Paris ; till the comedy called " Metromanie," esteemed one of the best produced in the last century, raised his fame to the highest point. His very singular talent for conversation, in which he was always lively, and inexhaustible in wit, contributed to enhance his popularity ; and as his company was more courted for a time than that of Voltaire, who had less good humour, he was inclined to fancy himself superior to that writer. Many traits of his wit are related, which convey, at the same time, the notion that he estimated himself very highly. At the first representation of Voltaire's *Semiramis*, which was ill received, the author asked him in the theatre what he thought of it ? " I think," said he, " that you would be very glad that I had written it." The actors wishing him to alter one of his pieces, affronted him by using the word " corrections," instead of alterations. They pleaded that Voltaire always listened to their wishes in that respect. " What then ?" replied Piron, " Voltaire works cabinet-work, I cast in bronze." The satirical turn of Piron kept him from a seat in the academy. " I never could make nine-and-thirty people," said he, " think as I do, still less could I ever think with them." He sought, however, a species of revenge, in the epitaph which he wrote for himself :

Cy gît Piron, qui ne fut rien,
Pas même Académicien.

" Here lies Piron, who was nothing, not even an academician."

He died of the effects of a fall, Jan. 21, 1773. His works have been collected in seven vols. 8vo, and nine 12mo. But it is agreed, that out of the seven, five at least might be spared; since, besides his "*Metromanie*," his "*Gustavus*," a tragedy; his "*Courses de Tempe*," a pastoral piece; some odes, about twenty epigrams, and one or two tales, there is very little in the whole collection that is above mediocrity. His comedies are reckoned better than his tragedies; and the prefaces to his dramas, though not excellent in point of style, are full of new and agreeable thoughts, with natural and happy turns of wit and expression.¹

PISAN (CHRISTINA DE), an Italian by birth, but the author of many compositions in French prose and verse, was born at Venice about 1363, being the daughter of Thomas Pisan, of Bologna, much celebrated at that time as an astrologer. When she was five years old, her father settled with her in France, and her extraordinary beauty and wit procured her an excellent husband by the time she was fifteen. After ten years she lost this husband, Stephen Castel, by whom she was most tenderly beloved, and found her chief resource for comfort and subsistence in her pen; her husband's fortune being entangled in several law-suits. Charles VI. of France, and other princes, noticed and assisted her on account of her talents, and provided for her children. When she died is uncertain. Some of her poems, which are full of tenderness, were printed at Paris in 1529, others remain in manuscript in the royal library. "*The Life of Charles V.*" written by desire of Philip the Good, duke of Burgundy, is considered as her best performance in prose. It is preserved in MS. in the library of the king of France, but a transcript was published by the abbé Le Beuf in the third volume of "*Dissertations on the Ecclesiastical History of Paris*," where he gives a Life of Christina. She wrote also "*An hundred Stories of Troy*," in rhyme; "*The Treasure of the City of Dames*," Paris, 1497; "*The Long Way*," translated by John Chaperon, 1549, under the title of "*Le Chemin de long étendue*." In the Harleian collection of MSS. (No. 219, 5) is a piece by Christina entitled "*Epistre d'Othea deese de Prudence a Hector, &c. Mis en vers François, et dedié a Charles V. de France*." Anthony Widville, earl Rivers,

¹ Diet. Hist.—Necrologie pour l'année 1773.

translated a work of hers, we know not whether included in any of the above, entitled "The Moral Proverbs of Christian of Pyse," printed by Caxton. Lord Orford, who has noticed this work in his account of Widville, has also introduced an account of Christina, which, although written in his flippant and sarcastic manner, contains some interesting particulars of her history.¹

PISCATOR (JOHN), a protestant German divine, was born at Strasburgh in 1546. In his early studies he acquired the character of an able philosopher, but was most approved as a commentator on the scriptures. He inclined at first to the Lutheran opinions, but afterwards embraced those of Calvin, and lastly endeavoured to give an Arminian modification of some of the Calvinistic opinions respecting original sin, grace, and predestination, which, as usual, pleased neither party. He was for some time professor of divinity in the newly-established university of Herborn, where he died in 1626, in the eightieth year of his age. Besides a translation of the Bible into German, he wrote commentaries, in Latin, on the Bible, first printed in 8vo, afterwards in 4 vols. fol. 1643, &c. and many controversial treatises.²

PISO. See **POIS**.

PISTORIUS (JOHN), a learned divine, was born February 4, 1546, at Nidda. He first took a doctor's degree in physic, but, as he did not succeed according to his hopes, he studied the law, and was counsellor to Ernest Frederic, margrave of Baden Dourlach, whom he persuaded to embrace the protestant religion, but turned catholic himself sometime after. After the death of his wife he was admitted doctor in divinity, was made counsellor to the emperor, provost of the cathedral at Breslaw, and domestic prelate of the abbey of Fulde. He died in 1608, at Friburg. He left several controversial tracts against the Lutherans, "*Scriptores Rerum Polonicarum*," 1582, 3 vols. fol.; "*Scriptores de Rebus Germanicis*," 1607, 1613, 3 vols. fol. a curious collection, which Struvius very much improved in a new edition published at Ratisbon in 1726, 3 vols. fol. Pistorius also published an edition of "*Artis cabalisticæ Scriptores*," Basil, 1587, fol.³

PITCAIRNE (ARCHIBALD), an eminent Scotch physician of the mechanical sect, was descended from an

¹ Dict. Hist.—Lord Orford's Works, vol. I. p. 288 and 553.

² *Freheri Theatrum*.—Mosheim, and particularly the translator's notes.

³ Moreri.—Dict. Hist.

ancient family in the county of Fife, and born at Edinburgh Dec. 25, 1652. After some classical education at the school of Dalkeith, he was removed in 1668 to the university of Edinburgh; where, having gone through a course of philosophy, he obtained in 1671 his degree of M. A. and studied first divinity, which does not appear to have been to his taste, and then the civil law, which was more seriously the object of his choice, and he pursued it with so much intenseness as to impair his health. He was then advised to travel to Montpelier in France, but found himself recovered by the time he reached Paris. He determined to pursue the study of the law in the university there; but there being no able professor of it, and meeting with some of his countrymen, who were students in physic, he went with them to the lectures and hospitals. A few months after, he was called home by his father; and now, having laid in the first elements of all the three professions, he found himself absolutely undetermined which to follow. In the mean time he applied himself to the mathematics, in which he made a very great progress; and an acquaintance which he formed with Dr. David Gregory, the celebrated mathematical professor, probably conduced to cherish his natural aptitude for this study. At length, struck with the charms of mathematical truth which been lately introduced into the philosophy of medicine, and hoping to reduce the healing art to geometrical method, he unalterably determined in favour of medicine as a profession. As there was however at this time no medical school in Edinburgh, no hospital, nor opportunity of improvement but the chamber and the shop, he returned to Paris about 1675, and cultivated the object of his pursuit with diligence and steadiness. Among his various occupations, the study of the ancient physicians seems to have had a principal share. This appears from a treatise which he published some time after his return, "*Solutio problematis de inventoribus*," which shews that he wisely determined to know the progress of medicine from its earliest periods, before he attempted to reform and improve that science. In August 1680 he received from the faculty of Rheims the degree of Doctor, which in 1699 was likewise conferred on him by the university of Aberdeen, and he was likewise appointed a member of the college of surgeons of Edinburgh in 1701. He was before chosen a member of the royal college of physicians of Edinburgh from the time it was established by charter in 1681.

On his return to Edinburgh, which was about the time of the revolution, he presently came into good business, and acquired an extensive reputation. Such, however, was his attachment to the exiled James II. that he became excluded from public honours and promotion at home, and therefore, having in 1692 received an invitation from the curators of the university of Leyden, to be professor of physic there, he accepted it, and went and made his inauguration speech the 26th of April that year, entitled "*Oratio qua ostenditur medicinam ab omni philosophorum secta esse liberam.*" He continued there little more than a year; during which short space he published several dissertations, chiefly with a view of shewing the usefulness of mathematics to physic. Pitcairne was the first who introduced the mechanic principles into that art, now so generally exploded, but they do not appear to have influenced his practice, which did not differ essentially from the present. He returned to Scotland in 1693, to discharge an engagement to a young lady, who became his second wife, the daughter of sir Archibald Stephenson, an eminent physician in Edinburgh; and, being soon after married to her, was fully resolved to set out again for Holland; but, the lady's parents being unwilling to part with her, he settled at Edinburgh, and wrote a valedictory letter to the university of Leyden. His lady did not survive her marriage many years; yet she brought him a daughter, who was in 1731 married to the earl of Kelly.

In 1701 he republished his "*Dissertationes Medicæ*," with some new ones; and dedicated them to Bellini, professor at Pisa, in return to the same compliment, which Bellini had made him, when he published his "*Opuscula.*" They were printed at Rotterdam in one volume 4to, under this title, "*Disputationes Medicæ*," of which there are eight. The last edition published in his life-time came out at Edinburgh, a few months before his death, which happened Oct. 13, 1713. Afterwards were published, in 1717, his lectures to his scholars, under the title of "*Elementa Medicinæ Physico-Mathematica*," although he had taken great pains to prevent the publication of any thing in that way. He even shews some concern about this in his Dissertation "*de Circulatione Sanguinis in animalibus genitis, et non genitis.*" There are editions of his whole works at Venice, 1733, and Leyden, 1737, 4to. In 1696, being hindered by sickness from attending the

calls of his profession, he amused himself with writing remarks upon sir Robert Sibbald's "*Prodromus Historiæ Naturalis Scotiæ*," who had published a treatise ridiculing the new method of applying geometry to physic; in return to which Pitcairne wrote, "*Dissertatio de Legibus Historiæ Naturalis*," and published it, but not anonymously, as has been asserted, in the abovementioned year. Pitcairne likewise used to divert himself sometimes with writing Latin verses of considerable merit, which were collected after his death. The occasion of their appearance was a remark of Peter Burman, in his preface to his edition of Buchanan's history, on the inconsiderable number of Latin writers, especially in poetry, whom Britain had produced. Ruddiman on this endeavoured to vindicate his native country from its share in this degrading censure; and with that view published, in 1727, a small volume entitled "*Selecta Poemata Archibaldi Pitcairni et aliorum*," &c. But, says lord Woodhouselee, this very attempt affords a demonstration of the truth of the proposition it was meant to disprove, for the poems of Pitcairne comprise almost all that are of any merit in the volume; and even these, from the nature of their subjects, temporary political satire (against the revolution) the commemoration of local incidents, or allusions to private characters, have none of the requisites to found either a general or a permanent reputation.

These poems, says the same critic, which have the merit of excellent Latinity, and easy and spirited numbers, must have had a poignant relish in his own age, from the very circumstances which render them little interesting in ours. Lord Hailes once intended to have redeemed them from oblivion by a commentary, a specimen of which he gave in the *Edinburgh Magazine and Review* for February 1774; but, as he had no congeniality of opinion with Pitcairne, either as to religion or politics, there would have been a perpetual war betwixt the author and his commentator. With respect to his religion, although Dr. Webster tells us he "*died a worthy and religious man*," there is reason to think he had not always lived with much religious impression on his mind. He wrote a comedy, called "*The Assembly*," printed at London in 1722, which Mr. George Chalmers says is "*personal and political, sarcastic and prophane, and never could have been acted on any stage*." He was also the author of an attack on revealed religion, entitled "*Epistola Archimedis ad regem Gelo-*

nem Albæ Græcæ reperta, anno æræ Christianæ 1688." This was made the subject of the inaugural oration of the Rev. Thomas Halyburton, professor of divinity in the university of St. Andrew's in 1710, and published at Edinburgh in 1714, 4to. The late Dr. William and Dr. David Pitcairne were related to our author, but not his immediate descendants.¹

PITHOU (PETER), or PITHÆUS, a French gentleman of eminence in the republic of letters, was descended from an ancient and noble family in Normandy, and born at Troyes Nov. 1, 1539. His taste for literature discovered itself early, and it was cultivated to the utmost by the care of his father. He entered upon his studies at Troyes, and was afterwards sent to Paris, where he became first the scholar, and then the friend, of Turnebus. When he had finished his pursuits in languages and the belles lettres, he was removed to Bourges, and placed under Cujacius, in order to study the civil law. His father was learned in the law, and has left no inconsiderable specimen of his judgment, in the advice he gave his son, for acquiring this branch of knowledge, which was, not to spend his time and pains upon voluminous and barren commentators, but to confine his reading chiefly to original writers. He made so wonderful a progress, that at seventeen he was able to discuss without preparation the most difficult questions; and his master was not ashamed to own, that he was indebted to him for some useful suggestions. Cujacius removing to Valence, Pithou followed him thither, and continued to profit by his lectures, to 1560. He then returned to Paris, and frequented the bar of the parliament there, for the sake of joining practical forms and usages to theoretic knowledge.

In 1563, being then twenty-four, he gave the first fruits of his studies to the public, in a work entitled "*Adversaria Subseciva*;" which was highly applauded by Turnebus, Lipsius, and other learned men, and laid the foundation of that great and extensive fame which he afterwards acquired. A little time after, he was advanced by Henry III. to some considerable post; in which, as well as at the bar, he acquitted himself with high honour. Pithou was a Protestant, and was almost involved in the terrible massacre

¹ Gen. Dict.—Account of his Life, &c. by Dr. Charles Webster, 1781, 8vo.—Chalmers's Life of Ruddiman, p. 24—31, 61, 96.—Tytler's Life of Lord Kames.

of Saint Bartholomew in 1572. His escape indeed was very narrow, for he was at Paris during the whole, and in the same lodgings with several protestants, who were all murdered. Whether from fear or conviction, he soon afterwards openly embraced the Catholic faith. Afterwards he attended the duke of Montmorency into England; and in 1572 was honoured with the degree of LL. D. at Oxford, where he resided for some time; and upon his return, by reason of his great wisdom, amiable manners, and profound knowledge, became a kind of oracle to his countrymen, who consulted him on all important occasions. Nor was his fame less in other parts of the continent; Ferdinand the Great duke of Tuscany not only consulted him, but even submitted to his determination, in a point contrary to his interests. Henry III. and IV. were greatly obliged to him for combating the league in the most intrepid manner, and for many other services, in which he had recourse to his pen, as well as to other means.

Pithou died upon his birth-day, November 1, 1596, leaving behind him a wife, whom he had married in 1579, and some children. Thuanus has represented him as the most excellent and accomplished man of the age in which he lived; an opinion in which his learned contemporaries seem agreed. He collected a most valuable library, which was rich in manuscripts, as well as printed books; and he took many precautions to hinder its being dispersed after his death, but in vain. He published a great number of works on various subjects of law, history, and classical literature; and he gave several new and correct editions of ancient writers. He was the first who made the world acquainted with the "Fables of Phædrus:" they, together with the name of their author, being utterly unknown, till published from a manuscript, which had been discovered by his brother, Francis Pithou. The principal works of Peter Pithou are, 1. "A Treatise on the Liberties of the Gallican Church," four volumes folio; the foundation of all that has been written on that subject since. The best edition is Paris, 1731. 2. Editions of many important monuments relative to French history. 3. Notes on many classical authors. 4. A volume of smaller works, or "Opuscula," printed collectively at Paris in 1609, besides many publications on civil and canon law, some issued separately, and some in conjunction with his brother. It was his inten-

tion to have published a complete body of French historians, but he published only two volumes on the subject, one in octavo, and the other in quarto.¹

PITHOU (FRANCIS), advocate to the parliament of Paris, brother of the preceding, and also a very learned man, was born in 1544, at Troyes. He was well acquainted with the belles lettres, and law, and discovered, as we have just observed, the MS. of the fables of Phædrus, which he sent to his brother, and which was published in 1596, in 12mo. Francis, with the assistance of his brother, applied himself particularly to revise and explain the "Body of Canon Law," which was printed according to their corrections, 1687, 2 vols. folio; an edition which is reckoned the best. His other works are, "Codex Canonum," 1687, folio. An edition of the "Salic Law," with notes. The "Roman Laws," compared with those of Moses, 1673, 12mo. "Observationes ad Codicem," 1689, folio. "Antiqui Rhetores Latini, Rutilius Lupus, Aquila Romanus, Julius Rufinianus, Curius Fortunatianus, Marius Victorinus," &c. Paris, 1599, 4to. republished by M. Caperonier, Strasburg, 4to. &c. He died February 7, 1621, aged seventy-eight.²

PITISCUS (SAMUEL), a very learned scholar and editor, was born at Zutphen, March 30, 1637. His grandfather, there is reason to think, was Bartholomew Pitiscus, preacher to the elector palatine, who died in 1613, and was the author of a Latin work on "Trigonometry," reprinted in 1612, and very much approved by Tycho Brahe. His father, Samuel, appears to have been a refugee for the sake of the protestant religion, and took up his abode at Zutphen, where our author was first educated, but he afterwards studied polite literature at Daventer under John Frederick Gronovius, for two years, and divinity for three, at Groningen. After finishing this course he was admitted into the church, and appointed master of the public school at Zutphen in 1685. About the same time he was intrusted with the direction of the college of St. Jerome at Utrecht, which he retained until 1717, when, being in his eightieth year, he resigned with great credit, but lived ten years longer, and died Feb. 1, 1727. He married two wives, one while schoolmaster at Zutphen, who gave him much uneasiness, having contracted a habit

¹ Life, by Grossley, 1756, 2 vols. 8vo.—Batesii Vitæ Selectorum; in which is his will, a curious composition.—Thuanii Hist. ad ann. 1596.—Niceron, vol. V.—Bullart's Academie des Sciences.—Ath. Ox. vol. I.—Saxii Onomast.

² Moreri.—Dict. Hist.

of drunkenness, to gratify which she used to steal and sell his books. The other, whom he married at Utrecht, restored that domestic happiness which suited his retired and studious disposition. He acquired considerable property by his works, and left at his death 10,000 florins to the poor. He was a man of extensive learning, directed chiefly to the illustration of the classical authors, and was long in the highest esteem as a teacher.

His works are, 1. "*Fundamenta religionis Christianæ in usum Gymnasii Zutphaniensis*," 8vo. 2. "*Quintus Curtius cum commentario perpetuo, variisque iconismis æri affabre incisis*," Utrecht, 1685, the first of the classic authors whom he illustrated by the explanation of ancient customs, represented by engravings. 3. "*Suetonius*," ibid. 1690, 2 vols. 8vo, and Leovard. 1715, 2 vols. 4to. This last is the best edition of this elegant and useful work, which is well known to classical scholars. 4. "*Aurelius Victor*," with the notes of various commentators and engravings, Utrecht, 1696, 8vo, a rare and valuable edition. 5. "*Lexicon Latino-Belgicum*," the best edition of which is that printed at Dort in 1725, 4to. 6. "*Lexicon Antiquitatum Romanarum*," Utrecht, 2 vols. folio, a work of great erudition, and the labour of many years. 7. "*Solini Polyhistor, cum Salmasii exercitationibus Plinianis*," Utrecht, 2 vols. folio. 8. "*Francisci Pomey Pantheon Mythicum*." 9. "*Rosini Antiq. Romanarum corpus*," Utrecht, 1701, 4to. Of these last three he was only the editor.¹

PITOT (HENRY), an ingenious mathematician, descended of a noble family of Languedoc, was born in 1695. In his early mathematical studies, he appears to have had no instructor; but going, in his twenty-third year, to Paris, he formed an acquaintance with Reaumur. In 1724 he was received into the academy of sciences, in the Memoirs of which he wrote a great many papers. He wrote a valuable work, entitled "*The Theory of working Ships*," 1731, which procured him to be elected a member of the Royal Society of London. In 1740, the states-general of Languedoc gave him the appointment of principal engineer to the province, and also that of inspector-general of the famous canal which forms a navigable junction between the Mediterranean sea and the bay of Biscay. One of his

¹ Burmanni Traject. Erudit.

greatest works was that for supplying Montpelier with water from sources at the distance of three leagues. For this and other services the king honoured him with the order of St. Michael. He died in 1771, at the age of seventy-six.¹

PITS, or PITSEUS (JOHN), an English biographer, was born at Alton, in Hampshire, in 1560; and at eleven, sent to Wykeham's school near Winchester. He was elected thence probationer fellow of New college in Oxford, at eighteen; but, in less than two years, left the kingdom as a voluntary Romish exile, and went to Douay, where he was kindly received by Dr. Thomas Stapleton, who gave him advice relating to his studies. Pursuant to this, he passed from Douay to Rheims; and, after one year spent in the English college there, was sent to the English college at Rome, where he studied seven years, and was then ordained priest. Returning to Rheims about 1589, he held the office of professor of rhetoric and Greek for two years. Towards the latter end of 1590, being appointed governor to a young nobleman, he travelled with him into Lorraine; and, at Pont-a-Mousson, he took the degree of master of arts, and soon after that of bachelor of divinity. Next, going into Upper Germany, he resided a year and a half at Triers; and afterwards removed to Ingolstadt in Bavaria, where he resided three years, and took the degree of doctor of divinity. After having travelled through Italy as well as Germany, and made himself master of the languages of both countries, he went back to Lorraine; where, being much noticed by Charles cardinal of Lorraine, he was preferred by him to a canonry of Verdun. When he had passed two years there, Antonia, daughter to the duke of Lorraine, who was married to the duke of Cleves, invited him to be her confessor; and, that he might be the more serviceable to her, he learned the French language with so much success, that he often preached in it. In her service he continued twelve years; during which time he studied the histories of England, ecclesiastical and civil, whence he made large collections and observations concerning the most illustrious personages. On the death of the duchess of Cleves he returned a third time to Lorraine, where, by the favour of John bishop of Toul, formerly his scholar, he was promoted to the deanery of Liverdun, a city of Lorraine, which was of considerable

¹ Dict. Hist.

value. This, with a canonry and an officialship of the same church, he held to the day of his death, which happened at Liverdun in 1616. He published three treatises: "*De Legibus*," Triers, 1592; "*De Beatitudine*," Ingolst. 1595; "*De Peregrinatione*," Dusseld. 1604.

During the leisure he enjoyed, while confessor to the duchess of Cleves, he employed himself in that work which alone has made him known to posterity, in compiling "*The Lives of the Kings, Bishops, Apostolical Men, and Writers of England*." They were comprised in four large volumes; the first containing the lives of the kings; the second, of the bishops; the third, of the apostolical men; and the fourth, of the writers. The three first are preserved in the archives of the collegiate church of Verdun: the fourth only was published, and that after his decease, at Paris, 1619, and 1623, in 4to, under the title of "*J. Pitsei Angli, &c. Relationum Historicarum de Rebus Anglicis tomus primus*;" but the running title, and by which it is oftenest quoted, is, "*De Illustribus Angliæ Scriptoribus*." It is divided into four parts; the first of which is preliminary matter, "*De laudibus Historiæ, de Antiquitate Ecclesiæ Britannicæ, de Academiis tam antiquis Britonum quam recentioribus Anglorum*." The second part contains the lives and characters of three hundred English writers; the third is an "*Appendix of some Writers, in alphabetical order, and divided into four Centuries*," together with "*An Index of English Books, written by unknown Authors*." The last part consists of "*Fifteen Alphabetical Indexes*," forming a kind of epitome of the whole work. Pits appears to have acted in a very disingenuous manner, especially in the second part of this work; the greater part of which he has taken without any acknowledgment from Bale's book "*De Scriptoribus majoris Britannicæ*," while he takes every opportunity to shew his abhorrence both of Bale and his work. He pretends also to follow, and familiarly quotes, Leland's "*Collectanea de Scriptoribus Angliæ*;" whereas the truth is, as Wood and others have observed, he never saw them, being but twenty years of age, or little more, when he left the nation: neither was it in his power afterwards, if he had been in England, because they were kept in such private hands, that few protestant antiquaries, and none of those of the church of Rome, could see or peruse them. What therefore he pretends to have from Leland, he takes at second-hand from Bale. His work is also full of partiality: for he entirely

leaves out Wickliffe and his followers, together with the Scots and Irish writers, who are for the most part commemorated by Bale; and in their room gives an account of the Roman catholic writers, such especially as had left the kingdom, after the Reformation in queen Elizabeth's reign, and sheltered themselves at Rome, Douay, Louvain, &c. This, however, is the best and most valuable part of Pitt's work.—Pitt was a man of abilities and learning. His style is clear, easy, and elegant; but he wants accuracy, and has fallen into many mistakes in his accounts of the British writers. His work, however, will always be thought of use, if it be only that "*Historia quoquo modo scripta delectat.*"¹

PITT (CHRISTOPHER), an English poet, was born in 1699 at Blandford, the son of a physician much esteemed. He was, in 1714, received as a scholar into Winchester college, where he was distinguished by exercises of uncommon elegance; and, at his removal to New college in 1719, presented to the electors, as the product of his private and voluntary studies, a complete version of Lucan's poem, which he did not then know to have been translated by Rowe. This is an instance of early diligence which well deserves to be recorded. The suppression of such a work, recommended by such uncommon circumstances, is to be regretted. It is indeed culpable, to load libraries with superfluous books; but incitements to early excellence are never superfluous, and from this example the danger is not great of many imitations. When he had resided at his college three years, he was presented to the rectory of Pimperm in Dorsetshire, 1722, by his relation, Mr. Pitt of Stratfeildsea in Hampshire; and, resigning his fellowship, continued at Oxford two years longer, till he became M. A. 1724. He probably about this time translated "*Vida's Art of Poetry*," which Tristram's elegant edition had then made popular. In this translation he distinguished himself, both by the general elegance of his style, and by the skilful adaptation of his numbers to the images expressed; a beauty which Vida has with great ardour enforced and exemplified. He then retired to his living, a place very pleasing by its situation, and therefore likely to excite the imagination of a poet; where he passed the rest of his life, revered for his virtue, and beloved for the softness of his temper, and the easiness of his man-

¹ Ath. Ox. vol. I.—Biog. Brit.—Dodd's Church History.

ners. Before strangers he had something of the scholar's timidity and diffidence; but, when he became familiar, he was in a very high degree cheerful and entertaining. His general benevolence procured general respect; and he passed a life placid and honourable, neither too great for the kindness of the low, nor too low for the notice of the great. At what time he composed his "Miscellany," published in 1727, it is not easy nor necessary to know: those poems which have dates appear to have been very early productions. The success of his "Vida" animated him to a higher undertaking; and in his thirtieth year he published a version of the first book of the *Æneid*. This being commended by his friends, he some time afterwards added three or four more; with an advertisement in which he represents himself as translating with great indifference, and with a progress of which himself was hardly conscious. At last, without any further contention with his modesty, or any awe of the name of Dryden, he gave a complete English "*Æneid*," which we advise our readers to peruse with that of Dryden. It will be pleasing to have an opportunity of comparing the two best translations that perhaps were ever produced by one nation of the same author. Pitt, engaging as a rival with Dryden, naturally observed his failures and avoided them; and, as he wrote after Pope's *Iliad*, he had an example of an exact, equable, and splendid versification. With these advantages, seconded by great diligence, he might successfully labour particular passages, and escape many errors. If the two versions are compared, perhaps the result will be, that Dryden leads the reader forward by his general vigour and sprightliness, and Pitt often stops him to contemplate the excellence of a single couplet; that Dryden's faults are forgotten in the hurry of delight, and that Pitt's beauties are neglected in the languor of a cold and listless perusal; that Pitt pleases the critics, and Dryden the people; that Pitt is quoted, and Dryden read. He did not long enjoy the reputation which this great work deservedly conferred; for he died April 15, 1748, and lies buried under a stone at Blandford, with an inscription, which celebrates his candour, and primitive simplicity of manners; and says that he lived innocent, and died beloved; an encomium neither slight nor common, though modestly expressed.¹

¹ Johnson's Lives.—Preface to Warton's Virgil.

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